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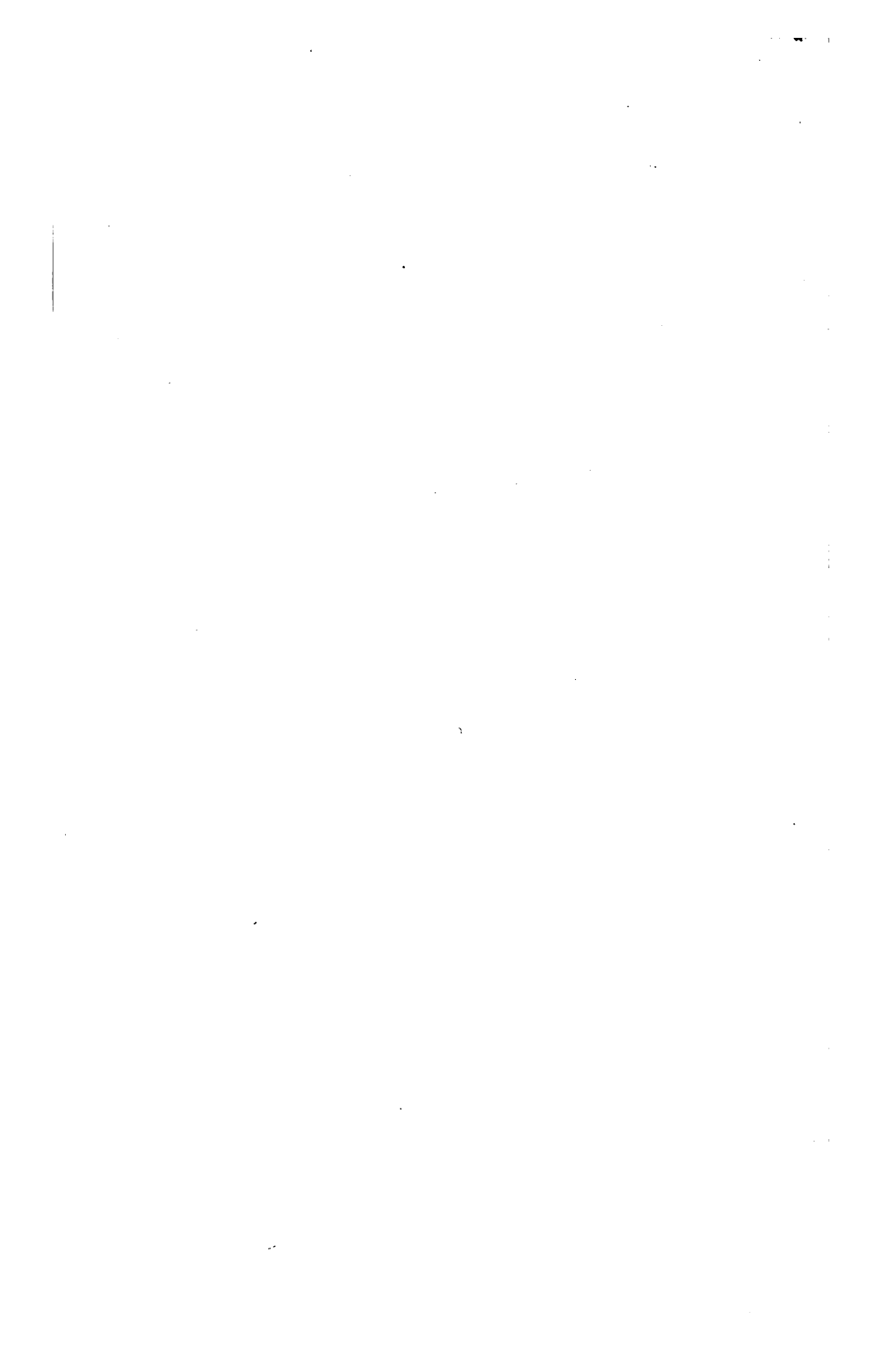
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Clarendon Press Series

A MANUAL
OF
GREEK
HISTORICAL INSCRIPTIONS

BY

E. L. HICKS, M.A.

LATE FELLOW AND TUTOR OF CORPUS CHRISTI COLLEGE, OXFORD

Oxford

AT THE CLARENDON PRESS

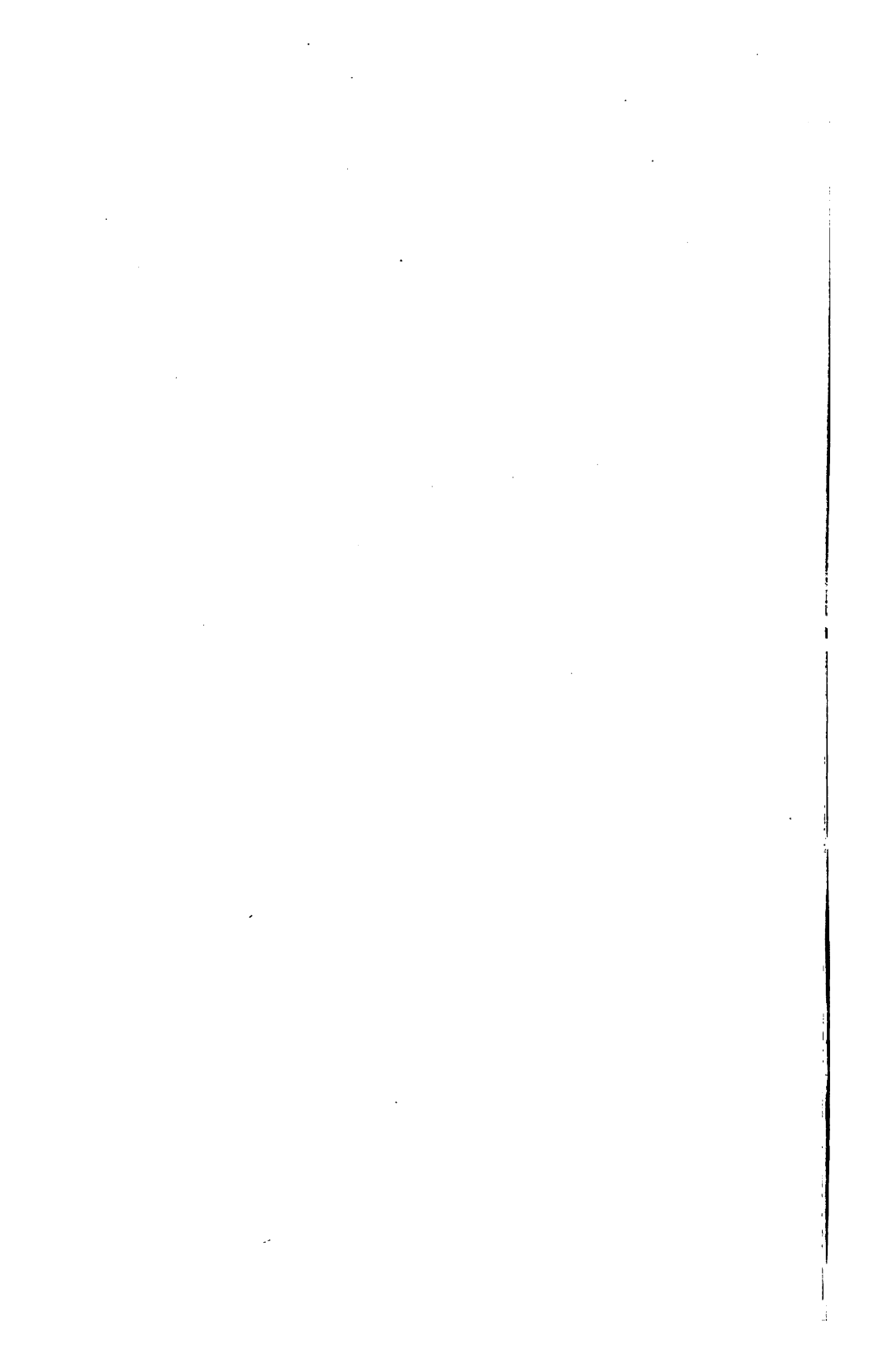
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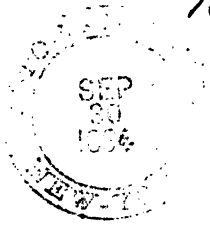
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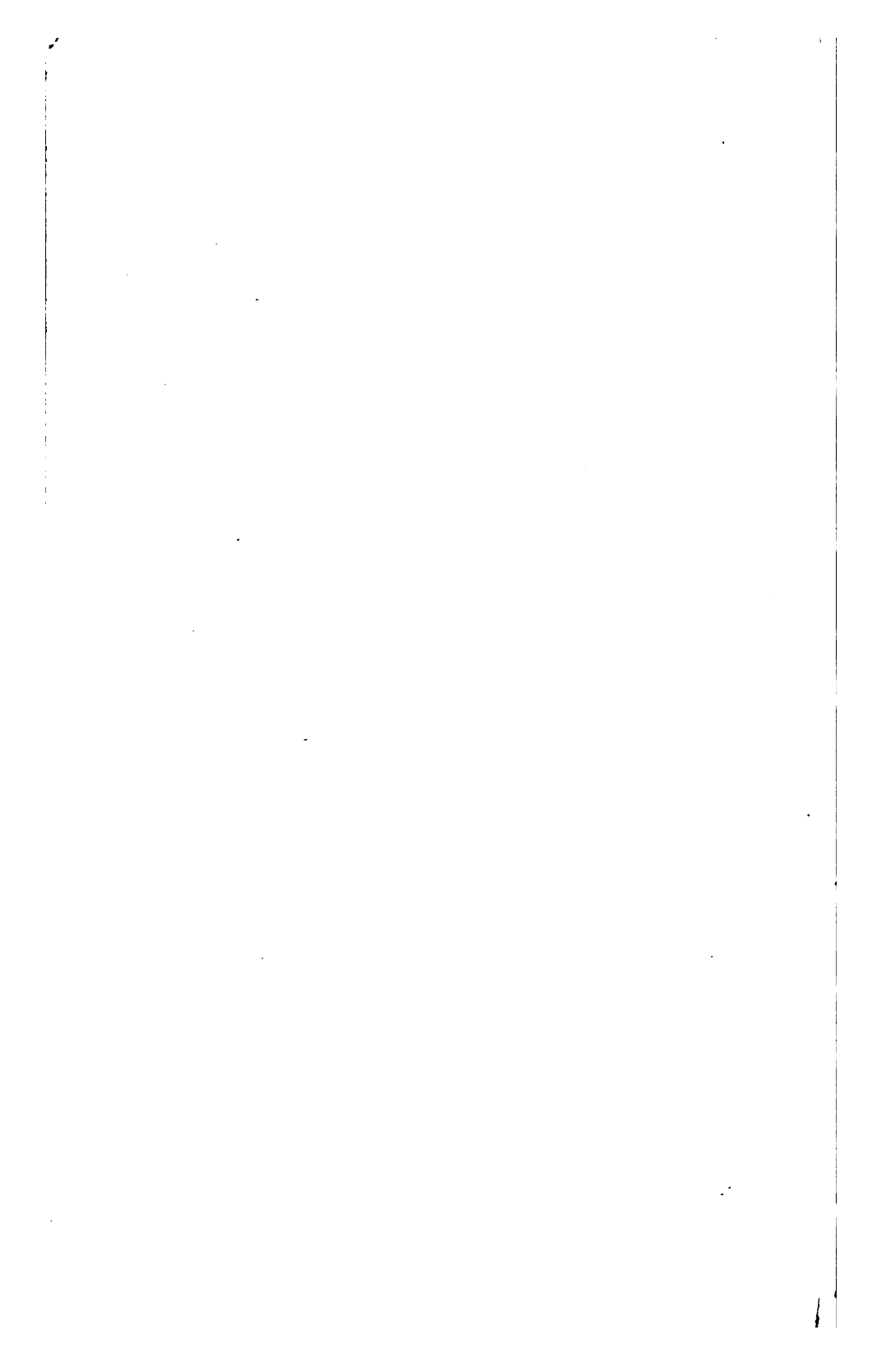
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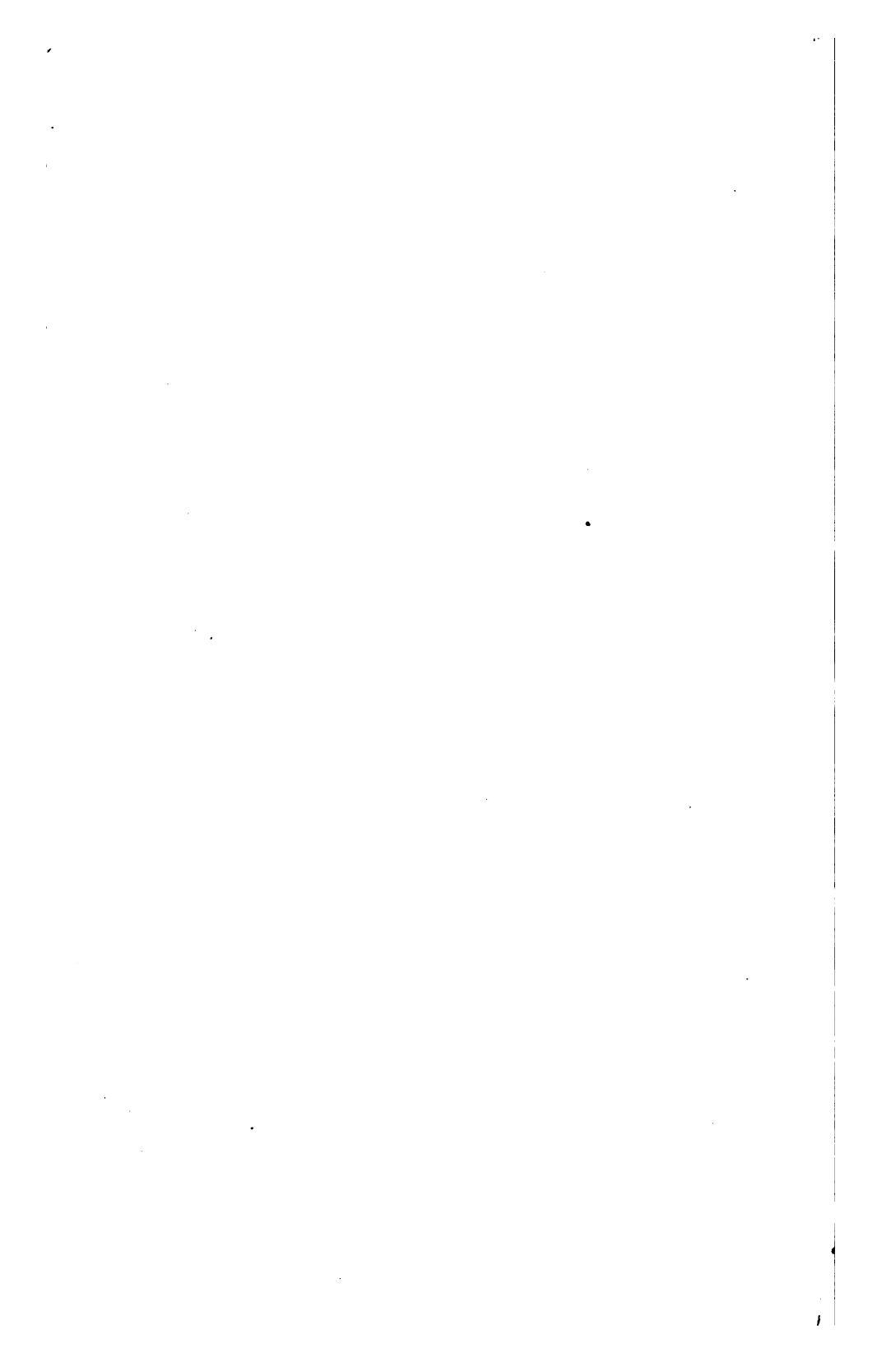
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Ἄλλ' ἴθι νῦν παρὰ χειρὸς ἐμῆς βραχὺ βιβλίον ἦδη,
Ἑλλάδος ἀρχαίας μνημοσύνοισι πρέπον·
ἀντ' εὐεργεσιῶν δὲ τάχ' ἄν χάρις εὐχαρις ἔλθοις
ἀνδρὶ φίλῳ, πολλῆς τ' ἀντὶ διδασκαλίας.



CONTENTS.

	PAGE
INTRODUCTION	ix-xxiii
EDITIONS OF WORKS REFERRED TO	xxv
NOTANDA	xxvii
PART I. Before the Persian War	1-9
B. C. 700-490.	
PART II. From the Persian to the Peloponnesian Wars	10-60
B. C. 490-431.	
PART III. The Peloponnesian War	61-115
B. C. 431-404.	
PART IV. From the archonship of Euklid to the battle of Chæronæa	116-203
B. C. 403-338.	
PART V. From the battle of Chæronæa to the death of Alexander	204-228
B. C. 338-323.	
PART VI. From the death of Alexander to the Gaulish invasion	229-275
B. C. 323-278.	
PART VII. From Pyrrhos to Flamininus	276-322
B. C. 280-197.	
PART VIII. From Flamininus to Mummius	323-340
B. C. 196-146.	
PART IX. From Mummius to Sulla	341-356
B. C. 145-80.	
INDEX	357-371



INTRODUCTION.

THE history of the Hellenic people, from the days of their struggle with Persia, down to their submission to the Western Conquerors, is a story which can never tire, if only for its wealth of striking and pathetic incidents. But it is the intellectual greatness of the Greeks, and their important influence upon the world, which invests with a peculiar interest everything connected with them. In poetry, in philosophy, in art, they have shaped the thoughts of all succeeding time. And the history of the Greeks, thus unique in its interest, lies open to us in a literature equally original. So rich is their historical literature, that the very brilliance of Herodotos, Thukydidēs, and Xenophon almost blinds us to the sterling common sense of a Polybios, or the painstaking labours of a Diodoros. Nor do we always remember how much valuable history we owe to the accurate notes of travellers like Strabo and Pausanias. Even the very gossip of Greek political circles survives for us in the jests of Aristophanes, or the anecdotes of Plutarch and Athenæos.

The literary documents bearing upon Greek history form a very wide field, upon which the labours of many generations of scholars have been spent, with the result of recalling for the modern reader the very colour and movement of ancient Greek life in the pages of Thirlwall, Grote, Curtius, and other great writers. But while the literary data have thus been subjected to the most careful sifting, and have been assuming a more complete and final form, another and supplementary class of documents has been acquiring new prominence. The liberation of Greece, and the increasing facilities

for travel in the Levant, began early in this century to bring to light a larger number of archæological monuments connected with classical Greece than had ever been known before; and it suited the scientific temper of the time to turn to these with an instinctive energy for their careful investigation.

To a certain degree any and every object recovered from the ruins of antiquity will help in the illustration of ancient life. But the study of archæology rises almost to an equality with the study of ancient literature, when we find in a work of art the interpretation of the spirit of a period, or when the excavation of an ancient site unlocks the secret of its history. It is true that the very richness of Greek literary records has deprived the evidence of Greek archæology of some of its importance. Nevertheless the evidence of Greek coinage has never failed to engage the attention of historians; and any scholar may see at a glance how intimately Greek politics are illustrated by Greek coinage, by turning over the numismatic manuals lately issued by the British Museum¹.

With good reason I have reminded the reader of the historical importance of Greek coinage; for in approaching the study of inscriptions, it will be instructive to compare our work with the work of the numismatist. Now the coin and the inscription have this in common, that both of them are works of art, and both of them also bear a written record. But although the coin usually contains a stamped legend, yet it obviously belongs more to archæology than to literature. When however we turn to inscriptions, the literary interest is the primary consideration, the archæological interest stands second. The inscription combines, it is true, some of the interest of a piece of sculpture, together with that of a manuscript. The archæologist is concerned to note the metal, or the kind of marble employed; the ornamentation, if any, as an index of the age and the style of art-cultivation; the size, shape, and

¹ I refer to Mr. Head's *Guide to the Coins of the Ancients*, 1881, of which four parts have been issued; *Coinage of Syracuse*, 1874, and *Coinage of Ephesus*, 1880, by the same; *Coinage of Elis*, 1879, by Professor Gardner.

manner of the lettering, as invaluable marks of the date and locality. But as a literary document the inscription has all the interest of an archetype manuscript: it is an authentic record of the time to which it refers. Whatever amount of information the inscription may convey, be it little or much, its evidence will at least be welcomed with eager curiosity. It is impossible to linger, for example, over those awkward-looking numeral letters in the financial inscriptions of the Periklean time, without a peculiar sense of satisfaction. We are here face to face with state documents which Perikles may have issued, and Thukydidēs may have read.

Such reflections, however, it may be said, belong merely to the sentiment of the dilettante. What is the real value of Greek inscriptions to the serious student of Greek history? And here I might perhaps regret that my Manual appears at a moment when the greatest of Greek historians has been lately strengthened in his just hold upon English scholars by a translation which will become classical. For Professor Jowett is so engrossed by the genius of his author and by the paramount value of Greek literary records, that he can find little to glean from the duller study of inscriptions. Some may find a pleasure (he says) 'on Greek soil, under the light of the blue heaven, amid the scenes of ancient glory, in reading inscriptions, or putting together fragments of stone or marble.' But 'they add to our knowledge' only 'a few facts.' We must return to the study of the literature of Hellas, 'finding some little pleasure by the way (like that of looking at an autograph) in deciphering the handwriting of her children amid the dust of her ruins¹.' We may trace in this estimate a lingering echo of that controversy which long continued between the last and greatest representative of the old school of purely literary scholarship, and Augustus Böckh, the founder of the newer school. It seemed impossible for Godfrey Hermann to understand those new methods of study, wherein (so far from Greek literature being dethroned) archæology

¹ Prof. Jowett, *Thucydides translated*, vol. ii. p. lxxviii.

and literature combine to call to life again the features of classical civilization. But since the time of Böckh, whose patient learning was only equalled by his brilliant generalizations, it has become not so much a maxim as an instinct with scholars to regard archæology as the handmaid of literature, and to study the life of ancient Hellas as a whole, illustrating it by every light that can be thrown upon it, whether from the genius of her authors, or the witness of her inscriptions, or the progress and decay of her art, or the physical features of the country, or the excavation of ancient sites.

The most devoted students of inscriptions will be the first to urge that too much must not be expected from them. If we leave out of sight the more private inscriptions, and confine ourselves to those which illustrate history, and have a place in this collection, we find that they nearly all consist of decrees of public assemblies, laws, treaties, letters of kings and others, votive offerings, or statements of public accounts, and these all share the usual reserve and formality of official documents. The information they yield is indirect. It is like examining mediæval charters, or financial state-papers, or the letters and other documents of the Record Office, for the illustration of English history. You must know how to interrogate the documents rightly, in order to get at the information they contain.

We shall express precisely the strength and the weakness of inscriptions as bearing upon history, when we say that they give us almost always just the information we least expected. They supplement, even more than they confirm or illustrate, the writings of ancient historians. For the inscriptions at present discovered are but a few fragments from the wreck of the ancient world. They were originally deposited chiefly in temples or other public buildings, where they might be at once safe and accessible, and these buildings have been long ago destroyed by earthquake or invasion, and their ruins have often for centuries served as convenient quarries for the

successive inhabitants of ancient sites. We need not therefore wonder that though some 4000 Attic tombstones have been read, yet we have hardly ever come upon the epitaph of any historical character. Among the numberless public documents found upon the Akropolis, only now and then do we light upon the names of men known to fame, like Nikias, Alkibiades, Demades. Only occasionally do we meet with documents (such as Nos. 39-60), which a reader of Thukydides would have expected to find. Considering the large extent of colonization in Greece, it is singular that No. 29 is the only known decree upon the subject, and this deals with an almost unheard-of settlement. But it is this unexpectedness which constitutes the chief interest of inscriptions; they afford information which we cannot get elsewhere.

A more serious defect arises from the fact that so few localities in Greece have been at all made to yield up the inscribed monuments which lie buried beneath. On some few sites indeed, chiefly the sites of ancient temples, systematic explorations have been made, as at Delphi, Priene, Olympia, Ephesos, Delos, Dodona. To these may be added the excavations of Mr. Newton at Knidos, Halikarnassos, and Branchidæ, those of the Athenian government on the Akropolis or the Great Theatre, and the German excavations at Pergamon. Upon these and other sites inscriptions have been diligently searched for and found. But for the rest, we have to trust to the chance discoveries made in the course of modern building on ancient sites. Thus by far the largest yield has been from those localities which are still in modern times the sites of flourishing towns. Here in the continual course of the demolition of old buildings and the erection of new, large numbers of documents have come to light. Let any one glance at a collection like Böckh's *Corpus Inscriptionum Græcarum*, and see how large a proportion comes from places like Athens, Thessalonika, Smyrna, and Rome, and he will understand how partial and accidental is our present acquaintance with the inscribed monuments of ancient Greece. But small as it

is in comparison with the ancient total, it is sufficiently large to occupy the energies of many students, and to afford valuable results.

It is a serious drawback that the marbles which survive to us are often miserably chipped and broken. The result is that their value often becomes apparent only after a wide and careful study of similar documents¹. To those whose business it is to edit these inscribed texts, no fragment is without value. A tiny bit of marble in an English collection may just complete some broken slab recently discovered in Greece, so that you cannot pronounce *a priori* any fragment to be unimportant. Those who open a volume of inscriptions for the first time think very differently. They are naturally disappointed at the incompleteness of most documents, and they find a stumbling-block in what appear to be the capricious restorations of the editor. Why should such license of conjecture be allowed in an inscription, when no sound critic would deal so with a manuscript? The answer is twofold. In the first place, the language of inscriptions (especially honorary decrees, treaties, and other kinds) is often formal and stereotyped; the same phrases recur, with very slight variation, from one end of Greece to the other. This sameness and formality of phrasing makes the restoration of many inscriptions an easy matter. And secondly, where the general sense of a fragment is tolerably clear, it is allowable to supply by way of suggestion a few words that may help the reader

¹ The following anecdote, which I borrow from the Register of the British Museum, will illustrate my meaning. It relates to a fragment of an Athenian Treasure-list of the fourth century B.C., presented to the British Museum in 1863. The fragment was originally obtained from the Parthenon by an English traveller, who, afterwards being present at a *scavo* at Pompeii, made use of this opportunity to test the acumen of the Director of the excavations by surreptitiously introducing into the soil then under examination this fragment from Athens. This having been done, a lady whom the traveller brought with him as an accomplice pretended to discover the fragment accidentally, while the excavation was going on, and handed it to Cavalier Fiorelli. He immediately detected the trick, and declared that the fragment must be of Athenian origin, and from the Parthenon itself. The gentleman confessed his trick, and the fragment was presented to the British Museum.

to follow the probable sequence of syntax and meaning. In such cases the editor is bound to point out that no certainty attaches to the verbal restorations suggested: they are only to serve as a convenient commentary.

The growing amount of materials has called into existence a school of students, with Augustus Böckh as their founder, whose task it is to collate, edit, and arrange the ancient texts; and further, to gather from the edited texts the historical and other results of their studies. Böckh's *Political Economy of Athens*, well known in England through its translation by Sir G. C. Lewis, was an early and a signal example of this kind of study. A similar value belongs to Köhler's *Urkunden und Untersuchungen zur Geschichte des delisch-attischen Bundes*, Dumont's *L'Éphébie Attique*, Foucart's *Des associations religieuses chez les Grecs*, Lüders' *Die dionysischen Künstler*, and many others, some of which are enumerated at the end of this Introduction. Neither could such manuals as the *Griechische Alterthümer* of K. F. Hermann, or of G. F. Schömann, have been written, but for that study of inscriptions to which Schömann especially was devoted.

It is from works like these that we can best appreciate the benefits conferred upon Greek studies by the discovery of inscriptions. But the reader of such a book as Curtius' *History of Greece* will not unfrequently have been reminded of the Epigraphical *pièces justificatives* available for the illustration of Greek history. And Mr. Capes, in his lectures on *University Life in ancient Athens*, has shown that the curious information afforded by inscriptions is sometimes entertaining; although anything more dreary than the original documents upon which Dumont and Dittenberger had based their descriptions, I cannot conceive.

In the present volume it seemed best, with the consent of the Delegates of the Press, to confine myself to documents directly illustrating history only. Of course a very large number of Greek inscriptions relate to religious ceremonies, agonistic contests, and concerns of private life; or have to do

with legal and constitutional antiquities rather than with historical events. If it is thought desirable, another volume embracing these classes of documents could easily be prepared, which would probably exceed the present volume in interest, inasmuch as the subjects it would illustrate are less familiar to the readers of Greek literature.

This volume therefore contains only *Historical* inscriptions. And in presenting these to the reader, I have denied myself the pleasure of enlarging upon the archæology of the subject. Thus I have been content to print the texts (with three exceptions¹) in cursive only, without trying to represent the originals in facsimile, or in various alphabets of uncial type. For the original appearance of the marble concerns rather the professed epigraphist, than the historical student, to whom the inscription is merely one more historical document. At the same time, no pains have been spared to secure the accuracy of the texts. Whenever the original was out of my reach, the copies only of the most recent and most careful editors have been followed. Sometimes I have had access to unpublished copies or impressions, through the kindness of friends. Nearly all of my texts have been edited before; nevertheless, whenever possible, I have verified the published texts by a reference to the marbles. The result is, that whenever my texts differ from the copies already published, it is because I have to offer a better and completer text. Whenever the size of the page allowed it, the lines of text are printed just as they stand on the marble, so as the better to show at a glance what portions of the stone are mutilated. When the text is printed consecutively, as in ordinary Greek prose, the original division of the lines is marked by vertical strokes (*e.g.* $\rho\omicron\upsilon|\rho\omicron$).

In the notes and explanations nothing has been admitted which did not strictly belong to the matter in hand. Words, however curious, which have found a place in Liddell and Scott's *Lexicon*, are passed over without remark. And legal and constitutional terms are not dwelt upon, when any reader

¹ Nos. 27, 52, 119.

can refer for explanation to Smith's *Dictionary of Greek and Roman Antiquities*, or Pauly's *Real-encyclopädie*, or the admirable works of Schömann, *Antiquitates Juris publici Græcorum* and *Griechische Alterthümer*. Nothing, again, is more valuable to the student of Greek Dialects than the evidence of inscriptions—a subject which has been already dealt with in H. L. Ahrens' *De dialectis*, in Cauer's *Delectus*, and other works. Now, although many of my texts suggest points of dialectical and grammatical interest, these points will receive very little comment, since this selection was made with a very different purpose, and it was desirable to avoid wordiness.

There is an impression of unfamiliarity and strangeness about the style and expression of inscriptions, and there are many scholars to whom they are an unknown and uninviting region. I am, however, sufficiently sanguine to hope that this Manual may be the means of bringing some students face to face with the original marbles. Any one who has worked much at these will readily echo the confession of Böckh: 'However dry may seem the task of tracing the worn or broken characters upon the cold surface of the stone, yet the existing books on this subject sufficiently prove what a genuine enthusiasm many have felt for these time-honoured monuments of ancient civilization,—and I frankly own myself of their number¹.' With this hope, I have been glad, whenever it was possible, to include in this selection any monuments which are close at hand, either in the Ashmolean and the Marble Room at Oxford, or in the Library of Trinity College, Cambridge, or are almost equally accessible to the English student in the Department of Greek and Roman Antiquities at the British Museum. The Oxford reader *e. g.* is invited to work out carefully the printed texts, the originals of which are in the University Collection. If he will then, book in hand, consult the marbles word by word, he will in a few hours have learned more about Greek inscriptions than any

¹ *Staatshaushaltung der Athener*, ii. p. 1.

written account could have taught him. If he wishes to proceed further into the subject, the best introduction is Franz's *Elementa Epigraphices Græcæ*¹.

An editor of inscriptions who desires to conciliate his reader's goodwill, must chiefly rely upon orderly arrangement of his materials—*lucidus ordo*. The arrangement of this volume is strictly *chronological*; and a date, more or less precise, is assigned to each document. The date of inscriptions has, in most cases, to be determined by internal and circumstantial evidence, the style of the characters being a principal indication. Neither is it always easy to connect an inscribed decree or treaty with known historical events. Though I do not share the scepticism of Professor Jowett, I hope I have used due caution, and have endeavoured in every case to draw a distinct line between what is fairly certain and what is as yet unverified hypothesis. The reader is throughout referred in the notes to sources where he will find the date and other details concerning the inscriptions fully reasoned out.

The divisions of the work follow the obvious periods into which Greek history seems to fall. It will be seen that the documents from Athens alone outnumber those from all the rest of Greece. This is partly owing to the greater historical importance of Attic inscriptions, requiring a larger proportion to be therefore included in an historical collection. But it is also true that no Greek government was so careful in inscribing² its public records as the Athenian; and moreover at Athens far more has been done than elsewhere in the way of excavation and the discovery of ancient monuments. It will be also noticed how at Athens (as elsewhere) the inscribed records became more numerous, and also more intolerably wordy, the later we proceed in the history. I have therefore spared the reader's patience by admitting very few of these

¹ I may be allowed also to refer to an article on *Inscriptions (Greek)* in the new edition of the *Encyclopædia Britannica*.

² *Ἀναγράφαι εἰς στήλην λιθίνην.*

later verbose decrees. Specimens, however, are given of various kinds, and examples have been selected as far as could be from every part of Greece. It is perhaps tedious and disappointing to examine the many hundreds of commonplace honorary decrees which are being turned up in every ancient site in Greece proper, in the islands, and in the Thracian and Asiatic colonies. And yet even these have a value. It is a fact of immense interest to the historical student to recognize the general resemblance of the formulas in which are cast the records of all the Greek-speaking race, from the time of Perikles onward. We are accustomed to dwell upon the isolation which prevailed among the Greek cities. We note how seas and mountains and diversities of race kept the Greeks asunder. The strange fact is that they should have been so sundered. For in truth the most rigid separation existed side by side with the closest resemblance and general unity. Their most divergent dialects were yet mutually intelligible. Their games, their religious centres, were bonds of unity. And though throughout the whole of that wide area every little town was a separate centre of corporate life, though the titles of their magistrates, and the names of their political and social institutions might differ, yet the type of civil government everywhere developed was the same with insignificant variations; or, if you looked more closely, you found but two types, the democratic and the oligarchic, and these admitted of very slight modifications.

It would have been possible to prolong the selection down to the times of Byzantine history. But it is evident that the political history of Greece as such comes to an end with the Roman Conquest. Accordingly, only a few documents have been included after the 'Liberation' decreed by Flamininus, B. C. 196. As we proceed later, although the Greek people still retained their own peculiar character, and their national existence was unaffected by conquest, yet their historical documents became less and less important; the centre of things has shifted to Rome. What the interests of the

Greeks were under the Empire, can be read in the Orations (far from uninteresting) of Aristides or Dion Chrysostom. We need by no means endorse the slighting estimate of the Greeks given by Tacitus and Juvenal. It was impossible for the Romans to do justice to the Greeks; they inevitably came into contact with them at their worst. Although their historical inscriptions are of little interest after the Roman Conquest, yet some of the most valuable inscriptions relating to the religious customs and other more private institutions of Hellas belong to these later days. The Greek religion, and all that gathered round it, still survived: and the very absence of great political interests will alone account, not only for the exuberance of later Greek rhetoric, but also for that excessive and universal growth of agonistic contests and religious festivals which marked the days of Greek subjection.

I have kept closer to Grote than to Curtius in the preparation of the volume. It did not suit the design of the great German historian to discuss fully at every step the grounds of his conclusions, and give the evidence on which they rest. Although in his later volumes his references to documents become more frequent, yet it is clear that Curtius feels himself to be writing *πρὸς εἰδότες*,—he is giving a brilliant representation of Greek national life, as the outcome of varied researches in which he himself has borne a distinguished part, and in which Böckh, Schömann, Kirchhoff, and Köhler may be taken as representative names. For most English students Grote's History is of paramount value. True that only in his later volumes does Grote awake to the importance of epigraphical evidence, and then he only cites it cautiously and at second hand. But from first to last the reader is brought face to face with the existing literary evidence. Herodotos, Thukydides, Xenophon, Demosthenes, acquire life and voice, and are made to tell us their own tale of what they themselves had seen and heard. Not only in its human and political interest does Grote's work possess a fascination for the reader, but it is a valuable intellectual

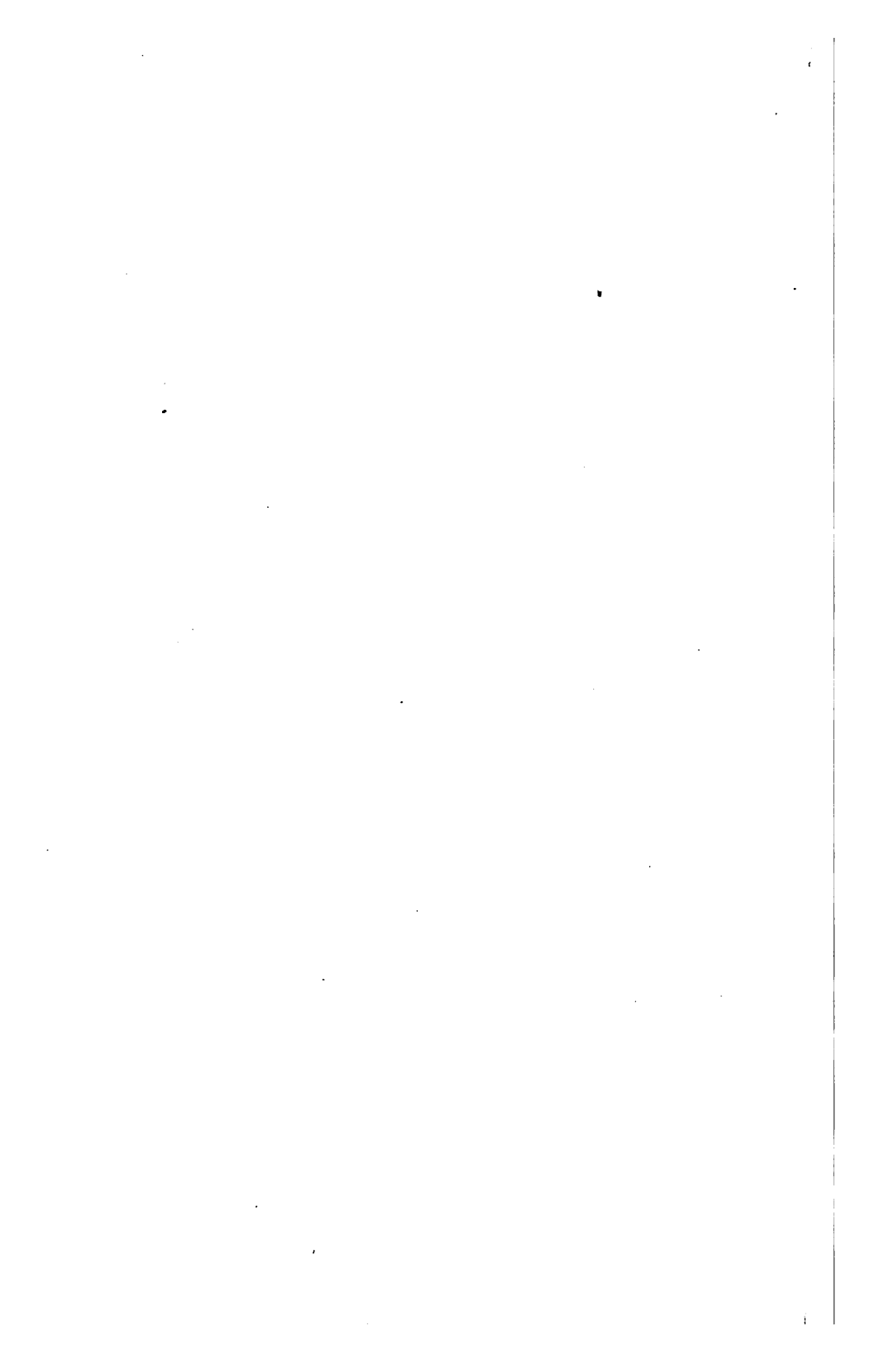
discipline to be shown at every step the processes of historical enquiry, and to be made by the great historian not only a listener to his story, but a sharer in his investigations. There is therefore this practical reason for citing Grote so often in this volume, that the reader will there find all the references to ancient historians which bear upon the events under discussion. Worthy to compare with Grote for his patient sifting of ancient texts, comparable to Curtius in his archaeological learning, is Droysen, who, in the last edition of his *Hellenismus*, has given a picture of Alexander's career, and of the terrible convulsions which followed his death. Certainly he has infused a new life and interest into a period which is of deep importance to the world's history, although most of us are repelled from it by the ghastly monotony of bloodshed and despotism, or are only attracted by a biographical rather than a historical interest.

Besides a continual reference to these principal modern historians, the reader will be in every instance informed where to find the various documents best edited and discussed. Since the publication of Böckh's *Corpus Inscriptionum Græcarum*, great numbers of inscriptions have been discovered; and an attempt has been made to edit a complete collection of those from Attika in Kirchoff's *Corpus Inscriptionum Atticarum*, three volumes of which have appeared. But for the inscriptions from other parts of Greece, and for many of the Attic ones also, you have to search up and down the volumes of the *Archäologische Zeitung*, the *Monatsberichte* of the Berlin Academy, and the various German, French, and Greek periodicals; not to mention the numerous dissertations which issue from the foreign Universities. I have endeavoured to glean from all of these the most interesting results of epigraphical studies; but much may have been overlooked. The task did not allow much room for originality; but the views of others have not been adopted without weighing them, and where possible some improvement has been added.

The wants of English readers have been steadily kept in view,—readers such as are to be found in growing numbers especially among the students of our Universities, who are well acquainted with Greek literature, and with the best modern writers upon classical civilization, who have perhaps visited Greece and the Levant, and have conceived a lively interest in classical archæology. To such readers this volume is commended, as a humble attempt to further Hellenic studies. Perhaps some may wish the collection were more complete and comprehensive. At first I had thought of collecting into one chapter *all* the inscribed letters of kings, into another *all* inscribed laws, into another *all* known treaties, etc. But if that had been done, this volume would have assumed a very different shape, and would have included a great deal that is of little value. And, in fact, such an exhaustive collection of various kinds of documents did not fall within the scope of the book. Neither have I included the famous *Parian Chronicle* (*C. I. G.* 2374). For valuable as it is to the chronologer, we must not forget that it is merely a private document drawn up about the third century B. C., probably by some schoolmaster for the instruction of his pupils. It was with more regret that I forbore to include the whole series of *Quota-lists* from B. C. 454 to 420. But the fact is that however important these documents are (being no less than authentic lists of the Athenian Confederation), yet it is certain that all who wish to study them to advantage must go straight to Köhler's *Urkunden* (or to Böckh's *Staatshaushaltung*, vol. ii.), where not only the texts are exhibited at large, but all sorts of questions arising out of the texts are fully discussed. It would have done the reader little service to present him with the complete series of texts, without reproducing also a great part of Böckh's and Köhler's remarks. It seemed wiser therefore to insert four or five especially interesting specimens of the series, with suitable notes; and to refer the reader to previous writers for further information. For similar reasons I have not made any selections from the

Athenian admiralty records, which occupy the third volume of Böckh's *Staatshaushaltung*.

I have received help from so many friends in the course of the work, that I must be content to make this general but not less sincere acknowledgment of their kindness. For the book, as it stands, I am alone responsible. I have endeavoured to be accurate; and those who have worked at such subjects the most will be the kindest critics of a task wherein the countless points of detail afford as many opportunities of error.



EDITIONS OF CERTAIN WORKS REFERRED TO.

- BÖCKH, *Corpus Inscriptionum Græcarum*, 4 vols. 1828-1856. The third volume was prepared by Franz, the fourth by Franz, E. Curtius, and A. Kirchhoff. A valuable *Index* to the whole was edited by Röhl, in 1877. I have cited the work as *C. I. G.*, with the running number of the inscriptions.
- *Staatshaushaltung der Athener*, 3 vols.; 2nd German edition, 1851.
- *Gesammelte kleine Schriften*, 7 vols., 1858-1874. His numerous dissertations on Inscriptions and other subjects, published in a collected form after his death.
- ✓ CAUEB, *Delectus inscriptionum Græcarum propter dialectum memorabilium*, 1877. This I have seldom referred to, as it was compiled with so different an object from mine.
- ✓ DROYSEN, *Hellenismus*, 3 vols., 1877-8. Vol. i. parts 1, 2, on Alexander; vol. ii. parts 1, 2, on the Diadochi; vol. iii. parts 1, 2, on the 'Epigoni,' B. C. 280-221.
- FRANZ, *Elementa Epigraphices Græcæ*, 1840. Based on the earlier portion of Böckh's *Corpus*, and therefore in part old-fashioned; but still the soundest and fullest introduction to the subject.
- HUMANN, Conze, and others, *Die Ergebnisse der Ausgrabungen zu Pergamon*, 1880. A provisional account of the excavations on the citadel in 1878-9, with a number of inscriptions.
- KIRCHHOFF, *Corpus Inscriptionum Atticarum*: intended to include all known Attic inscriptions. Vol. i., 1873, by Kirchhoff; a *Supplement* to vol. i. was published by him in 1877: these give the inscriptions before Euklid's archonship. Vol. ii. part 1, 1877, by Köhler, gives the *Decrees* alone from Euklid down to Augustus. Vol. iii. part 1, 1878, by Dittenberger, gives all the more public inscriptions of the Roman period. I have cited this work as *C. I. A.*
- *Studien zur Geschichte des Griechischen Alphabets*, 2nd edition, 1867. I regret not having referred the reader to the third and improved edition.

KÖHLEB, *Urkunden und Untersuchungen zur Geschichte der delisch-attischen Bundes*, 1870. I have cited it as *Urkunden* simply.

— *Mittheilungen des deutschen Institutes in Athen*; the papers, especially of Köhler, in this interesting periodical will often be referred to.

Bulletin de Correspondance hellénique, the journal of the French Archæological School at Athens; similar in character to the *Mittheilungen* of the German Institute.

KUMANUDES, Ἀττικῆς Ἐπιγραφῶν Ἐπιτύμβιοι, Athens, 1871. A complete collection of all known Attic funeral inscriptions, up to its date of publication. The preface gives curious information concerning the formulas of Attic epitaphs, and the character of Attic tombstones.

LE BAS, *Voyage archéologique en Grèce et en Asie Mineure*, with continuation by MM. Waddington and Foucart. It chiefly consists of inscriptions, comprising i, ii, iii, volumes of Texts, and 1, 2, 3, volumes of Commentary. Vols. i. and 1 (*Attique*) will not be completed, since they are superseded by Kirchhoff's *Corpus Inscriptionum Græcarum*. Vols. ii. and 2 (*Péloponnèse et Grèce du Nord*) are in course of completion. Vols. iii. and 3 (*Asie Mineure*) are practically complete, and of the highest value, especially to the student of Roman provincial administration.

RANGABÉ, *Antiquités helléniques*, 2 vols., 1842-1855. Chiefly Attic inscriptions; in great part superseded by Kirchhoff's *Corpus*, though the commentaries are generally valuable.

WOOD, *Discoveries at Ephesus*, 1877; with Appendix of Inscriptions.

NOTANDA.

Restorations between brackets. *Words and letters supplied by conjecture* are put within square brackets []. *Words or letters omitted by the stonemason's mistake*, and supplied to make good the sense, are put within curved brackets ().

Peculiarities of spelling. The reader will soon become accustomed to the frequent assimilation of the final consonant to the initial consonant of the following word: as, τὰλ λόγον for τὸν λόγον, ἐμ πόλει, etc. More peculiar are ἐ στήλην for ἐς στήλην, ἐ στήλη for ἐν στήλη, ἐς Σάμφ for ἐν Σάμφ. I have not noticed all these cases where they occur; nor have I followed recent German editors in running such words into one another, as τήμβουλήν. The Greeks of the fourth century B.C. appear to pronounce ΗΙ and ΕΙ so much alike, that ΕΙ frequently is substituted for ΗΙ in inscriptions. I have warned the reader of this from time to time, for though τεί βουλεῖ explains itself, εἰτήσατο for ἡτήσατο is less obvious.

Attic numeral signs are easily remembered. Χ=1000 (χίλιοι), Η=100 (HEKATON), Δ=10 (δέκα), Γ=5 (πέπτε). These numerals, when used of money, always refer to *drachmas*; unless other coins are specified, as Τ=1 talent, Σ=1 stater. A single drachma is denoted by Ϛ, an obol by ϛ, and a half-obol by Ϟ. Certain combinations are employed, as Ϡ=5000, ϡ=500, Ϣ=50. Again ΧϚ=1000 talents, Ϡϡ=500 talents, Ϣϡ=50 talents, and so on. To take an example: ϠΤΧΧΧϠϡΗΗϠΔΔΔΓϚϚϛϛϛϛϛ on p. 97, means 11 talents, 3787 drachmas, 4½ obols.

Value of Attic money. The reader may be glad to be reminded that 6 obols=1 drachma; 6000 drachmas (or 60 minas)=1 talent. The value of a drachma was about 10d., or about a franc; an Attic talent was worth about £250.

The Quota-lists in Parts ii, iii, will require the reader to remember that the proportion of tribute payable to Athena was $\frac{1}{60}$, or μνά ἀπὸ τάλάντου. The quota therefore which is set down against the name of each state must be multiplied by 60, to get at the amount of tribute payable by the state.

The Attic civil year began with the month Hekatombæon (July), as did also the Olympian year. It was then that the Archons and

other magistrates entered upon office, and public accounts were reckoned from this date. The year B. C. begins therefore six months before both the Attic civil year and the year of the Olympiad. In other words, the year B. C. comprises the last six months of one archonship and the first six months of another.

Prytanies. The Attic year was divided into ten periods (*πρυτανείαι*) of 35 or 36 days each. Each tribe 'prytanized' in turn (*ἐπρυτάνευε*) in an order determined by lot, in the person of its 50 *βουλευταί*. These 50 *πρυτάνεις* during their term lived in the *πρυτανείον*, and acted as the 'Government' or Cabinet for the time being. The addition of two tribes in B. C. 307 made the cycle of prytanies coincide with the twelve months. Soon after the archonship of Euklid it became the rule for the *ἐπιστάτης*, or daily foreman of the *πρυτάνεις*, to appoint by lot a *πρόεδρος* out of each of the tribal sections of the *βουλή* excepting the *φυλή πρυτανεύουσα*. Among these nine *πρόεδροι* one was further appointed *ἐπιστάτης*, and thus to the *πρόεδροι* and their foreman were transferred the duties of presiding in the sittings of the *βουλή* and *ἐκκλησία*. The *πρυτάνεις* and their *ἐπιστάτης* retained only their more formal duties, such as the custody of the public seal, and the performance of the periodical sacrifices of the *βουλή*.

ADDENDA.

Page 9, No. 10, for *ἀνέθεν* read *ἀνέθεν*.

Page 97, line 23, for lesser read greater.

Page 104, line 3, for $\text{Π}[\text{H}\Delta]\Delta\Delta$ read $\text{H}\text{Π}[\Delta]\Delta\Delta$.

Page 109 *fn.*; Axiochos had been outlawed B. C. 414 (see pp. 102 foll.), but he probably returned to Athens along with Alkibiades (p. 112). The two friends had been together during their exile, if we may trust Athenæos, pp. 534, 574.

Page 157 last line but three, for *τοῦ* read *τῆς*.

Page 168, No 93, § 5, for town read towns.

Page 195, last line but four, for Eakides read Æakides .

Page 215, § 5, for 37 read 57.

Page 342, C, line 41, it is possible also to read *στρατηγός* [*ὑπατος*], i. e. *consul* (see p. 327). and to understand the consul of B. C. 135, Q. Calpurnius Piso, which would fix the date of the document.

A MANUAL OF GREEK HISTORICAL INSCRIPTIONS.

PART I.

BEFORE THE PERSIAN WAR.

B. C. 700-490.

THE date of the introduction of writing among the Greeks has been a matter of keen controversy, especially from the time of Wolff. It is now generally admitted that the Greeks had learned the art of writing from the Phœnicians as early as the 9th century, if not before. For a long time however it would only be employed for such limited and private uses as the writing of names on lots (κλήροι). Probably its more extended use began in the temples, where inscribed offerings (ἀναθήματα) and registers of priests and of sacrifices existed at an early date. The first public use of writing was perhaps in making official record of agreements between allied cities; and then by degrees it came to be generally employed for public documents. It is likely that the Greeks did not begin to inscribe upon marble, until they had experimented with the use of writing on leaves, metal, and wood. Certainly the cramped and awkward characters of the earliest extant marbles prove that writing must have been an unfamiliar art in Greece as late as the 7th century (see Franz, *Elementa Epigr. Gr.*, Introd.; Bergk, *Gr. Literaturgesch.* i. 201 foll.).

The earliest recorded example of an inscribed offering is the Quoit of Iphitos, thus described by Pausanias (v. 20, 1; cp. 4, 4; Plut. *Lycurg.* 1): ἔστι δὲ ἐνταῦθα (in the Heræon at Olympia) καὶ ἄλλα ἀναθήματα . . . καὶ ὁ Ἰφίτου δίσκος . . . ὁ δὲ Ἰφίτου

δίσκος τὴν ἐκεχειρίαν ἦν ἐπὶ τοῖς Ὀλυμπίοις ἐπαγγέλλουσιν Ἥλειοι, ταύτην οὐκ ἐς εὐθὺ ἔχει γεγραμμένην, ἀλλὰ ἐς κύκλου σχῆμα περιέσσω ἐπὶ τῷ δίσκῳ τὰ γράμματα. It contained the formula for proclaiming the sacred armistice; Iphitos, with Lykurgos, being named upon it as the founder of the Olympian Festival. There is no reason to suspect this of being a late forgery; but it is very doubtful whether it was inscribed before the 1st Olympiad (B.C. 776), the date at which the definite chronology of Greece begins. Some very early inscribed fragments however have been recently discovered at Olympia; see Kirchoff, *Arch. Zeit.* for 1879, 1880 *passim*. The Theban inscriptions which impressed Herodotos with their antiquity (v. 58 foll.) can hardly be earlier than the 7th cent. (Bergk, *ibid.* p. 205).

Of the other kind of sacred inscriptions, the temple-registers, or ἀναγραφαί, no original specimen has survived. They are often mentioned by ancient writers, though it is doubtful how many were really of high antiquity (see Böckh, *C. I. G.* i. p. 63; Müller, *Dorians*, Eng. Tr. i. p. 149; and Comm. on Thuk. ii. 2, and Preller, *de Hellenico* in his *Ausgew. Aufsätze*, p. 51, on the register of the Argive priestesses). But a very interesting transcript exists of one such Register, in an inscription from Halikarnassos (*C. I. G.* 2655), the opening of which is thus restored by Böckh:

[Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ (or *the like*), εἰπόντος τοῦ δέϊνος τοῦ Ἄριστοκλέους· μεταγράψαι [ἐκ τῆς ἀρχαίας στήλης τῆς παρεστῶσης τοῖς ἀγάλμασι τοῖς τῷ Ποσειδῶνος τοῦ [Ι]σθμίου τοὺς γεγενημένους
5 ἀπὸ τῆς κτίσεως κατὰ γένος ἱερεῖς τοῦ Ποσειδῶνος τοῦ κατιδρυθέντος ὑπὸ τῶν τὴν ἀποικίαν ἐκ Τροιζῆνος ἀγαγόντων Ποσειδῶνι καὶ Ἀπόλλωνι.]

Then follows a list of the priests, beginning with 'Telamon son of Poseidon' and other mythical names, but of course comprising also the true names and succession of historical priests. Böckh imagines this transcript to have been made not earlier than the 2nd cent. B.C. But the ancient original he assumes to have been inscribed about the time of the latest recorded priest, *i. e.* probably 691 B.C.

1.

Early struggles between Megara and Korinth, B. C. 720.

From Megara; now in the Bibliothèque Nationale, Paris. The text from Böckh, *C. I. G.* 050; *Kleine Schriften*, iv. p. 173.

Ὀρρίππῳ Μεγαρήs με δαίφρονι τῆδ' ἀριδηλον
 μνᾶμα θέσαν, φάμα Δελφίδι πειθόμενοι·
 ὃs δὴ μακίστους μὲν δρους ἀπελύσατο πάτρα
 πολλὰν δυσμενέων γὰν ἀποτεμνομένων,
 5 πρᾶτος δ' Ἑλλάνων ἐν Ὀλυμπία ἔσταφανώθη
 γυμνός, ζωννυμένων τῶν πρὶν ἐνὶ σταδίῳ.

Epitaph on Orsippus, who won the foot-race at Olympia B.C. 720 (Ol. 15), and freed the Megarid from the encroachments of the Korinthians: composed probably by Simonides (B.C. 556–467 B.C.), when this tomb was erected by command of the oracle. The present inscription is not older than the 4th century A.D., but is clearly a copy of the old inscription, then wearing out. Pausanias (i. 44. 1) appears to have seen the original epitaph: *Κροοίβου δὲ τέθαπται πλησίον Ὀρσιππος, ὃs περιεζωσμένων ἐν τοῖs ἀγῶσι κατὰ δὴ τι παλαιὸν ἔθος τῶν ἀθλητῶν ἐν Ὀλυμπία ἐνίκα στάδιον δραμῶν γυμνός. φασὶ δὲ καὶ στρατηγούντα ὕστερον τὸν Ὀρσιππον ἀποτεμέσθαι χώραν τῶν προσόικων.* Cp. Scholiast and Comm. on Thuk. i. 6; Grote, pt. 2. ch. 9.

2.

Early naval power of Korkyra, B. C. 600, or earlier.

Epitaph from Korkyra in memory of Arniadas, who had died in battle in the Ambrakian gulf. Ross, *Archäol. Aufsätze*, ii. Taf. 21, 22; Kirchhoff, *Studien*, p. 79 foll.

Σᾶμα τόδ' Ἀρνιάδα· χαροπὸς τόνδ' ὤλε|σεν Ἄρηs
 βαρνάμενον παρὰ ναυσ|ιν ἐπ' Ἀρ[ρ]άθθιοιο ρηοφαῖσι,
 πολλὸν ἀριστεύ[*F*]οντα κατὰ στονόφε[*σ*]σαν ἀφν[*τ*]άν.

This could hardly be the 'earliest known sea-fight' recorded by Thukydides as having taken place B.C. 664 (i. 13); it appears to have rather been a fight on shore, at the mouth of the Arachthos. But the fight was very probably between Korkyræans and Korinthians; both Herodotos (iii. 49) and Thukydides (i.

25) mention the early struggle between Korkyra and her mother-city for the supremacy by sea, and for the monopoly of trade with the inhabitants of Epeiros and Illyria; cp. Grote, pt. 2. ch. 23. Riemann has recently published a new facsimile of the epitaph (*Recherches arch. sur les Iles Ioniennes*, i. Corfou, p. 42); he reads ἀριστεύοντα: and so Vischer in *Rhein. Mus.* ix. 383 foll.: τ must be a blunder of the stone-cutter.

3.

Psammetichos II. and his Greek mercenaries, B. C. 594-589.

On the legs of one of the colossal statues before the great temple of Abusimbel in Nubia, *C. I. G.* 5126; Lepsius, *Denkmäler aus Ägypt. u. Äthiop.* xii. Abth. vi. Bl. 99, Gr. 531, also 534, 536 and Bl. 98. Gr. 515-519, 528-530; Kirchhoff, *Studien*, p. 31 foll.; Ἀμοιβ. = δ Ἄμ. and Οὐδ. = δ Εὐδ. in a are suggested by Blass, *Hermes*, xiii. 381; Wiedemann, *Rhein. Mus.* 1880, p. 364 foll.

- (a) Βασιλέος ἐλθόντος ἐς Ἐλεφαντίαν Ψαματίχου,
ταῦτα ἔγραψαν τοὶ σὺν Ψαματίχῳ τῷ Θεοκλ[έ]ως
ἔπλεον, ἦλθον δὲ Κέρκιος κατύπερθεν [έ]s δ ποταμὸς
ἀνίη, ἀλόγλωστος Δηχεποτάσιμπτο Αἰγύπτιος δὲ Ἄμασις.
5 ἔγραφε δ ἄμὲ Ἄρχων Ἀμοιβέχου καὶ Πέλεκος Οὐδάμου.
(b) Ἐλεσίβιος ὁ Τήσιος.
(c) Τήλεφός μ' ἔγραφε ὁ Ἰαλύσιω[s
(d) Πᾶβις (?) ὁ Φολοφώνιος σὺν Ψαμματ[ίχῳ].
(e) ὄκα βασιλεὺς ἤλασε τὸν στρατὸν τὸ πρᾶτον.

It has been much doubted whether the king mentioned in (a) is Psammetichos I (B.C. 654-617), or Psammetichos II (called Psammis by Herodotos, but Psamatik in Egyptian monuments), who reigned B. C. 594-589. I follow A. Wiedemann (*Rh. Mus.* l.c.) in adopting the later date. It appears that certain Greek and other soldiers in the service of the Egyptian king had marched with him as far south as Elephantine. Here they took boats and explored the river ἐς δ ἀνίη, 'as far as it let them go up it,' i. e. up to the second cataract. On their way back they wrote their names at Abusimbel, in memory of the exploit. Wiedemann makes Δηχεποτάσιμπτο (or Δηχεπότας Ἴμπτου) a Karian (Herod. ii. 154), his name being neither Egyptian nor Semitic, nor resembling any known African dialect. He thinks

Κέρκιος to be intended for Κέρριος, *Kerti* in the Egyptian texts signifying the surface of water which broadens from the first cataract as far as Elephantine. In (a) we may take 'Psamatichos son of Theokles' to be the son of a Greek mercenary of Psammetichos I (Herod. ii. 152), who named his son after his master.

4.

Kroesos and his gifts to the Ephesian Temple: about 550 B. C.

On five fragments of moulding (*torus*) from the bases of columns found by Mr. Wood in excavating the temple of Artemis at Ephesos: they manifestly belong to the old temple burnt down by Herostatos. They are now in the British Museum.

(a) [Βασιλεὺς] Κρ[οίσιος ἀνέ]θηκ[εν].

(b) Βα[σιλεὺς Κροίσιος] ἀνέ[θηκεν].

(c) [. ἀνέθηκ]εν.

My restored readings are highly probable, as the words of Herodotos prove (i. 92): Κροίσιος δὲ ἔστι καὶ ἄλλα ἀναθήματα ἐν τῇ Ἑλλάδι πολλά . . . ἐν δὲ Ἐφέσῳ, αἱ τε βόες αἱ χρύσειαι καὶ τῶν κιόνων αἱ πολλαί.

5.

The age of the Tyrants, 6th century B. C.

From the ruins of the temple of Apollo at Branchidæ ('on a fragment in the wall of a house on the Sacred Way'); Newton, *Discoveries at Cnidus, Halicarnassus, etc.* p. 787, N^o. 72a; Kirchoff, *Studien*, p. 14.

Ἴστια[ίος | ἀνέθ]ηκε τῶ|πόλλω[νι].

It is inscribed βουστροφηδόν, and is from the base of some offering dedicated at Didyma, perhaps by the famous Tyrant of Miletos. Grote, pt. 2. ch. 34.

6.

The age of the Tyrants, 6th century B. C.

On the front of the chair of one of the seated figures from the Sacred Way at Branchidæ: Newton, *Discoveries etc.* 784, pl. xvii.; Kirchoff, *Studien*, p. 16; in the British Museum (Archaic Room).

Χάρης εἰμι ὁ Κλέσιος, Τειχιούσης ἀρχός,
ἄγαλμα τοῦ Ἀπόλλωνος.

Inscribed *βουστροφηδόν*: we may take Chares to have been one of the many 'tyrants' who flourished in the Greek cities of Asia under the Persian rule between 550 and 500 B.C. The statue was intended as a portrait of Chares; *ἄγαλμα* is 'an offering in honour of' the god (see Böckh, *C. I. G.* vol. i. p. 7).

7.

The age of the Tyrants, 6th century B. C.

The famous Sigean inscription; in the British Museum. Inscribed *βουστροφηδόν*. On a pillar 7 ft. 7½ in. high, 1 ft. 7½ in. wide at foot, 1 ft. 6¾ in. at top, 10½ in. thick. Böckh considered it an 'archaizing' forgery of the age of the Ptolemies: but its genuineness has been fully vindicated by Kirchhoff and others: Böckh, *C. I. G.* 8; Kirchhoff, *Studien*, p. 18.

(a) *In Ionic dialect and characters:—*

Φανοδίκου
 εἰμι τοῦρμοκ-
 ράτεος τοῦ
 Προκουνη-
 5 σίου κρητήρ-
 α δὲ καὶ ὑποκ-
 ρητήριον κ-
 αὶ ἡθμόν ἐς π-
 ρυτανήϊον
 10 ἔδωκεν Σιγε-
 εῦσω.

(b) *In Attic dialect and characters:—*

Φανοδίκου εἰμι τοῦ
 Ἑρμοκράτους τοῦ Προκο-
 νησιού καγὼ κρητήρα
 κάπιστατον καὶ ἡθμ-
 5 ὄν ἐς πρυτανείον ἔ-
 δωκα μῆμα Σιγει-
 εῦσι. ἔὰν δέ τι πάσχ-
 ω μελεδαίνειν με, ὦ
 Σιγειῆς. καὶ μ' ἐπό-
 10 εἰσεν Αἴσωπος καὶ
 ἀδελφοί.

The pillar supported a portrait-head of Phanodikos; the socket into which it fitted still remains. The monument thus resembled a terminal figure, or Hermes. Kirchhoff's view is that Phanodikos was tyrant of Prokonnesos in the sixth century, B.C. (like Metrodoros, *Herod.* iv. 138, *i. e.* B. C. 515). Being on good terms with the government of Sigeion, then in the hands of the Athenians under the Peisistratids (*Herod.* v. 94; Grote, pt. 2. ch. 30), he presented a bronze (?) krater and tripod-stand for it, together with a wine-strainer, for the use of the Sigeian prytaneum. He accompanied this gift with a pillar to commemorate himself, inscribed in his Ionic home by Prokonnesian workmen (*inscription a*). When the Sigeians erected the monument, they re-engraved the inscription in Attic lower down on the pillar, nearer the eye-line, with one or two improvements (*inscription b*). The bust of Phanodikos *loquitur*: 'And if I am receiving injury, take care of me, Sigeians. Now Æsopos made me, and his brethren.' Both *a* and *b* are *βουστροφηδόν*. Compare a similar twofold document from Kyzikos, discovered 1874: *Hermes*, xv. p. 92.

8.

Treaty between Eleians and Heræans:

B. C. 550-500.

A bronze tablet brought from Olympia by Sir W. Gell in 1813; now in the British Museum. See facsimile in Böckh, *C. I. G.* 11; Franz, *El. Ep. Gr.* p. 64. Every letter is clear. The dialect is Æolic, which was spoken both by the Arkadians and Eleians (Strabo, 333): the date assigned is that of Kirchhoff, *Studien*, p. 102, cp. *Arch. Zeit.* 1880, p. 68; *Grk. Inscr. in B. M.* N^o. CLIV.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἡρ-
 Φαίοις. Συμμαχία κ' ἕα ἕκατον Φέτεα.
 ἄρχοι δέ κα τοῖ. αἱ δέ τι δέοι, αἴτε Φέπος αἴτε Φ-
 ἄργον, συνέαν κ' ἀλάλοισ τά τ' ἄλ καὶ πᾶ-
 5 ρ πολέμω. αἱ δέ μὰ συνέαν, τάλαντον κ'
 ἀργύρω ἀποτίνοιαν τῷ Δι' Ὀλυμπίῳ τοῖ κα-
 δαλημένοι λατρεῖόμενον. αἱ δέ τιρ τὰ γ-
 ράφεια τὰ καδαλέοιτο, αἴτε Φέτας αἴτε τ-
 ελέστα αἴτε δᾶμος, ἔν τ' ἐπιάρφ κ' ἐνέχ-
 10 οῖτο τῷ ἕταδτ' ἐγραμένω.

Those who are curious about the dialect may consult Böckh, *ad loc.*, and Ahrens, *de Dial.* i. 225. I append a version: 'Ἡ ρήτρα τοῖς Ἡλείοις καὶ τοῖς Ἡραιεῦσι. συμμαχία ἂν εἴη ἑκατὸν ἔτη· ἄρχοι δ' ἂν τὸδε· εἰ δέ τι δέοι, εἴτε ἔπος εἴτε ἔργον, συν-εἶεν ἂν ἀλλήλοις, τὰ τε ἄλλα καὶ περὶ πολέμου· εἰ δὲ μὴ συνείεν, τάλαντον ἂν ἀργυρίου ἀποτίνοιεν τῷ Διὶ Ὀλυμπίῳ οἱ καταδεδηλη-μένοι λατρευόμενον. εἰ δέ τις τὰ γράμματα τάδε καταδηλοῖτο, εἴτε ἔτης εἴτε τελεστής εἴτε δῆμος, ἐν τῷ ἐφίερῳ ἂν ἐνέχοιτο τῷ ἐνταῦθα γεγραμμένῳ.

'The covenant between the Eleians and the Heræans. There shall be alliance for a hundred years: and this (year) shall begin (it): and if either need help, whether of word or deed, they shall stand by one another, in all other affairs, and in respect of warfare: and if they stand not by each other, they who have so offended (Zeus) shall pay a talent of silver to Olympian Zeus, as reparation. And if any one shall injure this inscription, whether private man, or magistrate, or village, (the offender) shall be liable to the sacred fine herein written.'

The Eleians after a long struggle had dispossessed the Pisatans of the management of the Olympic temple and games (B.C. 580), which appear to have been in the hands of Elis at the time of this treaty (Grote, pt. 2. ch. 7 fin.). The Spartans, now masters of Messenia, and extending their conquests in the direction of Arkadia and Argolis, found it to their interest to play the part of protectors of Elis in its sacred prerogative (Grote, *ibid.*; E. Curtius, *Gr. Gesch.* i. p. 196). As for Arkadia, its several states, with no power of mutual cohesion, were either drawn into the Spartan alliance (as Tegea, Mantinea, Orchomenos), or formed other connections as fortune might dictate. This tablet shows us the Heræans associating themselves with the now influential Eleians. It would be an anachronism to speak of *Elis* or *Heræa*, for neither was united into a city (*συννοικισμός*) until the fourth century, B.C. (Strabo, p. 337); till then they had dwelt *κατὰ κωμάς*: hence *dâmos* in the treaty.

9.

The Peisistratids : B. C. 527-510.

In 1877 there was dug up part of the cornice of the altar dedicated by Peisistratos son of Hippias, who had served the office of archon during his father's rule : it contains the inscription cited by Thukydides, vi. 54. For facsimile see *C. I. A.* Supplement to vol. i. p. 41 ; and *'Αθηναίων*, vi. p. 149.

Μνημα τόδε ἦς ἀρχῆς Πεισιστ[ρατος Ἰππίου] υἱός
θῆκεν Ἀπόλλωνας Πυθ[έ]ου ἐν τεμένει.

The date falls between the death of Peisistratos the elder, B.C. 527, and the expulsion of Hippias in 510. Thukydides says that in his time the inscription was 'dimly legible' (*ἀμυδροῖς γράμμασι*) : but the letters are to this day as fresh as when first cut, so that he must refer to the fading of the colour with which the letters had been painted in.

10.

Argive victory over the Korinthians : about B. C. 500.

On a bronze helmet from Olympia, discovered 1795 : in the British Museum. See Rose, *Inscr. Græcæ*, pl. viii ; Böckh, *C. I. G.* 29, and *addend.* p. 885 ; Kirchoff, *Studien*, p. 73. The line is quasi-metrical, like many early inscriptions, and forms an irregular senarius.

Τάργ[εῖ]οι ἀνεθεν τῷ Δίῳ τῶν Κορινθόθεν.

Perhaps the Argives had won this victory in alliance with Megara. Pausanias, vi. 19. 9, speaks of a primitive alliance of these two states against Korinth, but his chronology is unsound. Grote, pt. 2. ch. 9.

PART II.

FROM THE PERSIAN WAR TO THE PELOPONNESIAN WAR.

B. C. 490-431.

II.

**Simonides' Epitaph upon the Megarians who fell in the
Persian War, at Artemision, Mykale, Salamis, Platea.
Between 478-467.**

The inscription is edited by Böckh, *C. I. G.* 1051, from a careless copy made by Fourmont. One whole pentameter and several words are restored by mere conjecture to make the sense clear. The public tomb in honour of the Megarian heroes of the Persian war is mentioned by Pausanias, i. 43. 2: *Εἰσὶ δὲ τάφοι Μεγαρεῦσιν ἐν τῇ πόλει· καὶ τὸν μὲν τοῖς ἀποθανοῦσιν ἐποίησαν κατὰ τὴν ἐπιστρατείαν τοῦ Μήδου, τὸ δὲ κ.τ.λ.* Our inscription however is not the original seen by Pausanias, but a restoration (as the heading declares) by Helladios the high-priest (of Apollo Pythios, *C. I. G.* No. 1065, cp. 1059, 1066) probably as late as the 4th cent. A. D. That Helladios restored the inscription from the decaying original monument, and not from a book, appears from various indications of antiquity which betray themselves amongst the barbarisms of a late time. There is little doubt that the epigram was composed by Simonides, who is known to have been partial to Megara, (Schol. *Theokrit.* xii. 27, *Σιμωνίδης ἐπαινεῖ τοὺς Μεγαρεῖς*). I give the inscription as edited by Böckh, l. c. and *Kleine Schriften*, iv. p. 125. The marble seems to be lost.

Heading drawn up by the restorer.

Τὸ ἐπίγραμμα τῶν ἐν τῷ Περσικῷ πολέμῳ ἀποθανόντων κὲ
(= καὶ) κειμένων
ἐνταῦθα ἡρώων ἀπολόμενον δὲ τῷ χρόνῳ Ἑλλάδιος ὁ ἀρχιερεὺς
ἐπ[εσκεύασεν] ?
γρα]φῆναι καὶ τῆς πόλεως Σιμωνίδης.

Epigram.

Ἑλλάδι καὶ Μεγαρεῦσιν ἐλεύθερον ἄμαρ ἀέξιν
ἰέμενοι θανάτου μοῖραν ἐδεξάμεθα

τοὶ μὲν ὑπ' Εὐβοίᾳ [ναυσικλύτῳ], ἔνθα καλεῖται
 ἀγνᾶς Ἀρτέμιδος τοξοφόρου τέμενος,
 5 τοὶ δ' ἐν ὄρει Μυκάλας, τοὶ δ' ἐνπροσθεν Σαλαμείνος,
 [νηῶν Φοινισσῶν ἐξολέσαντες Ἄρην]
 τοὶ δὲ καὶ ἐν πεδίῳ Βοιωτίῳ, οἵτινες ἔτλαν
 χεῖρας ἐπ' ἀνθρώπους ἵππομάχους ἰέναι.
 ἄστοι δ' ἄμμι [πόρον] γέρας ὀμφαλῶ ἄμφι πόλῆος
 10 νεικέων ἡμετέρων ἀλλοδαπῶν παρ' ὄρων.

Additional note by the restorer.

Μέχρις ἐφ' ἡμῶν δὲ ἡ πόλις καὶ ταῦρον ἐνήγιζεν (*sc. τοῖς ἥρωσι τούτοις*).

Observe that *θύειν* is said of the gods, *ἐναγίζειν* of heroes: so Herod. ii. 144: Pausan. ii. 10. 1.

12.

Inscription on the bronze stand of three intertwined serpents, which supported the gold tripod dedicated at Delphi by the Greeks after Platæa: about B. C. 475.

The golden portion was destroyed by the Phokians in the Sacred War (Paus. x. 13. 5); but the bronze serpent-pillar remained *in situ*, until Constantine removed it to his new capital, where it still remains. I give the text from the very full account of this monument in Déthier and Mordtmann's *Epigraphik von Byzantion* (Wien, 1864), p. 3 foll. Cp. Gibbon, *Rom. Emp.* ch. xvii.; Kirchhoff, *Studien*, p. 97. One of the serpent-heads still exists in the armoury of St. Irene.

	Ἀπόλωνι θ[ε]ῶ [στάσαντ']	13th coil of serpents.
	ἀ]ν[άθη]μ' ἀ[π]ὸ [Μήδων]	
	Λακ[εδ]α[ί]μόν[ιοι]	12th coil.
	Ἀθ[α]ν[α]ῖ[οι]	
5	Κορίνθιοι	
	Τεγεᾶτ[αι]	11th coil.
	Σεκυῶνιοι	
	Αἰγινᾶται	
	Μεγαρήσ	10th coil.
10	Ἐπιδαύριοι	
	Ἐρχομένιοι	

	Φλειάσιοι	9th coil.
	Τροζάνιοι	
	Ἑρμιονῆς	
15	Τιφύνθιοι	8th coil.
	Πλαταιῆς	
	Θεσπιῆς	
	Μυκαρῆς	7th coil.
	Κεῖοι	
20	Μάλιοι	
	Τήνιοι	
	Νάξιοι	6th coil.
	Ἐρετριῆς	
	Χαλκιδῆς	
25	Στυρῆς	5th coil.
	Φαλείοι	
	Ποτειδαῖται	
	Λευκάδιοι	4th coil.
	Φανακτοριῆς	
30	Κύθνιοι	
	Σίφνιοι	
	Ἀμπρακιῶται	3rd coil.
	Λεπρεᾶται.	

The surface of the 13th coil has been flattened back from its due curve to receive the present inscription: here therefore it is supposed that Pausanias had inscribed his arrogant epigram:

Ἑλλάνων ἀρχαγὸς ἐπεὶ στρατὸν ὤλεσα Μήδων
 Πανσανίας Φοίβῳ μνάμ' ἀνέθηκα τῶδε.

(So in *Anthol.* i. 133. xliii; though Thukydidēs, i. 132, Plutarch, *De Malig. Her.* fin., Suidas, s. v. Πανσανίας, Demosthenes, *In Neær.* p. 1378, give it in *κοινή*, and in the 3rd person, which is less characteristic.) At the ends of the 10th, 9th, 7th coils are what seem like remains of letters; but no names can be deciphered, and the marks are perhaps accidental. Omitting these, we get 31 names, including all the 27 names given by Pausanias, v. 23, as inscribed upon the corresponding monument

at Olympia, with the addition of 4 omitted by him, viz. Θεσπιῆς, Ἐρετριῆς, Λευκάδιοι, Σίφνιοι (for these see Herod. vii. 202, 222, 226; ix. 28; viii. 46, 48). Observe that there is an uniform arrangement of the names, 3 on each coil; except on the 4th and 7th. Τήνιοι is inscribed more deeply than the rest and in Ionic, having probably been added afterwards by the Tenians themselves (by permission of Sparta) on account of their one ship's adventure (Herod. viii. 82); on the 4th Σίφνιοι was perhaps similarly inserted; the 3rd coil is smaller and has only space for 2 names. The whole monument is a striking confirmation of Herodotos (see Rawlinson, *Note A* on Bk. ix. 81).

13.

Rise of Athens: Themistoklean walls, B. C. 478.

On two blocks of marble discovered in 1832 in building the house formerly occupied by King Otho, and still used as the Chamber of Deputies, in the NE of the city. The blocks were found amongst other masonry of the Themistoklean walls, and formed one of the private monuments which were seized upon for the hasty fortification of the city. Ross, *Aroh. Aufsätze*, ii. 580, 581; Wordsworth, *Athens and Attica*, ch. 28; Kirchoff, *C. I. A.* vol. i. No. 479.

Σῆμα φί[λ]ου παιδὸς τὸδε Δη[μαγόρας? ἀν]|έθηκεν,
Στησίλου, δὲν θάνατο[s δακρυ]|όεις καθ[έ]χει.

14.

Rise of Athens: Themistoklean walls, B. C. 478.

A base of a funeral monument of white marble, which once had above it a figure in relief (comp. the Aristion gravestone, Rangabé, *Ant. Hellen.* i. 21): found in June 1873, in the NE of the city, near the royal stables, among the massive remains of the ancient walls. Lüders in *Hermes*, vol. vii. p. 258; Kirchoff, *C. I. A.* i. 483.

Ἀντιδότου
Καλλωνίδης ἐποίησε
ὁ Δεινίου.

This and the preceding verify the words of Thukydidēs (i. 93): τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ· καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἔστιν ὅτι κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνεῖρ-

γασμένων ἔστιν ἦ, ἀλλ' ὡς ἕκαστοι ποτε προσέφερον, πολλαὶ τε στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. For the course of the walls see E. Curtius, *Attische Studien*, i. p. 60.

15.

The Sicilian cities—Hiero : B. C. 474.

On a bronze helmet now in the British Museum, discovered at Olympia in 1817 by Mr. Cartwright. For facsimile see Rose, *Inscriptiones Græcæ*, pl. viii; Böckh, *C. I. G.* 16.

Ἰάρων ὁ Δεινομένεος
καὶ τοὶ Συρακόσιοι
τῷ Διὶ Τυράν' ἀπὸ Κόμας.

From the Etruscan spoils (τὰ Τυρρανά) dedicated by Hiero (Ἰάρων, *Dorice*) to Zeus at Olympia, after his victory over the Etruscans in the great sea fight before Kyme, recorded by Diod. xi. 51, and celebrated by Pindar, *Pyth.* 1. The Tyrrhenum Mare owed its name to this early θαλαττοκαρτία of the Etruscans. The inscription of Hiero, the professed 'tyrant,' is more modest than that of Pausanias upon the Platæan tripod (*Thuk.* i. 132).

16.

The Ionians after Mykale : Teos, about B. C. 470.

One of several στήλαι containing imprecations upon traitors and enemies of the state. The text is from Böckh, *C. I. G.* 3044, omitting some of his conjectures, which seem hazardous. Lines 42-53 were re-read by Le Bas, at Teos, the rest is now lost; *Voyage Arch.* Pt. v. No. 59. Kirchoff (*Studien*, p. 12) places the date soon after Mykale.

We know that the greater part of the population of Teos had sought a new home at Abdera, rather than submit to the Persian yoke in B.C. 546 (*Herod.* i. 168; *Strabo*, 644). After Mykale, no doubt, a good many returned home (*Strabo*, *ibid.*) to Teos; and their arrival would not tend to allay the disturbances which may well have arisen within the city upon the sudden overthrow of the Persian dominion. That there were disorders is shown by the appointment of an αἰσυμνήτης, an extraordinary magistrate resembling the Roman *dictator* (*Dionys. Hal.* v. 73), whose office is defined by Aristotle as αἰρετὴ τυραννίς (*Pol.* iii. 9, 5) during which the ordinary annual magistrates (τιμοῦχοι) were suspended. By the εἶθνος also we should understand an extra-

ordinary magistrate, perhaps appointed to inquire into the management of public moneys. The mention of piracy shows that the Athenian ascendancy had not yet been fully established in the Ægean: by the βάρβαροι we understand the Persians, whose yoke had just been thrown off. Whatever was the nature of the disturbances at Teos, at all events upon the restoration of order, the government enjoins these public curses, part only of which remains. On the employment of public imprecations by the Greeks see Schömann's *Griechische Alterthümer*, ii. p. 254, and comp. the cursings uttered at Athens by the archon every year, and by the herald at the opening of every ἐκκλησία (Plut. *Solon*, 24; Isokr. *Paneg.* § 157).

- Ὅστις Τητίων ἐ[ὕθ]ύνηφ
 ἢ αἰσυ[μ]νήτη . . . η (Böckh ἀπειθείη) ἢ
 ἐπανίσταιτο [τῶ] αἰ[συμ]-
 νήτη, ἀπόλλυσθαι καὶ
 5 αὐτὸν καὶ γένος τὸ κείν-
 ου. § 2. Ὅστις τοῦ λοιποῦ αἰσυμ-
 νῶ[ν] ἐν Τέφῃ ἢ γῆν τῆν Τη-
 τῆν

 10 ὡς προδό[μ]εν τῆ[ν] πό-
 λ[ιν] καὶ γῆν τὴν Τητί-
 ων, ἢ τοῦ[ς] ἄνδρας [ἐν ν]-
 ήσφ ἢ θα[λάσση] ἢ τὸ
 μετέ[πειτά] πον ἐν
 15 ἀρού[ρ]ῃ περιγ . . .
 . . . προδο[ί]η, ἢ κιζα]-
 λλεύοι, ἢ κιζάλλας ὑπο-
 δέχοιτο; ἢ λητίζοιτο, ἢ λ-
 ηϊστὰς ὑποδέχοιτο εἰ-
 20 δὼς ἐκ γῆς τῆς Τητίης ἢ [θ]-
 ἀλά[σσ]ης φέρουτας, ἢ [τι κ]-
 ἀκὸν βουλευοὶ περὶ Τ[ητί]-
 ων τοῦ ξυνοῦ εἰδὼς ἢ π[ρὸς]
 Ἑλληνας ἢ πρὸς βαρβάρο-
 25 υς, ἀπόλλυσθαι καὶ αὐ-
 τὸν καὶ γένος τὸ κείνου.

- § 3. Οἵτινες τιμουχέοντες
 τὴν ἐπαρὴν μὴ ποιήσεια-
 ν ἐπὶ δυνάμει, καθημέν-
 30 ου τῶγῶνος Ἀθεστηριο-
 ῖσιν καὶ Ἑρακλείοισιν
 καὶ Δλοισιν, ἐν τῇπαρῇ
 ἔχεσθαι. § 4. Ὅς ἂν ταστήλ-
 ας ἐν ἧσιν ἦπαρὴ γέγρ-
 35 απται ἢ κατάξῃ ἢ φοιν-
 ικήϊα ἐκκόψ[η] ἢ ἀφανέ-
 ας ποιήσῃ, κείνον ἀπόλ-
 λυσθαι καὶ αὐτὸν καὶ γ-
 ἔνος.
 40 § 5. Ὅστις φάρμακα δηλητή-
 ρια ποιοῖ ἐπὶ Τητίοισι-
 ν τὸ ξυνόν, ἢ ἐπ' ἰδιώτη, κ-
 εῖνον ἀπόλλυσθαι καὶ α-
 ὑτὸν καὶ γένος τὸ κείνου.
 45 § 6. Ὅστις ἐς γῆν τὴν Τητῆν κ-
 ωλύοι σῖτον ἐσάγεσθαι
 ἢ τέχνη ἢ μηχανῆ ἢ κατ-
 ἄ θάλασσαν ἢ κατ' ἡπειρο-
 ν, ἢ εἰσαχθέντα ἀνωθεοίη, κείν-
 50 ον ἀπόλλυσθαι καὶ αὐτ-
 ὸν καὶ γένος τὸ κείνου.

In § 2 Böckh restores περιγ[ενομένους] λοι[μ]οῦ προδο[ίη], thinking that the crime is the desertion of plague-stricken persons who have been landed somewhere away from the city, and so survived. κισάλλης appears to be a land ληστῆς.

17.

Revolt of the Helots: B. C. 464.

On the round base of the statue of Zeus mentioned by Pausan. v. 24. 1. Discovered in the recent excavations: *Ausgrab. zu Olympia*, Pl. xxxii. fig. 1; E. Curtius, in *Arch. Zeit.* 1877, p. 49.

[Δέξο Φάνα]ξ Κρονίδα [Ζ]εῦ Ὀλύμπιε καλὸν ἄγαλμα
 ἰλήφω [θυ]μῷ τῷ Λακεδαιμονίω.

Pausanias (*l. c.*) has not given the inscription quite accurately :
 τοῦ ναοῦ δὲ ἔστιν ἐν δεξιᾷ τοῦ μεγάλου Ζεὺς πρὸς ἀνατολὰς ἡλίου,
 μέγεθος μὲν δυόδεκα ποδῶν, ἀνάθημα δὲ λέγουσιν εἶναι Λακεδαιμο-
 νίων, ἡνίκα ἀποστᾶσι Μεσσηνίοις δευτέρα τότε ἐς πόλεμον κατέ-
 στησαν. ἔπεισι δὲ καὶ ἐλεγείον ἐπ' αὐτῷ·

Δέξο ἄναξ Κρονίδα Ζεῦ Ὀλύμπιε καλὸν ἄγαλμα
 ἰλάφ θυμῷ τοῖς Λακεδαιμονίοις.

This 'second revolt' was that mentioned by Thuk. i. 101-103 :
 the statue was dedicated at the beginning of the revolt (Curtius
 compares the Trojan *peplos*, *L.* vi. 92), to secure the favour of
 Zeus to the Spartan side.

18.

The Sicilian cities : Kamarina, B. C. 461.

A statue-base discovered at Olympia, 1876. E. Curtius, *Arch. Zeit.* 1877, p. 48 ;
cp. 1878, p. 181 ; 1879, p. 43.

Πραξιτέλης ἀνέθηκε Συρακόσιος τόδ' ἄγαλμα
 καὶ Καμαριναῖος· πρόσθ' ἄρ' ἐ Μαντινέῃ
 Κρίνιος υἱὸς ἔναιεν ἐν Ἀρκαδίᾳ πολυμήλῃ
 ἐσλὸς ἐών, καὶ Φοι μνᾶμα τόδ' ἔστ' ἀρετᾶς.

We may see in Praxiteles a noble Arkadian, who, not satis-
 fied with the undistinguished career open to him in his native
 country, sought fame and fortune in foreign lands. Like Phor-
 mis of Mænalos (Pausan. v. 27, 1) and Agesias of Stymphalos
 (Pindar, *Olymp.* 6), so Praxiteles doubtless had been at Syrakuse
 in the service of the tyrants, and saw the downfall of the Gelonian
 dynasty in B. C. 465 (see Grote, pt. 2. ch. 43). The exiles who
 returned after this revolution, and claimed their own again, pro-
 duced serious disorders in all the Sicilian towns. The Geloans
 restored peace by providing for the banished friends of the
 fallen dynasty a home in the newly constituted city of Kamarina
 (461 B. C.), which henceforth began a new term of prosperity
 (καὶ αὐθις ὑπὸ Γέλωνος ἀνάστατος γενομένη τὸ τρίτον κατὰ κίσθη
 ὑπὸ Γελῶν, Thuk. vi. 5 ; *cp.* Diod. xi. 76 ; Grote, *ibid.*). Praxi-
 teles shared the fortunes of new Kamarina for a while, but per-
 haps returned home at last to place this monument at Olympia.

19.

Activity of Athens in Ægypt, Kypros, Ægina, Megara etc.

B. C. 460.

A large marble slab in the Museum of the Louvre: Böckh, *C. I. G.* 165; Rose, *Inscr. Græcæ*, plate xiv. p. 105; Kirchhoff, *C. I. A. i.* 433. Evidently one of ten similar stelæ for each of the tribes: for the Athenians in battle were drawn up *κατὰ φυλάς* (Plut. *Aristid.* 5, *Cim.* 17; Lysias, *Pro Mantith.* 15; Theophrastos, *Characters*, *δειλός fin.*), and those who fell were buried *κατὰ φυλάς* (Thuk. ii. 34). It is almost certain also that each tribe furnished one of the regular strategi (Plut. *Cim.* 8). For the heading of the inscription see Thuk. i. 104, 105; Grote, pt. 2. ch. 45.

Ἐρεχθηίδος

οἶδε ἐν τῷ πολέμῳ ἀπέθανον ἐν Κύπρῳ ἐν Αἰγ[ύ-
π]τῳ ἐν Φοινίκη ἐν Ἀλιεύσω ἐν Αἰγίνη Μεγαρο[ῖ],
τοῦ αὐτοῦ ἐνιαυτοῦ.

(Here follows a list of 168 names).

5	{ στ[ρατηγῶν	Φάνυλλος	Ἄκρυπτος
	{ Φ[όυνι]χος	Χ[ρό]νιος	Τιμοκράτης
	Π[αυτ]αλέων	Ε[ύγ]είτων	Ἀρχέλας
	Πολύστρατος	Ἄλ[κ]εππος	Εὐθυκράτης
	[Δρ]ακουτίδης	Λυ[σ]ικλῆς	Πατροκλείδ[ης]
10	.. μόστ[ρ]ατος	Κέ[λ]ευστος	Ἀλκμεωνίδ[ης]
	.. μέας	Εὐ[θ]ύδημος	Γλαύκων
	[Εὐ]κλειδης	Δίκαιος	Δημόνικος
	.. κράτης	Φιλ[ῖ]νος	Ἀναξίδωρος
	[Χα]ιρέδημος	Καλλικλῆς	Γλαύκων
15	.. ησίας	Νανσικλῆς	Προκλῆς
	.. ἥσανδρος	Τ[ι]μησίθεος	Ἀντιφῶν
	[Λυ]κόφρων	[Μν]ησιγένης	Ἀναξίλα[ς]
	[Ἀ]πολλόδωρος	Π[ο]λυκλῆς	Ἀρχέπολι[ς]
	[Ἀ]ριστοτέλης	Ἄλ[ε]ξίας	Καλλέας
20	[Ἐ]ρωτίας	Ἀμύδριππος	Θαλίαρχο[ς]
	Δράκαλος	Ἀπολλόδωρος	Φιλώνιχο[ς]
	Μηχανίων	Γοργίας	Εὐκλειδης[ς]
	Φιλιστίδης	Νόθαρχος	Διδώωρος
	Τιμογένης	Παρμον[ί]δης	Νίκαρχος
25	Χαρίσανδρος	Λάκων	Ἐπιτέλης
	[Μ]ενεκλῆς	Πίθων	Κύβων

	[M]ελάνωπος	Λυσίας	X[a]ίριος
	Κλεόνβροτος	Σώστρατος	Δημήτριος[s]
	Ἄριστοκλειδης	Φίλιος	Ἄρκεσίλας
30	[Θ]ουκυλίδης	Φίλαιος	Εὐθόιους
	Εὐθύδημος	Φιλέταιρος	Δημήτριος
	Καλλικράτης	Σωτέλης	Γόργων
	Ἀψήφης	Λυσίας	Στράτ[ω]ν
	[Ἀ]ριστειδης	Ἄριστογένης	Ἄρισ[τ]οφάνης[s]
35	[Φ]ιλόδημος	Φιλ[ί]νος	Γλα[ύ]κων
	[Κ]ηφ[ι]σόδοτος	Διότιμος	Φυσ[ων]ίδης
	[Θ]ούφιλος	Καλλωνίδης	Ἄγ[ν]όδημος
	[Ἀ]ντιμένης	Καλλίξενος	Διοκλῆς
	[Ε]παίετος	Δεινίας	Φανόστρατος[s]
40	[Ε]ργαῖος	Σμίκυθος	Εὐμήνιος
	Διογένης	Τιμόδημος	Θε[ό]δωρος
	Φρύων	Λύσις	. . . θλεως
	[Κ]τησιάδης	Ἄκεσίλας	[Κέ]ρδων
	[Κ]όροιβος	Ἐπιχάρης	[Ἐπ]ιχάρης
45	[Κ]ράτυλλος	Ἱερόνυμος	Ε[ύ]δοξος
	[Σ]υνφέρμιος	Ἄναξιλας	Π[ο]λύζηλος
	[Ν]ικίας	Χα[ρ]ίας	Γ[λ]αυκίας
	Λυσικλειδης	Ἡρακλειδης	Ἐ[π]ιγένης
	Φρούραρχος	Ἄγασικλῆς	Ἄντιχάρης
50	Χα[ρ]ίσ[τ]ανδρος	Ἄλκᾶς	Φιλιστιδης[s]
	[Ὀ]λυμπ[ι]άρατος	Κηφισόδοτος	Ἄμφικλειδ[ης]
	Σ . . . ος	Καλλικλῆς	Φροῦρος
	Μνη[σ]ίφιλος	Κηφισόδωρος	Τίτων
	Σωσίας	Νουμήνιος	Εὐβίος
55	Ἄρχίνος	Ξενοφίλος	Καλλίβ[ι]ος
	Λυκίος	Ἐπέρβιος	Σμίκρο[s]
	Καλλίας	Ἄγνω	Νεαῖος
	Μνησιγένης	Πολύξενος	Ἐργαστέ[λης]
	Σίκων	Ἐρξιμένης	Φωκίων
60	Ἄμφικλήδης	Νίκων	Ἄραιθ[ος]
	Ξένυλλος		

{ Ἐν Αἰγύπτῳ
Τελένικος
μάντις

(Appended are 8 names inserted soon after.)

{ στρατηγὸς { Ἴπποδάμιας Εὐθύμαχος 65 Εὐμήλος Ἄνδρσοσθένης	}	τοξόται· Φρύνος Ταῦρος Θεόδωρος 70 Ἀλεξίμαχος.
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20.

Naval victory of Athens, B.C. 459 (P).

On the stylobate of the portico erected by the Athenians at Delphi, lately discovered; see B. Haussoullier, *Bulletin de Corresp. Hell.* 1881, p. 1; Pausan. x. 11. 5: *φύκοδομησαν δὲ καὶ Ἀθηναῖοι στοὰν ἀπὸ χρημάτων ἃ ἐν τῷ πολέμῳ σφίσιν ἐγένετο ἀπὸ τε Πελοποννησίων καὶ ὅσοι Πελοποννησίοις ἦσαν τοῦ Ἑλληνικοῦ σύμμαχοι. Ἀνάκειται δὲ καὶ πλοῖον τὰ ἄκρα κοσμήματα καὶ ἀσπίδες χαλκαῖ κ.τ.λ.*

Ἀθηναῖοι ἀνέθεσαν τὴν στοὰν καὶ τὰ ὄπλα[α κ]αὶ τὰ κρωτήρια ἐλόυντες τῶν πο[λεμίων].

Pausanias connects the dedication with Phormio's successes in 429 B.C.; but the archaic writing suggests rather the victory at Kekryphaleia, etc., described by Thuk. i. 105. I append here—

A bronze plate from Dodona, broken into two pieces: (a) in Berlin Museum, purchased some time ago, as from Dodona; (b) published by C. Karapanos, *Dodone et ses ruines*, p. 47; see M. Fränkel, *Arch. Zeit.* 1878, p. 71.

a.

b.

Ἀθηναῖοι ἀπὸ Πελοπον[ν]: ἠσίων ναυμαχίᾳ νικήσαντες ἀ[νέθεσαν].

M. Fränkel connects this also with Kekryphaleia: but the characters belong rather to the days of Phormio's victories (Thuk. ii. *fin.*).

21.

Halikarnassos in the time of Herodotos; Lygdamis:

B.C. 460—455.

A stela of white marble, cut in two down the middle, and somewhat imperfect at bottom; discovered by Mr. Newton at Halikarnassos. The inscription is published by him in his *History of Discoveries*, i. pl. 85; ii. pt. 2, p. 671; more accurately in *Transactions of R. Soc. of Lit.* Dec. 18, 1867; comp. Sauppe, *Nachrichten v. d. K. Gesellschaft d. Wissensch. d. Götting.* 1863, p. 303; Kirchhoff, *Studien*, p. 4. I have collated the stone afresh in the British Museum and made some minor improvements.

- § 1. Τάδε ὁ σύλλο[γο]ς ἐβουλεύσατ[ο]
 ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμακι-
 τέων καὶ Λύγ[δα]μις ἐν τῇ ἱερῇ
 ἀγορῇ, μὴδ[ο]ς Ἑρμαιῶνος πέμ-
 5 πτη ἰσταμέ[νον, ἐ]πὶ Λέοντος πρυ-
 ταν[έου]ντο[ς τ]οῦ Ὀατάτιος κα-
 [ὶ] Σα λλ[ου τ]οῦ Θεικυιλῶνε[ω]
 κ[οι]νῆ (?). § 2. [Τοῦ]ς μ[υ]νῆ[μονας μὴ παρα-
 διδό[ναι] μῆ[τε] γῆν μῆτε οἰκ[ι]-
 10 α] τοῖς μνήμ[ο]σι ἐπὶ Ἀπολλω-
 νίδεω τοῦ Λυ[γδά]μιος μνημονε-
 ύοντος καὶ [Πα]ναμύω τοῦ Κασβώ-
 λλιος, καὶ Σα[λ]μακιτέων μνη-
 μονεύοντων [ν Μ]εγαβάτεω τοῦ Ἀ-
 15 φυάσιος κα[ὶ . . .] ρμίωνος τοῦ Π[α]-
 νάτιος. § 3. ἦν δ[έ τι]ς θέλη δικαζ[έ]-
 σθαι περὶ γῆ[ς ἢ] οἰκίων ἐπικαλ[έ]-
 τω ἐν ὄκτῳ κα[ὶ] δέκα μῆσι ἀπ' ὅτ[ου τ]-
 ὁ ἄδος ἐγένε[το]. νόμφ δὲ κατάπ[ε]-
 20 ρ ὑν ὄρκῳ σ[τα] τοῦ]ς δικαστὰς ὅτ-
 ἂν οἱ μνήμ[ο]νες ἐ[ὶ]δέωσι τούτο
 κάρτερον εἶνα[ι]. § 4. [ἦν] δέ τις ὕστερον
 ἐπικαλῆ τοῦ[του] τοῦ χρόνου τῶν
 ὄκτῳ καὶ δέκα [μῆ]νῶν, ὄρκον εἶναι τ-
 25 ῶ νεμομένῳ [τ]ῆγ γῆν ἢ τὰ οἰκ-
 [ι]α' ὄρκου δὲ τ[οῦ]ς δικαστὰς ἡμί-
 [ε]κτον δεξαμ[ένου]ς, τὸν δὲ ὄρκον εἶ-
 [ν]αι παρεόντος [τοῦ ἐ]νεστηκότος· κ-
 αρτέρους δ' εἶναι γ[ῆ]ς καὶ οἰκίων οἵτινες
 30 τότ' εἶχον ὅτε Ἀ[πο]λλωνίδης καὶ Πανα-
 μύης ἐμνημό[νευ]ον, εἰ μὴ ὕστερο-
 ν ἀπεπέρασαν. § 5. [τὸ]ν νόμον τούτου
 ἦν τις θέλη [συ]γ[χ]εῖν ἢ προθήτα-
 [ι] ψῆφον ὥστε μ[ὴ] εἶναι τὸν νόμο-
 35 ν τούτου, τὰ ἐόν[τα] αὐτοῦ πεπρήσθω
 καὶ τῶπόλλων[ος] εἶναι ἱερά, καὶ α-
 ὑτὸν φεύγειν α[ὐ]τε. ἦν δὲ μὴ ἦ αὐτ-
 ῶ ἄξια δέκα [στα]τήρων αὐτὸν [π]-

επρήσθαι ἐπ' ἐ[ξ]α[γωγῆ] καὶ μῆ[δ]-
 40 ἀμὰ κάθοδον [εἶν]αι ἐς Ἀλικάρν-
 ησον. § 6. Ἀλικα[ρνη]σσέων δὲ τῶς σ-
 υμπάντων τ[ούτ]ω ἐλεύθερον εἶ-
 ναι (ὅς ἂν ταῦτα μ[ὴ] π[αραβαίη] κατό-
 περ τὰ ὄρκια ἔτα[μον] καὶ ὡς γέγραπτ-
 45 αι ἐν τῷ Ἀπολλ[ωνί]ω ἐπικαλεῖν.

Lygdamis, the grandson of Artemisia, was one of the dynasts of Asia Minor whose rule survived, for a time, the Persian overthrow. Suidas (*s. v.* Ἡρόδοτος) tells us that Lygdamis put to death Panyasis the Epic poet, and drove Herodotos the poet's nephew into exile. Subsequently a revolution took place at Halikarnassos, which ended in the expulsion of Lygdamis and the return of Herodotos. Afterwards the historian left his city the second time, and ultimately joined the Athenian colony to Thurii in B.C. 443. As Halikarnassos appears in the earliest 'Quota-list' B.C. 454 (No. 24), Lygdamis cannot have been expelled later than B.C. 455, nor can the change have taken place much earlier. We may conjecturally connect this document with the life of Herodotos by dating it somewhere about B.C. 460-455, in the very year in which the revolution took place, but before Lygdamis quitted the city. The exiles had returned, the struggle was over, and the republicans and the Lygdamis party had sworn an agreement with each other which was recorded in the temple of Apollo (§ 6, ὄρκια ἔταμον κ.τ.λ.). But the republicans wished to recover their lands and houses, which had been confiscated and held 'in chancery' in the hands of the yearly board called οἱ μνήμονες, 'Registrars' (Arist. *Pol.* vi. 5). Their claim is met by the present law.

§ 1. A meeting is called in the 'Sacred Agora' (its locality is unknown) where the citizens of Halikarnassos and Salmakis (an old Karian town practically absorbed into the Greek settlement) on the one hand, and Lygdamis on the other, take counsel. σύλλογος is an *extraordinary* gathering: if my conjecture [κ]οι-
 [νῆ] is right, it probably qualifies ἐβουλευσατο; it may however qualify πρυτανεύοντος. § 2. It is decided that the board of μνήμονες just expiring shall not hand over any lands or houses to the incoming board. In other words, the returned exiles are

to have them back. Lygdamis the father of Apollonides may be a kinsman of the tyrant: Panyatis is probably the uncle of Herodotos. § 3. If several claimants apply for the same property, their claim must be entered within 18 months of the passing of this law, and the *μνήμονες* are to swear in dikasts in the usual way, choosing their own time for the trial to take place so as to be final. *ἄδος* appears to be a subst. from *ἀνδάνω*: cp. *E. M.* s. v. *ἄδον*. The *iota adscriptum* in *δρκῶσ[αι]* is a mere blunder of the stone-cutter. § 4. If a claim is made after the prescribed time, the owner in possession is to take oath, in the presence of the claimant, that he is the rightful owner: such oath to be administered by a court of dikasts, who are to have $\frac{1}{2}$ of a stater for their trouble. In all cases, whoever is proved to have been in possession under the *μνήμονες* next after the passing of this law, he is to be regarded as the lawful owner—unless (of course) he has sold the property since. § 5. This law to be for ever binding and unalterable. § 6. No citizen to be deprived of the advantage of this law who abides by the covenant previously made between the contending factions. *τ[ούτ]φ*, sc. *τῷ νόμῳ*. The genitive *Ἀλικαρνηστέων* is partitive after *δοτις*: *ἐλεύθερον* is masculine. It is very observable that Halikarnassos, though a Dorian colony, had thus early become quite Ionicized—hence the Ionic of Herodotos. Hardly a trace of Doric appears in our inscription; as *Ἀλικαρνατ[έω]* and *Π[α]ρνάτιος*.

22.

Rise of Athens : Battle of Tanagra, B. C. 457.

Two fragments of marble: (a) given in Böckh, *C. I. G.* 166, and now existing somewhere in England, one would be glad to know where; (b) discovered of late years at Athens; see Kirchhoff, *C. I. A.* i. 441. Neither the characters nor the names are Attic, and Böckh ingeniously identified this with the tomb of the Kleonæans who marched with the Argives and assisted the Athenians at the battle of Tanagra. Pausanias saw this tomb in Kerameikos (i. 29. 5 and 7), *ἐνταῦθα καὶ Κλεωναῖοι κείνται, μετὰ Ἀργείων ἐς τὴν Ἀττικὴν ἐλθόντες . . . μελλούσης Ἀθηναίων ἐν Τανάγρα γίνεσθαι πρὸς Βοιωτοὺς καὶ Λακεδαιμονίους μάχης ἀφίκοντο Ἀθηναῖοι Ἀργεῖοι βοηθοῦντες καὶ παραυτίκα μὲν ἔχοντας πλέον τοὺς Ἀργεῖους νῦν ἐπελθοῦσα ἀφείλετο τὸ σαφὲς τῆς νίκης, ἐς δὲ τὴν ὑστεραίαν ὑπῆρξε κρατῆσαι Λακεδαιμονίους, Θεσσαλῶν προδόντων Ἀθηναίους*: cp. Thuk. i. 107. On the right of a is a fragment of a metrical epitaph.

a		b
....s		....
[Φ]οῖνιξ		. άτριος
[Φ]ιλίας		[Α]ριστίων
. ράχας		[Σ]φενδονίων
5 Τελέσστας		5 [Λ]υκίνος
Δαμοφάνης		[F]αναξίλας
Θυμάρης		[Δ]έρκετος
Δαΐκλῆς		[Εχ]εμένης
Σύλιχος		.... is
10 Δέρκετος		10
Λυκοδόρκας		
Κλέων		
Κρατιάδας		
[Α]ισχύλος		
15 [Ευ]αρχ[ιδ]ας		
....		

23.

Athens and her subject-allies : Constitution of Erythræ
in Ionia, B. C. 455-450.

A large marble found near the Erechtheion, published by Böckh, *C. I. G.* 73^b (Addend. p. 890 ff.), but now apparently lost; Kirchhoff, *C. I. A.* i. 9. Unfortunately the only copies existing are very inaccurate, so that much doubt hangs over the restoration of many particular words, although the general tenour is certain enough. Erythræ is named in the tribute-list for B.C. 450 (Köhler, *Urkund.* p. 15), but the date of its subjection is not known. Thasos was reduced B.C. 463, and all the allies, except Chios and Lesbos, had been reduced by the time of the Samian War B.C. 440. The reduction of Erythræ falls between 463 and 450, but the characters of our inscription are hardly earlier than 455. I give Kirchhoff's text.

§ Ἐρυθραίων ἀπ[ὸ κ]υάμων βουλὴν εἶναι εἴκοσι καὶ ἑκατὸν ἄνδρας. § τὸν δὲ [κναμε]υθέντα δο[κι]μά[ς]ειν ἐν τῇ [β]ουλῇ· καὶ μὴ θεμιτὸν εἶναι βουλευ[εῖν μηδὲ ἐν]α ὀλειζον ἢ τριάκοντα ἔτη γεγούτα. δῶξιεν δ' εἶναι [κατὰ τ]ῶν ἐλε[γ]χο[μ]ένων· βουλευεῖν
5 δὲ μὴ ἐντὸς τεττάρων ἐτῶν. § [ἀπο]κναμεῖσαι [δ]ε καὶ καταστήσαι τὴν μὲν τέως βουλὴν τοὺς ἐ[πισκ]όπους καὶ [τὸν] φρ[ού]ραρχον, τὸ δὲ λοιπὸν τὴν βουλὴν καὶ τὸν [φρούρ]αρχον. § [τῶ]μ

βουλευσόντων ἕκαστον Ἐρύθρασι π[ρὶ]ν ἐσίειναι [ἐς τὴν ἀρχ]ὴν
 ὀμνύειν [μὲν Δ]ία κα[ὶ] Ἀπόλλω καὶ Δῆμη[τρα], ἐπαρώμενο[ν]
 10 ἐξώ]λειαν ἐα[υτῷ ἐπιροκοῦντι κ]αὶ παι[σ]ὶν ἐαυτοῦ· [τὸ]ν δὲ ὄρκον
 ὀ[μνύει]ν κατὰ ἱερῶν καιομένων. τὴν δὲ βουλὴν [τὴ]ν βουλ[ε]ύουσαν
 τα[ῦτα] ἀναγκάζειν. ἐὰν δὲ μή, εἶναι ζημιῶσαι [χι]λι[α]σιν δρ[αχ-
 μαῖσι ἢ] ὃ ἂν ὁ δῆμος ὁ Ἐρυθραίων αὐτοὺς καταβαλεῖν ψηφίσεται.
 § ὀμνύειν [ι] δ[ὲ] τὰ]δε [τὴν] βουλὴν—

15 βουλεύσω ὡς ἂν [δύ]νω[μ]α[ι] ἄ[ρ]ιστ[α]
 καὶ δικά[ισ]τα]τα Ἐρυθραίων τῷ πλήθει
 καὶ Ἀθηναίων καὶ τῶν [ξυ]νμά[χ]ων. [κ]αὶ
 οὐκ [ἀποσ]τήσομαι Ἀθηναίων τοῦ π[λ]ή-
 θους οὐδὲ [τῶν] ξυμμάχων τῶν Ἀθη-
 20 ναίων, οὔτ' αὐτὸς ἐγὼ οὔτ' ἄ[λ]λῳ πε-
 [ρί]σομαι. οὐδ' αὐτομολή[σω] οὔτ' αὐτὸς
 ἐγὼ ο[ὔ]τ' ἄλλῳ [π]εί[σομαι οὐδὲ ἐνί-
 οὐδὲ] τῶν φ[ε]υγόν[των] δέξομαι οὐδ' [ἐ]-
 ἕνα, οὔτ' αὐτὸς ἐγὼ οὔτ' [ἄλλῳ] πείσο-
 25 [μ]α[ι], τῶν ἐς] Μήδους φυγόν[των], ἀνευ
 τῆς γνώμη[ς] τῆς Ἀθηναίων καὶ τοῦ [δ]-
 ῆμου. οὐδὲ τῶν μενόντων ἐξελεῶ [ἄ]-
 νευ τῆς γνώμη[ς] τῆς Ἀθηναίων καὶ τοῦ
 δῆμου.

30 § ἐὰν δέ τις ἀποκτείνῃ ὡς ἕτερον ἢ . . . , τεθ[ν]άτω.
 § ἐὰν [δέ τ]ου [. . . . κατα]γνωσθῆ, φευγέτω ἄμα καὶ τὴν Ἀθη-
 ναίων ξυμαχί[αν καὶ τ]ὰ χρήματα δημόσ[ια ἔσ]τω Ἐρυθραίων.
 § ἐὰν δέ τις [ἀ]λῷ [προδι]δοὺς το[ῖ]ς τυράννοις τὴν πόλιν [τ]ῶν
 Ἐρυθραί[ων] καὶ , τεθνάτω [κ]α[ὶ] παῖδες οἱ ἐξ ἐκείνου, ἐὰ[ν]
 35 μὴ ὦ[ς] ἔχον[τες οἱ] παῖδες οἱ ἐξ [ἐ]κεῖνον ἐς τὸν δῆμον τὸν]
 Ἐρυθραίω[ν] καὶ [τὸ]ν Ἀθηναίων ἀποφανθῶσι. τὰ δὲ χρήματα
 . . . as κατα[θ]έντας ἔχειν τοῦ[ς π]αῖδας τὸ ἥμισυ . . . ἔσθω κατ[ὰ]
 τ'αὐτὰ καὶ . . . ὄντων Ἀθηναίων . . . Ἐρύθρασι

I have omitted a few fragmentary expressions at the begin-
 ning, which seem to require the Erythræans to send sacrifices
 and a deputation to the Panathenaic festival. The ἐπίσκοποι
 sent out by Athens to her subject cities answered to the Spartan
 ἀρμοσταί; their authority was purely civil, the garrison being

commanded by a *φρούραρχος*. In constituting a government upon the Athenian model, the *βουλή* was the most important feature. For the *ἐκκλησία* included, without restriction, all who had the franchise; but the senate met daily, had the power of initiating (*προβούλευμα*), and through the *πρυτάνεις* controlled the *ἐκκλησία*, and yet being elected by lot (*κυαμεύσαι*) was a thoroughly democratic institution. On the employment of oaths and imprecations in Greek politics see No. 16. For the whole inscription comp. No. 28.

24.

List of the Quota of Tribute paid to Athena in the year

B. C. 454.

The inscriptions commonly spoken of as 'Tribute-lists' fall into two classes. (1) Decrees of new assessment: see No. 47; (2) The accounts of the quota of Tribute yearly dedicated to the goddess as an *ἀπαρχή* or first-fruits, her share being $\frac{1}{10}$ th or *μῶ ἀπὸ τοῦ τάλαντου* (see *C. I. A. i.* 260). The lists of this latter sort were inscribed upon blocks and slabs of marble, many fragments of which have been found on the Akropolis, and have been pieced together by the successive labours of Rangabé (*Antiq. Hellén.* i. p. 236 foll.), Böckh (*Staatsk.* ii. p. 369 foll.), Köhler (*Urkunden und Untersuchungen zur Gesch. d. Delisch-Attisch. Bundes*, Berl. 1870), and Kirchhoff (*C. I. A. i.* 226-272). Six of these marbles have been thus restored, which give the yearly accounts with scarcely any break from B.C. 454 (the year in which the Common funds were probably transferred from Delos to Athens) down to B.C. 421. The lists are a good deal broken in places, but as the same names recur, and often in a similar order, many of the lacunæ have been filled up with certainty. A peculiar interest attaches to the *first list* drawn up by the Hellenotamæ after the transfer to Athens, which is here sub-joined, from Kirchhoff, *C. I. A. i.* 226; Köhler, *Urk.* p. 6; cp. Böckh, *Staatsk.* ii. p. 422.

[Αἶδε τῶν φόρων τῶν παρ]ὰ τῶν Ἑλλ[ηνοτ]αμῶν, οἵ[σις]
 [. ἐγραμμάτευε, ὑπὸ τῶν] τριάκο[ντα ἀ]πεφάνθη[σαν] ἀπαρχαὶ τ[η]-
 [ῆ θεῶ ἐπὶ Ἀρίστωνος ἄ]ρχοντος Ἀ[θην]αίοις, μνᾶ ἀ[πὸ τοῦ ταλά]-
 [ντου].

(Column 1 on the marble.)

(Column 2 on the marble)

.....

.....

 IIII
 ΠHH
 HHHH }
 H
 ΠHHHH
 .. ΔΙ
 H[ΗΠ]ΔΔΓ

lacuna.

lacuna.

.....

 } [Δ]ΔΔΓΓΓII

 is HΓΓIIII
 [Χερβόνησ]ῆται XΠHHH
 HHHHΔΔΔΓΓΓIIII

[Πεπαρήθιοι ?] HHH
 [Κολοφών]ιοι HHH
 Νοτ[ι]ῆς ΔΔΔΓΓΓII
 Διοσερίται ΔΓΓIIII
 Σπαρτώλιοι HH
 Αἰραῖοι HHH
 Λινδίων Οἰῆται ΠΓ
 Ἄστακηνοί ΗΠ
 Νεοπολίται Π
 Μαιάνδριοι ΠΔΓΓIIII

(Column 3 on the marble.)

[Μαρ]ωνίται	Η ^Π
[Λι]νδιοι	Γ ^Π ΗΗΗΗΔΔΔΔ[ΓΙΙΙ]
[Οί]ναίοι ἐν Ἴ- κάρφ	} ΗΔΔΔΓΓΓ[ΙΙ]
*ΗΣοιοι	Η
Νεάνδρεια	ΔΔΔΓΓΓΓ[ΙΙ]
Λαμπώνεια	ΔΓΓΓΙΙΙ[Γ]
*Αλικαρ- νασσήσ	} Η ^Π ΔΓΓΓΙΙΙ
Στρεψαίοι	Η
Γαλήψιοι	Η ^Π
Κυρβισσός	ΔΔΔΓΓΓΓΙΙ
Διδυμοτει- χίται	} ΔΓΓΗΙΗ
[Δικ]αιοπο- [λίται]	} [Η]ΗΗΗ
.....
.....
<i>lacuna.</i>	
Λι[παξος?]	.....
Κλαζομέν[ιοι]	.....
*Αργίλιοι	Χ ^Π
Καρβασσανδής	.....
Φασηλίται	Γ ^Π Η
Τερμερής	ΗΗ ^Π
Κεβρήμιοι	ΗΗΗ
Κασολ[αβήσ]	.....
Δικ[αία] πα[ρ] Ἀβδηρα	}
<i>(Column 4 on the marble.)</i>	
*Αβ[δηρέ]ται	ΧΗΗ ^Π ΔΔΔΔΓ
*Ολύθ[ιοι] Σκα- βλαίο[ι] Ἀσ[ση]- ρίται	} Η.....Γ
Σερμυλ[ιήσ]	Χ ^Π ΗΗ ^Π ΔΔΓΓ
Μηκυπερ[να]ίοι	} ^Π....Ι
Στώλιοι	
Χασταί	ΗΗΔ[ΔΔ]ΔΓΙΙ

Σίγγιοι	ΗΗ[ΗΗΓΓ]ΓΓΙΙ
Θάσιοι	ΗΗΗ
Μυσοί	ΔΔΔΓ[ΓΓΙΙ]
Πίκρης Συαγ[γελεύσ]	.....
Κεδριήτα[ι]	.....
Κεράμιοι	.....
Βουθειήσ	.....
Κυλλάνδι[οι]	.....
... ο ...	.....
.....
<i>lacuna.</i>	
.....
.....
.....
.....
.....
.....
.....

(Column 5 on the marble.)

Να[ρι]σ[βαρήσ]	.....
Μυθ[ό]νες	.....
Κια[ν]οί	Δ[ΓΓΙΙΙ]
*Α[ρ]τακηνο[ί]	.....
[Ν]εά[π]ολις [έ]ν [Θρ]άκη	} ΔΓ[ΓΙΙΙ]
Βερ[ύ]σιοι ὑπὸ τῇ [*Ι]δη	} ΔΓΓΙΙΙ
Αἰλιᾶται Κάρες	ΓΓΓ[ΓΙΙ]
*Ἴαται	Η
Παριανοί	Η
[Δ]ασκύλειον [ἐν] Προποντιδι	} ΓΓΓΓΙΙ
[Α]ιγινήται	ΧΧΧ
Μιλήσιοι	} ΗΗΗ
[έ]ξ Λέρου	

[Μι]λήσιοι	} . . . . .	. . . . .	. . . . .
[ἐν Τ]ειχιούσση		. . . . .	. . . . .
<i>lacuna.</i>		. . . . .	. . . . .
.
.
.

The series of documents of which this is a specimen is of great importance to the student of Greek history. Their results have been admirably drawn out first by Böckh in the 2nd volume of his *Staatshaushaltung*, and more completely by Köhler in his special work on the subject. Among other things, we recover (1) the list of Tributary states; (2) the precise years during which they each belonged to the Confederacy; (3) the amount of the yearly φόρος, which is arrived at in each case by multiplying the quota given by 60; (4) the various changes made in the tribute; and (5) the mode of its administration. As to the names in this list and Nos. 30, 35, 47, 48, the reader is referred to Böckh (*l.c.*) or Köhler's *Urkunden* above quoted, or to the map of the Athenian Confederacy in Kirchhoff's *C. I. A.* vol. i. Two or three interesting facts may however be mentioned here.

The earliest quota-list in B.C. 454 most likely marks the date of the transference from Delos to Athens. Until then probably a similar ἀπαρχή had been paid in to the Delian Apollo, which was now simply transferred to Athena.

In the first eight lists the tributary states are enumerated with little regard to geographical order. From the 9th year (B.C. 446) onwards, they are distributed into five Regions, Ἴωνικὸς φόρος, Ἑλληνιστῶν φ., Ἐπὶ (once ἀπὸ) Θράκης φ., Καρικὸς φ., Νησιωτικὸς φ. (see No. 30). After the new assessment made B.C. 437, the Ionian and Karian Regions are grouped under one head, first as 'Ionian' and afterwards as 'Karian;' the order being *Ionian* (or *Karian*), *Islands*, *Hellespont*, *Thrace*. This geographical grouping of the tributaries in B.C. 446-5 is probably to be connected with the negotiations preceding the Thirty Years' Truce in B.C. 445, when the treaty of peace certainly included a list of the confederate cities on both sides (Thuk. i. 40, ἀγράφων πόλεων, and 31, ἐσεγράψαντο ἑαυτούς). Traces of this distribution are

found in the historians (see Thuk. ii. 9, Καρία . . Ἴωνία, Ἑλλησποντος, τὰ ἐπὶ Θράκης, νῆσοι: cp. Plut. *Per.* 17).

Respecting the assessment of the tribute something will be said on No. 47, which is the only known example of the kind.

The number of the Tributaries named in the lists amounts to under 290: the only known estimate of their number is in Aristophanes (*Wasps*, 707, acted B.C. 422, εἰσὶν γε πόλεις χίλαιοι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν), where 1000 is manifestly an exaggeration, but yet not intended to be beyond the limits of credibility. Doubtless many of the towns named in the lists paid for themselves and for smaller places connected with them (*συντελεῖς*): this, with other considerations, is suggested by Böckh (*Staatsk.* ii. p. 660 foll.), who supposes that the sapient Bdelykleon reckoned that for every city down in the published lists there were three that really paid; and thus in round numbers 300×3 are set down as χίλαιοι.

The total amount yearly received as assessed by Aristides (ὁ ἐπ' Ἀριστείδου φόρος, Thuk. i. 96; v. 18. § 5) was 460 talents. At the opening of the Peloponnesian War Perikles is made to estimate it (Thuk. ii. 13) at '600 talents upon the average.' These figures agree with the inscriptions: see the notes on No. 30.

The heading of the list before us should be compared with the shorter heading of No. 30. The board of 10 Hellenotamiæ having received the tribute, the Logistæ, 30 in number (see No. 37 A), appointed yearly by lot (οἱ τριάκοντα, ἡ ἀρχή), assisted by their secretary, calculated and paid over the quota to Athena, and drew up the documents of which this is a specimen.

25.

The Sicilian Cities: Selinus (and Egesta?). About 452 B.C.

A broken block of tufa discovered among the ruins of the Temple of Apollo at Selinus, in March 1871. I give it from the copies of Gregorio Ugdulena (*Sopra una iscrizione Selinuntina*, 1871), and O. Benndorf (*Die Metopen von Selinunt*, 1873, p. 27 foll.).

[Δι]ὰ τοὺς θεοὺς τοῦ[σ]δε νικῶντι τοὶ Σελινοῦν[τιοι,
 δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ]
 δ[ιὰ] Ἑρακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οσ]-
 ε[ιδᾶ]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-

- 5 νάαν καὶ διὰ Μαλοφόρον καὶ διὰ Πασί[κ]-
 ρά[τ]ειαν καὶ δι[ὰ τ]οὺς ἄλλους θεοὺς [δ]ιὰ δ[ὲ] Δία
 μάλιστα[α]: φιλία[ς] δὲ γενομένης, ἐνχ[ρ]υσ-
 εύου[ς] ἐλά[σα]ντα[ς καὶ] ὀνύματα ταῦτα κολ-
 άφαντ[ας ἐς] τὸ Ἄ[π]ολ[λ]ώνιον καθθέμε-
 10 ν, τὸ Διό[ς προ]γρά[ψα]ντες. τὸ δὲ χρυσοῦ
 ἐξήκ[οντα τ]αλάντων [ἐ]μεν.

The people of Selinus dedicate gold statues of certain deities, as a thankoffering for a victory, upon the conclusion of peace (line 7). The Italian editor is probably right in supposing the defeated enemies to be the Egestans, the two states having a standing feud respecting a strip of territory (Thuk. vi. 6). The writing is not later than 450 B.C. Diodoros (xi. 86) speaks of a war between Egesta and 'Lilybæon' in 452 B.C. Lilybæon was not founded till a century later, and Grote (pt. 2. ch. 57) suggests that the war was between Egesta and Selinus. In this Benndorf agrees, and believes this to be the war alluded to in the inscription. (This opinion is not to be set aside by the suggestion of Köhler in the *Mittheilungen d. arch. Institut.* 1879, p. 30, where he publishes a fragment of an Attic decree about an embassy from Egesta which mentions the [Ἄλι]κυαίοις: these he would substitute for the Lilybæans in Diod. *l. c.*) In B.C. 450 Selinus was at the height of her prosperity (Curtius, *Gr. Gesch.* ii. p. 515). Μαλοφόρος καὶ Πασικράτεια are Demeter and Persephone (Pausan. i. 44. 4.—Selinus was a Megarian colony). Φόβος represents Ἄρης (cp. Plut. *Cleom.* 8; *Thest.* 27), who is unnamed as being the consort of Aphrodite the patron-goddess of Egesta and Eryx. Artemis also is omitted, perhaps for similar reasons. For Ζεὺς ἀγοραῖος at Selinus see Herod. v. 46. The syntax of lines 8—10 is irregular.

26.

Athenian defeat at Koroneia(?): B.C. 447.

Two fragments of Pentelic marble, the one discovered on the Akropolis in 1864, the other in 1876: Foucart, *Bullet. de Corresp. Hellénique*, i. p. 303; Kirchhoff, *C. I. A.* Suppl. to vol. i. p. 9.

. . . . λέως εἶπε Κο[ρ . .]ίδην [καὶ]
 Θαλυκίδην καὶ Μενέστρατον [κ]-

αὶ Ἀθήναιον τοὺς Θεσπιᾶς ἀναγρ-
 [ά]ψαι προξένους καὶ ἐεργέτα-
 5 [s Ἀ]θηναίων καὶ τοὺς παῖδας τοὺς
 [ἐκείνων] ἐμ πόλ[ε]ι ἐν στήλῃ λιθί-
 [νῃ. οἱ δὲ] πωλητ[α]ὶ ἀπομισθωσά-
 ντων τὴν στήλῃν. τ]ὸ δὲ ἀργύριον
 [δόντων οἱ κωλακρ]έται.

The date of the document is fixed by the characters. We may take these men of Thespiæ to be persons who stood faithful to Athens after the defeat of Koroneia, and were exiled from Bœotia for their pains. The name of the fourth betrays the Athenian sympathies of his family. The friendship of Thespiæ for Athens was strengthened by a jealousy of Thebes (cp. Herod. vii. 222; Thuk. iv. 133; vi. 95).

27.

Athenian conquest of Eubœa, B.C. 445.

A base of white marble, broken on right and left, was discovered on the Akropolis and described with a facsimile in *Monatsber. d. Berl. Akad.* 1869, p. 406 foll. It contains the following inscription (cp. *C.I.A.* i. 334) :—

(entire at top)
 ΕΝΑΙΟΝΕΡΛΜ / (The inscription was in two lines,
 ΠΠΟΣΔΕ Ι ^ each containing a distich.)
 (vacant)

This is part of the base which supported the bronze chariot dedicated out of the spoils of the victory over the Bœotians and Chalkidians about B.C. 509–505, just after the expulsion of the Pisistratids. Herod. v. 77, Καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριππον χάλκεον· τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε πρῶτον ἐσιόντι ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει, ἐπιγέγραπται δὲ οἱ τάδε·

Ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
 παῖδες Ἀθηναίων ἔργμα|σιν ἐν πολέμου,
 δεσμῶ ἐν ἀχλύθεντι σιδηρέῳ ἔσβεσαν ὕβριν·
 τῶν ἵππους δεκ|άτην Παλλάδι τάσδ' ἔθεσαν.

Comp. Pausan. i. 28. 2, καὶ ἄρμα κείται χαλκοῦν ἀπὸ Βοιωτῶν δεκάτῃ καὶ Χαλκιδίων τῶν ἐν Εὐβοίᾳ. The characters however of the inscription are not older than Perikles' time. Therefore it was he who employed the tithe, previously dedicated, for the purposes of this monument; he did so probably upon the conquest of Eubœa in B.C. 445, thus connecting his own victory with the victory of 60 years before. In that year, 445, Perikles would leave no means untried to reanimate the failing hopes of his countrymen (Grote, pt. 2. ch. 45).

28.

Athenian conquest of Eubœa: Settlement of Chalkis.

B. C. 445.

An entire slab, discovered on the Akropolis in 1876: the appearance of the stone reveals that a companion stèle originally was attached to it on the left, both being surmounted by one pediment, on which probably was the name of the γραμματεῦς, whose omission is otherwise peculiar. Published by Kumanudes, *Ἀθήναιον*, v. p. 76 ff.; Foucart in *Revue archéologique* 1877, i. p. 242; *C.I.A.* Suppl. to vol. i. p. 10. The lost stèle contained the ψήφισμα alluded to in § 3. The inscription dates from immediately after the reduction of Eubœa, of which Chalkis was the key; this is not part of the δόμοι mentioned by Thuk. i. 114, but gives rather certain modifications of that δόμοι, conceded by the Athenians upon the petition of the Chalkidians.

Heading. Ἐδοξεν τῇ [β]ουλῇ καὶ τῷ δήμῳ. Ἀντιοχίς ἐ[πρυτ]-
άνευε, Δρακ[ον]τίδης ἐπεστάτει.

§ 1. Resolution carried by Diognetos.

Διογνητος εἶπε

κατὰ τάδε [τ]ὸν ὄρκον ὁμόσαι Ἀθηναίων τ-
ὴν βουλὴν καὶ τοὺς δικαστάς· οὐκ ἐξελεύσασθε
5 λκιδέας ἐχ Χαλκίδος οὐδὲ τὴν πόλιν ἀνα-
στατον ποιήσω, οὐδὲ ιδιώτην οὐδένα ἀτιμ-
ώσω οὐδὲ φυγῇ ζημιώσω οὐδὲ ξυλλήψο-
μαι οὐδὲ ἀποκτενῶ οὐδὲ χρήματα ἀφαιρή-
σομαι ἀκ[ρ]ίτου οὐδενὸς ἄνευ τοῦ δήμου τοῦ Ἀθ-
10 ηναίων, οὐδ' ἐπιψηφισῶ κατὰ ἀπροσκλητῶν
οὔτε κατὰ τοῦ κοινοῦ οὔτε κατὰ ιδιώτου οὐδ-
ἐ ἑνός, καὶ πρεσβεῖαν ἐλθοῦσαν προσάξω
πρὸς βουλὴν καὶ δῆμον δέκα ἡμερῶν, ὅταν

Oath to be
taken by
Athenian
Boule and
dikastai.

- 15 πρυτανεύω, κατὰ τὸ δυνατόν ταῦτα δὲ ἐμπ-
 [ε]δῶσω Χαλκιδεῦσιν πειθομένοις τῷ δή-
 [μ]φ τῷ Ἀθηναίων. ὀρκῶσαι [δ]ὲ πρῆσβελα-
 [ν] ἔλθοῦσαν ἐχ Χαλκίδος μετὰ τῶν ὀρκωτῶ-
 ν Ἀθηναίους καὶ ἀπογράψαι τοὺς ὀμόσαντα-
 20 σ. ὅπως δ' ἂν [δ]μόσωσιν ἅπαντες, ἐπιμελ-
 ὄσθων οἱ στ[ρ]ατηγοί.—
 κατὰ τὰδε Χαλκιδέας ὀμόσαι· οὐκ ἀπο[σ]τή-
 σομαι ἀπὸ τοῦ [δ]ήμου τοῦ Ἀθηναίων οὔτε τέ[χ]ν-
 η οὔτε μηχανῆ οὔδεμιᾶ οὐδ' ἔπει οὔδὲ
 25 ἔργω, οὔδὲ τῷ ἀφισταμένῳ πείσομαι, κ-
 αὶ ἔὰν ἀφιστῆ τις, κατερῶ Ἀθηναίοισι, κ-
 αὶ τὸν φόρον ὑποτελῶ Ἀθηναίοισιν ἢ
 ἂν πείθω Ἀθηναίους, καὶ ξύμμαχος ἔσομα-
 ι οἷος ἂν δύνωμαι ἄριστος καὶ δικαιοῦ-
 30 ατος, καὶ τῷ δήμῳ τῷ Ἀθηναίων βοηθήσω
 καὶ ἀμυνῶ, ἔὰν τις ἀδικῆ τὸν δῆμον τὸν
 Ἀθηναίων, καὶ πείσομαι τῷ δήμῳ τῷ Ἀθη-
 35 ναίων. ὀμόσαι δὲ Χαλκιδέων τοὺς ἡβώντα-
 σ ἅπαντας. ὅς δ' ἂμ μὴ ὀμόσῃ, ἄτιμον αὐτ-
 ὸν εἶναι καὶ τὰ χρήμ[α]τα αὐτοῦ δημόσια, καὶ
 τοῦ Διὸς τοῦ Ὀλυμπίου τὸ ἐπιδέκατον ἱερὸ-
 [ν] ἔστω τῶν χρημάτων. ὀρκῶσαι δὲ πρῆσβε-
 40 λαὺν Ἀθηναίων ἔλθοῦσαν ἐς Χαλκίδ[α] μετὰ τ-
 ῶν ὀρκωτῶν τῶν ἐν Χαλκίδι καὶ ἀπογράψ-
 σαι τοὺς ὀμόσαντας Χαλκιδέων.

§ 2. Resolutions carried by Antikles.

- 40 Ἀντικλῆς εἶπε· ἀγαθῆ τύχῃ τῇ Ἀθηναί-
 ων, ποείσθαι τὸν ὄρκον Ἀθηναίους καὶ Χαλ-
 κιδέας καθάπερ Ἐρετριεῦσι ἐψηφίσατο
 ὁ ὀ δῆμος ὁ Ἀθηναίων. ὅπως δ' ἂν τάχιστα
 γίνηται, ἐπιμελόσθων οἱ στρατηγοί.
 45 οἷτινες δὲ ἐξορκώσουσι ἀφικόμενοι ἐ-
 ς Χαλκίδα ἐλέσθαι τὸν δῆμον πέντε ἀνδρ-
 ας αὐτίκα μάλα. περὶ δὲ τῶν ὀμήρων ἀποκ-
 ρίνασθαι Χαλκιδεῦσιν, ὅτι νῦμ μὲν Ἀθη-
 ναίοις δοκεῖ ἔαν κατὰ τὰ ἐψηφισμένα,
 50 ὅταν δὲ δοκῆ, βουλευσάμενοι ποήσουσι τῆ-

Who are to administer this oath.

Oath to be taken by all Chalkidians of age.

Penalty of not swearing.

Who are to administer this oath.

The oath to be sworn at stated times (?).

Five extra commissioners.

The Athenians will retain Chalkidian hostages.

- ν διαλλα[γ]ήν καθότι ἂν δοκῆ ἐπιτή[δ]ειο-
 ν εἶναι Ἀθηναίους καὶ Χαλκιδεῦσιν. τοὺς δ-
 ἔ ξένους τοὺς ἐν Χαλκίδι, ὅσοι οἰκοῦντες
 μὴ τελοῦσιν Ἀθήναζε καὶ εἴ τῳ δέδοται
 55 ὑπὸ τοῦ δήμου τοῦ Ἀθηναίων ἀτέλεια, τοὺς δὲ ἄ-
 λλους τελεῖν ἐς Χαλκίδα καθάπερ οἱ ἄλλοι
 Χαλκιδέες. τὸ δὲ ψήφισμα τόδε καὶ τὸν
 ὄρκον ἀναγράψαι Ἀθήνησι μὲν τὸν γρα-
 μμ[α]τέα τῆς βουλῆς ἐ στήλῃ λιθίνῃ καὶ κ-
 60 αταθεῖναι ἐς πόλιν τέλεσι τοῖς Χαλκιδέ-
 ων· ἐν δὲ Χαλκίδι ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ
 Ὀλυμπίου ἢ βουλή [ἦ] Χαλκιδέων ἀναγράψασ-
 α καταθέτω. ταῦτα μὲν ψηφίσασθαι Χαλκ-
 ιδεῦσιν.—τὰ δὲ ἱερὰ τὰ ἐκ τῶν χρησμ-
 65 ῶν ὑπὲρ Εὐβοίας θῆσαι ὡς τάχιστα μετὰ
 Ἱεροκλέους τρεῖς ἄνδρας οὓς ἂν ἔληται
 ἢ βουλή σφῶν αὐτῶν. ὅπως δ' ἂν τάχιστα τυθ-
 ῆ, οἱ στρατηγοὶ συνεπιμελόσθων καὶ τ-
 ὸ ἀργύριον ἐς ταῦτα [π]αρεχόντων.

Exemptions from φόρος.

How and where this decree is to be inscribed.

Sacrifices in obedience to χρησμοὶ of Hierokles.

§ 3. *Supplement to Antikles' resolutions, carried by Archestratos.*

- 70 Ἀρχέστρατο[s] εἶπε· τὰ μὲν ἄλλα καθάπερ [Ἀ]-
 ντικλῆς· τὰς [δ]ὲ εὐθύνas Χαλκιδεῦ[σ]ι κατ-
 ἄ σφῶν αὐτῶν εἶναι ἐν Χαλκίδι καθάπερ Ἀθ-
 ῆνησιν Ἀθηναίους, πλὴν φυγῆς καὶ θανάτ-
 ου καὶ ἀτιμίας. περὶ δὲ τούτων ἔφεσιν εἶνα-
 75 ἰ Ἀθήναζε ἐς τὴν ἡλιαίαν τὴν τῶν θεσμοθ-
 ετῶν κατὰ τὸ ψήφισμα τοῦ δήμου. περὶ δὲ φυ-
 λακῆς Εὐβοίας τοὺς στρατηγοὺς ἐπιμέλεσ-
 θαι ὡς ἂν δύνωνται ἄριστα, ὅπως ἂν ἐχη-
 ῶς βέλτιστα Ἀθηναίους.

80

Ὀρκος.

The Chalkidian magistrates accountable to their own courts, with certain exceptions. The Eubœan cities to be allowed all freedom compatible with the military safety of Eubœa.

Line 4: the Athenian βουλή is not to deal with Chalkis as it had just dealt with Hestizæa (Thuk. i. 114), and as it had with Chalkis itself in B. C. 509-4 (Herod. v. 77). Line 6: this applies rather to the Athenian dikasts, when trying a case brought to them from Chalkis; ἀκρίτου οὐδενός is to be understood with all these verbs. Line 8: unfair sentence of death and confiscation

is meant. The ultimate sovereign power is reserved for the omnipotent δῆμος. Line 10: this applies to members of the βουλῆ, who are to act like Sokrates when they are πρῶταίεις, and not put to the vote an unfair ψήφισμα. Line 11: compare the sweeping decree against the Mytileneans (Thuk. iii. 36). Line 12: envoys with petitions from subject states or others could only be introduced to the δῆμος by the πρῶταίεις, who were not always above suspicion of abusing their power by taking bribes, or by repelling unpopular applicants (Arist. *Peace*, 905; *Thesm.* 936; [Xenophon], *Resp. Ath.* iii. 3); the words κατὰ τὸ δυνατὸν show that sometimes an embassy could not be introduced, owing to urgent business, or to the occurrence of a national holiday (ἐκεχειρία, Arist. *Peace*, *ibid.*). Line 20: this was the usual form of the 3rd pers. pl. imp. pres. pass. at this date (see Kirchoff, *C. I. A.* suppl. to vol. i. p. 12). Line 27: this shows that the subject cities could and did appeal against unfair assessment of φόρος (cp. No. 47). Line 30: a contingent from Chalkis served with the Athenians in Sicily (Thuk. vii. 57). Line 40: this is probably the same Antikles who commanded in the Samian war (Thuk. i. 117). Line 41: Kirchoff concludes, from the use of the present tense, that Antikles' object was to repeat the oath at stated intervals, and that this had been ordered in the lost psephisma concerning Eretria. Lines 43, 44: from this expression, and αὐτίκα μάλα below, we gather that the ὁμολογία had only just been concluded with Eubœa (Thuk. i. 114). Line 46: as all the adult population of Chalkis had to swear, the five extra commissioners would be needed. Line 53 foll.: the sentence will not construe: either the stonecutter, or the MS. from which he worked, was at fault. Kirchoff suggests τοὺς ἐν Χαλκίδι οἰκοῦντας, ὅσοι μὴ τέλουσιν Ἀθήμαζε (i. e. κληροῦχοι at Chalkis, who, as citizens of Athens, paid no tribute; see Ælian, *Var. H.* vi. 1) καὶ εἴ τῳ . . . ἀτέλεια, [ἀτελεῖς εἶναι], τοὺς δὲ ἄλλους κ.τ.λ. Each subject state paid its φόρος in a lump sum to Athens; the local authorities raised it by an individual assessment. Line 64 foll.: for Hierokles and his χρῆσμοί see Arist. *Peace*, 1043 foll.; perhaps he had received a grant of land at Oreos as a reward, upon the fulfilment of his predictions of success in the Eubœan expedition: cp. the prophesyings about the Sicilian expedition (Thuk. viii. 1). That such μάντεις

accompanied the Athenian armies we know from No. 19. Thukydides speaks slightly (ii. 21) of these floating *χρησμοί*, but they were believed in by the people, and this psephisma shows that they were recognised by the state. Line 80: here the formula of the oath was rehearsed in the MS. draft, but the stonemason does not repeat it, as it has already occurred as part of Diognetos' motion.

29.

Athenian Colonies in Thrace; Brea, B.C. 444-440.

Two fragments of Pentelic marble, found 1833, 1847, in the Erechtheion: published 1853, by Böckh, *Monatsb. d. Berl. Akad.* p. 147, and by Sauppe, *Transactions of Sax. Lit. Society*, 1853, p. 33. I follow Kirchoff's revised text, *C. I. A. i.* No. 31. See E. Curtius, *Gr. Gesch.* ii. p. 228, 'noch heute ist uns auf alter Steinurkunde der Volksbeschluss erhalten, in Folge dessen der Stadt Brea im Lande der Bisaltier, in der wasserreichen Berggegend, nördlich von der Chalkidike und südlich vom Strymon, zum Wohnsitze einer Attischen Bürgergemeinde eingerichtet worden ist.'

A. Decree of the people, carried by Demokleides.

(The beginning is lost).

. . . ἦν ἀν φα[λιη ἦ
 γράφηται, ἐσ]αγέτω. ἐὰν δὲ ἐσαγή, ἐνεχ[υραζέ-
 τω αὐτ . .] ὁ φήνας ἦ ὁ γραψάμενος. πο[λιμνία
 δὲ αἰγῶ]ν αὐτοῖς παρασχόντων οἱ ἀπ[οικιστ-
 5 αὶ καλλ]ιερήσαι ὑπὲρ τῆς ἀποικίας, [ὅποσα
 ἀν αὐτο]ῖς δοκῆ. γεωνόμους δὲ ἐλέσθ[αι δέκα
 ἀνδρας], ἕνα ἐχ φυλῆς. οὗτοι δὲ νειμάντ[ων τὴν
 γῆν. Δημ]οκλείδην δὲ καταστήσαι τὴν ἀ[ποικί-
 10 αν αὐτο]κράτορα, καθότι ἀν δύνηται ἄ[ριστα. τ-
 ἀ δὲ τεμ]ένη τὰ ἐξηρημένα ἔαν καθά[περ ἐστ-
 ι καὶ ἄλ]λα μὴ τεμενίζειν. βούν δὲ καὶ [πρόβατα
 δύο ἀπά]γειν ἐς Παναθήναια τὰ μεγάλ[α καὶ ἐς Δ-
 ιουσί]α φαλλόν. ἐὰν δὲ τις ἐπιστρα[τεύη ἐπ-
 15 ὡς ὀξύ]γατα κατὰ τὰς ξυγγραφάς, α[ἴ ἐπὶ . .
]του γραμματεύοντος ἐγένου[το περὶ τ-
 ὦν πόλε]ων τῶν ἐπὶ Θράκης. γράψαι δ[ὲ ταῦτα
 ἐν στήλ]ῃ καὶ καταθεῖναι ἐμ πόλει, πα[ρὰ δέ, ἦ-

ν ἂν ἄλλ]ην στήλην οἱ ἀποικοὶ σφῶν ἀ[ὐτῶν ἀν-
 20 αθῶσι. ἐ]ἂν δέ τις ἐπιψηφίξῃ παρὰ τῆ[ν στήλ-
 ην ἢ ῥή]τωρ ἀγορεύῃ ἢ προσκαλείσθαι[ι ἐγχειρ-
 ῆ ἀφαι]ρεῖσθαι ἢ λύειν τι τῶν ἐπεψηφισμένων,
 ἄτιμον] εἶναι αὐτὸν καὶ παῖδας τοὺς ἐξ [ἐκείνου
 καὶ τὰ χ]ρήματα δημόσια εἶναι καὶ τῆς [θεοῦ τὸ ἐ-
 25 πιδέκα]τον, ἐὰμ μὴ τι αὐτοὶ οἱ ἀποικ[οὶ περὶ
 σφῶν δέ]ωνται.—Ὅσοι δ' ἂν γράψωντα[ι ἐποικ-
 ῆσειν τῶ]ν στρατιωτῶν, ἐπειδὴν ἤκωσ[ι Ἰθρήνα-
 ζε, τριά]κοντα ἡμερῶν ἐμ Βρέα εἶναι ἐ[ποικήσ-
 30 οντας. ἐ]ξάγειν δὲ τὴν ἀποικίαν τριά[κοντα ἡ-
 μερῶν. Α]ἰσχίην δὲ ἀκολουθοῦντα ἀπο[διδόνα-
 ι τὰ χρή]ματα.

B. *Rider carried by Phantokles.*

[Φ]αντοκλῆς εἶπε· περὶ
 [μ]ὲν τῆς ἐς Βρέαν ἀποι-
 [κ]ίας καθάπερ Δημοκλ-
 [ε]ίδης εἶπε· Φαντοκλέ-
 5 [α] δὲ προσαγαγεῖν τὴν Ἰθ-
 [ρ]εθηίδα πρυτανεία-
 [ν] πρὸς τὴν βουλήν ἐν τῇ
 πρώτῃ ἔδρᾳ. ἐς δὲ
 [Β]ρέαν ἐχ θητῶν καὶ ζε-
 10 [ν]γιτῶν ἰέναι τοὺς ἀπο-
 [ί]κους.

This decree, concerning an almost forgotten event (see Hesych. and Steph. Byz. *s.v.* Βρέα), is the only known inscription relating to Greek colonization. The ἀποικία, a colony planted amongst barbarians on foreign soil, is to be distinguished from κληρουχία, a settlement of Athenian citizens in the city and lands of an expelled Greek population, as at Hestiazæ and Chalkis (see preceding), Samos, Myrina, etc. Observe that the connection with the mother city is to be maintained by θεωρίαι and contributions to the great Athenian festivals (cp. No. 23); and in the division of the land at Brea certain lands are to be reserved (ἐξηρημένα) for the endowment of temples (τεμένη). Further, it appears from B that by this colonization Perikles had in view not only the strengthening of Athens in the neighbour-

hood of Thrace, but also the relief of the poorer citizens (Plut. *Per.* 11). A. Line 2: certain imports had just been prohibited. Lines 4, 5: this word, if rightly restored, means the leaders of the ἀποικισμός. Line 15: the cities of the Athenian confederacy are to defend Brea: the covenant referred to is lost. Line 27: Athenians on military service may give in their names as colonists, but are not to make this a mere pretext for leaving service, without going to Brea. Line 30: this is the ἐφόδιον, or grant of money from the home government for the establishment of the colony: see Introd. to Demosth. *Cherson.*; though that concerns a κληρουχία. B. The prytaneis of Erechtheis, which was probably the next to follow, were to introduce Phantokles to the βουλή: see *note* on preceding, line 12.

30.

List of the Quota of Tribute paid to Athens in the year B. C. 443.

Inscribed on the 1st of the blocks mentioned on No. 24. The text is given from Kirchhoff, *C. I. A. i.* 237, after Köhler, *Urkunden*, etc. p. 33; cp. Böckh, *Staatsk.* ii. p. 456, 462.

Of the series of documents to which this belongs, something has been said on No. 24. The present list has a special interest for two reasons. First, we recognize the poet Sophokles in the last line as the chairman of the Hellenotamiæ, so that his command in the Samian expedition, B. C. 440, was not his first public appointment (Strabo, p. 638), nor his last, if we may believe Plutarch's story (*Nic.* 15).

In connection with Perikles this inscription has a further interest. The ostracism of Thukydidēs son of Melesias, this very year, B. C. 443, left Perikles supreme. His policy at once begins to leave its marks in the inscriptions. At home he proceeded to carry out the great works of building upon the Akropolis (see Nos. 33, 34, 36), while abroad his policy aimed at consolidating the Athenian confederacy and preparing for the inevitable struggle for supremacy between Athens and Sparta. Both his home and foreign administration depended upon finance (see Thukyd. ii. 13; cp. i. 141), and the existing Quota-lists, though they do not mention his name, bear witness to his policy. The

tributary states appear to have been reassessed every four years, and the statement of the Xenophontic *De Rep. Ath.* ch. iii. 5 (δι' ἔτους πέμπτου) is confirmed by the marbles. From these lists we find that the assessments of B. C. 454, 450, 446 aimed at keeping the total tribute at the Aristidean level, the payment of individual states being lowered as the number of confederates grew. The list before us is the last which was drawn up on this principle. The assessment of B. C. 442 for the most part did away with such abatements to individual states, and so produced a larger total (cp. No. 35): at the opening of the Peloponnesian War it is said to average 600 talents (Thuk. ii. 13). In 440 an ἐπιφορά, or additional payment, is required of certain Ionian and Hellespontine states, evidently to meet the increasing scale of expenditure.

In B. C. 438 the Parthenon was dedicated, and made the national treasury (Nos. 34, 50). The list of B. C. 436 (No. 35) shows on the whole an increase in the individual payments. In 435 were passed the two financial decrees (No. 37), which speak for themselves. In the meantime the Propylæa have been built, B. C. 437-433 (see No. 36, and Thukyd. ii. 13). In B. C. 434 the careful lists of the ταμίαι τῆς Ἀθηναίας and the ταμίαι τῶν ἄλλων θεῶν commence (see No. 50). Lastly, as No. 29 illustrates Perikles' scheme of colonization, so Nos. 39 and 40 show that not only by a sound and careful finance, but by judicious alliances, he was preparing for the struggle which he had long foreseen.

[Ἐπὶ τῆς ἀρχῆς τῆς δωδεκά[τ]ης ἧ [Σ]οφιά[δη]ς ἐγρα[μμάτ]ευε
'Ἐλευσί(ν)ος).

(Column I on the marble).

[Ἰωνικοῦ φόρου].

.....
.....
.....
.....
.....
.....

.....
.....
.....
.....
.....
.....

.....	.....	[Περκώ]τη	ΔΓΓΙΙΙΙ
.....	.....	'Ελ[αι]ούσιοι	Ϟ
.....	.....	Προκουήσιοι	ΗΗΗ
[Ερυθραῖ]οι	.....	Κυζικηνοί	ϞΗΗΗΗ
[Βουθειῆς]	.....	'Αρτακην[οί]	ΔΔΔΓΓΓΙΙ
[Πολιχνῦ]ται	.....	Περίνθιο[ι]	Χ
[Πτελεούσι]οι	.....	Βυζάντι[οι]	ΧϞϞΔΔΓΓΙΙΙ
[Ελαιούσιοι]	.....	
[Σιδούσιοι]	.....	'Επὶ Θράκης φόρ[ου].	
[Μυ]ή[σσιοι]	.....	Νεσπολ[ίτ]αι	ΔΓΓΙΙΙ
Πριηνή[ς]	.....	Σκ[αψα]ίοι	ΔΓΓΙΙΙ
Πυγελῆς	.....	Σ[κι]άθιοι	[ΔΓΓ]ΓΙΙΙ
'Ισύνδιοι	[ΔΓΓ]ΙΙΙ	[Ίκ]ιοι	ΔΔΓ
'Εφέσιοι	[Ϟ]Η	'Ο[λο]φύξιοι	ΔΔΔΓΓΓΙΙ
Κλαζομένιοι	ΗϞ	Σταγι[ροί]ται	ΔΓΓ[ΙΙ]Ι
Μιλήσιοι	Ϟ	Θύσσιο[ι]	Η
		Διῆς ἀπ[ὸ τοῦ] *Άθω Η	
'Ελλησποντίου φόρου.		(Column 3 on the marble.)	
Παλαιπερκώσι(οι)	ΓΓΓΓΙΙ	Στρεψαῖοι	Η
(Column 2 on the marble.)		Γαλήψι[οι]	Ϟ
[Γεντίν]ιοι	.....	Νεσπολί[ται]	Ϟ
[Δαννι]οσειχίται	.....	Αιγάντιοι	ΔΔΔΓΓΓΙΙ
[Διδυμ]οσειχίται	.....	Μαρωνει[ή]ς	ΗϞ
[Λαμπ]ωνειῆς	.....	Σαναῖοι	ϞΔΓΓΙΙΙ
[Δαρ]δανῆς	.....	Στώλιοι	ϞΔΓΓΙΙΙ
'Αρπαγίανοί	.....	Σπαρτώλιοι	ΗΗ
Τενέδιοι	.. ΓΓ	Πεπαρήθιοι	ΗΗΗ
Σηλυμβριανοί	.....	Σίγγιο[ι]	ΗΗ
Λαμφακηνοί	.....	'Αφυσ[αῖοι]	Η
Σιγεί[ιῆ]ς	[ΔΓΓΓ]ΙΙΙ	Μη[κυπερναῖοι]	ϞΔΓΓΙΙΙ
[Αβ]ύδηνοί	. ΔΔΓΓΙΙ	'Ο[λύνθιοι]	.....
Χαλ[κηδ]όνιοι	.....	[Σκαβλαῖοι]	.....
.....	.....	[Ἀσσ]η[ρ]ί[ται]	.....
.....	.....	[Δί]καία 'Ε[ρετρι.]	.....
.....	.....	[Τ]ορωναῖο[ι]	ϞΗ
.....	.....	[Ἀ]κάνθιο[ι]	ΗΗΗ
..... οἱ	.....	[Με]νδαῖο[ι]	Ϟ[Η]ΗΗ[Η]
[Παιση]νόι	ΗΗΗ	[Ἀργ]ίλιο[ι]	Η

Ἀθῆναι Διάδες	[ΔΔΔΗ]+||	[X]αλκιδῆς	.....
Ἰ[ῆ]ται	.....	[M]υριναῖοι	.....
Ῥηναῖοι	.....	[H]φαιστιῆς	.....
Στυρῆς	.....	[Iμ]βριοι	.....
[E]ρετριῆς	.....	[Aιγι]νήται	.....

Σάτυρος Λευκονοεὺς ξυνεγραμ[μάτενε. Σ]ο[φ]οκλ[ῆ]ς Κολω[νήθεν
Ἑλληνοταμία]ς ἦν.

31.

Covenant between Œantha and Chaleion in the Korinthian gulf: about B. C. 440.

A bronze tablet, inscribed on both sides, *A* and *B*, found at Galaxidi (Œantha). The tablet itself is entire, but it may be only a supplement to a lost treaty between the two towns. The text from Rangabé, *Ant. Hell.* 356 b, facsimile; cp. Ross, *Alle Lokr. Inschrift von Chaleion*, Leipz. 1854; and esp. Kirehhoﬀ, *Studien*, p. 92. From the Woodhouse Collection, now missing.

A.

Τὸν ξένον μὴ ἄγειν ἐ τᾶς Χαλειδος τὸν Οἰανθέα, μ-
ηδὲ τὸν Χαλειεία ἐ τᾶς Οἰανθίδος, μηδὲ χρήματα αἴ τι συ-
λῶ. τὸν δὲ συλῶντα, ἀνὰ τὸ συλῆν τὰ ξενικὰ ἐ θαλάσας ἄγειν
ἄσυλον, πλὰν ἐ λιμένος τῶ κατὰ πόλιν· αἴ κ' ἀδικοσυλῶ, τέ-
5 τορες δραχμαί· αἴ δὲ πλέον δέκ' ἀμαρῶν ἔχοι τὸ σῦλον, ἡ-
μιόλιον ὀφλέτω φότι συλάσαι. Αἱ μεταφοικέοι πλέον μηνὸς ἡ
ὁ Χαλειεὺς ἐν Οἰανθέα ἢ Οἰανθεὺς ἐν Χαλείφ, τῆ ἐπιδαμία δίκᾳ χ-
ρήστω. Τὸν πρόξενον, αἱ ψεύδεα προξενέοι, διπλ-
ῆ οἱ θηῆστω.

B.

10 Αἴ κ' ἀνδιχάζωντι τοὶ ξενοδίκαι, ἐπωμότας ἐλέσ-
τω ὁ ξένος ὠπάγων τὰν δίκαν ἔχθος προξένω
καὶ Φιδιοξένω ἀριστίνδαν, ἐπὶ μὲν ταῖς μυαῖα-
λαις καὶ πλέον, πέντε καὶ δέκ' ἄνδρας, ἐπὶ ταῖς
μειόνοις ἐννέ' ἄνδρας· αἴ κ' ὁ Φασστός ποι τὸν Φ-
15 αστὸν δικάζηται, κατὰς συνβολὰς δαμιωργῶς
ἐλέσται τὼς ὀρκωμότας ἀριστίνδαν τὰν πε-
ντορκίαν ὀμόσαντας· τοὺς ὀρκωμότας τὸν αὐτὸν
ν ὄρκον ὀμνύεν, πληθὺν δὲ νικῆν.

The main object of these provisions is to prevent either state from injuring foreign merchants who visited the other's port; and we have here an instance of that kind of treaty called by the Greeks τὰ σύμβολα, and suits tried as here provided were δίκαι ἀπὸ συμβόλων. The translation below will clear up most points. Αἱ τι συλῶ is for αἱ τις συλῶη, line 2; and θωῆστω in line 9 for θωῆ ἔστω. To understand lines 3-6, bear in mind the meaning of σῖλα δίδοναι in Greek international law, as spoken of by Demosthenes in *Lacritum*, p. 927, 931 (cp. arg. of the speech in *Timocr.* p. 695), and explained by Böckh, *Staatsh.* i. 194. When one state declared war with another, it gave its own citizens the right of seizing the cargo of any vessel belonging to the citizens of the other ('letters of marque'); so Thuk. v. 115: καὶ Λακεδαιμόνιοι δι' αὐτὸ τὰς μὲν σπονδὰς οὐδ' ὡς ἀφέντες ἐπολέμουν αὐτοῖς, ἐκήρυξαν δὲ εἰς τις βούλεται παρὰ σφῶν Ἀθηναίους ληΐσθαι. A merchant therefore bound for Æanthia might, if from a city at enmity with Chaleion, be liable to seizure by freebooters from Chaleion; and *vice versa*. This freedom is limited by the present convention. A court was provided, both at Chaleion and Æanthia, before which a foreigner who had unjustly suffered seizure might get redress: certain rules for this court are given in lines 4-9. The ξενοδίκαι (line 10) are the assessors of this court. The dialect is Æolo-Dorian; the aspirate is often dropped, though inserted in ἀγεν and ἔχθος = ἔκτος. Kirchoff warns us not to date this treaty too early: the style of speech is rude, but is characteristic of the manners of the people. The people of these regions were born freebooters: Thuk. i. 5; Polyb. xvii. 4-5.

Translation. A. 'No Æanthian shall rob a foreign merchant on Chaleian soil, nor a Chaleian rob a merchant on Æanthian soil; nor shall either Æanthian or Chaleian seize a merchant's cargo within the territory of the other city. Whoso makes such seizure, and seizes a stranger's cargo on the sea, he shall be allowed to carry off his seizure, without attack from the other city; only not from the actual harbour of the other city. If he make unlawful seizure, four dr. be the penalty; and if he retain the goods so seized beyond ten days, let him be fined to the value of half the goods (besides restoring all). If a Chaleian sojourn over a month in Æanthia, or an Æanthian in Chaleion,

he must (as if a *μέτοικος*) sue and be sued in the courts of the city of his sojourn. If his proxenos, in performing his duties as such, perverts the truth deliberately, let his fine be doubled.'

B. 'If the assessors are divided in opinion, let the plaintiff, if he be a foreigner, choose additional jurors out of the highest class of citizens, (only not the proxenos of his own city, nor his own private proxenos), fifteen for claims of a mina or more, nine for less. If a citizen of one of the two towns sue a citizen of the other, then, according to the existing agreement between them, the magistrates shall swear by the five gods and choose the jurors from the highest class, and the jurors shall take the same oath, and a majority of their votes shall be final.'

32.

Thurii and Tarentum: B. C. 440-430.

On a bronze spear-head found at Olympia in 1878: published by A. Furtwängler, *Archäol. Zeit.* 1879, p. 149.

Σκόλα ἀπὸ Θουρίων Ταραν-
τῖνοι ἀνέθηκαν Διὶ Ὀλυ-
μπίῳ δεκάταν.

On the founding of Thurii see Grote, pt. 2. ch. 47, and Curtius, *Gr. Gesch.* ii. 229 f. It was in the spring of B. C. 443. The first few years were occupied in a struggle with Tarentum, the Thurians claiming possession of all the land northward as far as, and inclusive of, the river and town of Siris, cp. Herod. viii. 62. The struggle lasted about ten years, and ended in a compromise, which showed that Tarentum had rather the advantage in the war: Strabo, p. 264, φησὶ δ' Ἀντίοχος τοὺς Ταραντίους Θουρίοις καὶ Κλεανδρίδα τῷ στρατηγῷ φυγάδι ἐκ Λακεδαιμόνος πολεμοῦντας περὶ τῆς Σιρίτιδος συμβῆναι, καὶ συνοικῆσαι μὲν κοινῇ, τὴν δ' ἀποικίαν κριθῆναι Ταραντίνων. Comp. Th. Müller, *De Thuriorum Republica*, Gött. 1838.

33.

Building of the Parthenon: B. C. 438.

The text is from Kirchhoff, *C.I.A.* i. 298 (see Supplement to vol. i. p. 37).

Θεοί. Ἀθηνᾶ. Τύχη·
Κιχῆσιππος ἐγραμμά-

τευε ἀγάλματος ἐπι-
 στάτησι Μυρρίνουσίους.
 λήμμα παρὰ

We may conjecture that this image was the chryselephantine statue of Athena sculptured by Pheidias B. C. 438. The sacredness of the work will account for the solemn invocation with which the account begins. The funds were no doubt supplied from the ταμίαι τῆς θεοῦ (see the next).

34.

Building of the Parthenon: B. C. 438.

The text is from Kirchhoff, *C. I. A.* i. 299: comp. Böckh. *Staatsk.* ii. 343 foll.

The beginning is lost, but the tenour of it may be restored from similar documents: viz. Τάδε ἔλαβον καὶ ἀνήλωσαν οἱ δεῖνες ἐπιστάται. The existing fragment proceeds thus:—

		[ὁ δεῖνα ἐγρα]μ[μ]άτευ-
		[ε τοῖς ἐπιστάτ]ησι χρυσοῦ
		[καὶ ἀργυρί]ου· ἐπὶ τῆς βουλ-
		ῆς [ῆ . .]ουι . ος Ἴαλωπεκῆ-
5		θεμ [πρ]ῶτος ἐγραμμάτευε·
		λήμμα παρὰ ταμιῶν ἐκ πόλεως,
	⋄⋄⋄	[οἶ]ς Δεινία[s] Εὐάγουσ
	TTTT	Φ[ι]λαίδης ἐ[γρ]αμ[μά]τευε·
		ταμ[ί]αι δὲ Φ[ιλ]όνεως Ἰδ[ο]-
10	XX ^Π	με[νέ]ως Κηφι[σι]εύ[s], Ἀρίσ-
	HHH.	τυλ[λ]ος Ἐλ[λησπον]τίου Ἐρχι-
	ΠΠΠ	εύ[s], Γλαυκ[ί]ας Αἰ[σ]χίλου
	[Τ]ΤΠ	Κυ[δ]αθηνα[ιεύς, Δ]ημοχάρης
		Σι[μ]ύλου Πο[τά]μ[ι]ος, Τεισί-
15		μα[χ]ος Τει[σί]ου Κεφαλῆθεν,
		Χάρισος [Μελα]υθίου Ἀχαρν[εύς],
		Δ[ι]ογχις Ξενοκλέους Φλυ-
		ῆθεν, Διονύσιος Εὐκλεί[δου]
		Πειραιεύς, Χαιρελεί[δης]
20		Χαριζένου Ἀφιδνα[ίος, Ἐπιχ]-

ἀρίνος Ἐπιχαρ

[Ἄνα]λώματα
 ΔΔΔΤ χρυ[σοῦ]
 ΤΤΤΧ . . .

25 .ΗΗ. . . .

There are strong reasons (for which see Kirchhoff, *l. c.*) for connecting this document also with the statue of Athena. The ἐπιστάται or commissioners for the execution of the work receive more than 34 talents, 2858 drachmas, 2 obols in one year for the purchase of gold (and silver?): of this no less than 34 talents, and 1300 (? or 2200) drachmas, appears to have gone for the purchase of gold. Line 17: probably mistake for Δίλογις.

35.

List of the Quota of Tribute paid to Athena in the year B. C. 436.

The text is given from Kirchhoff, *C. I. A.* vol. i. 244.

A comparison of the various lists seems to show that Perikles aimed at increasing the total of Tribute, by allowing no abatements (as a rule) to individual cities as more members joined the alliance: on the contrary, in some cases an additional payment (ἐπιφορά) is levied. The reader is referred to the notes on Nos. 24 and 30, and is invited to compare the sums enumerated in the several lists. In the present list the order of regions is altered, and Ionia and Karia are grouped together (see note on No. 24). The last two headings in the list are explained by reference to the mode of making the reassessments, as described in No. 47 (see notes). Πόλεις αὐταὶ ταξάμεναι are cities which appealed against their assessment, and secured the reduction which they claimed; cp. No. 28, line 26 foll. Πόλεις, ἃς οἱ ἰδιῶται ἐνέγραψαν φόρον φέρειν are those whose assessment was fixed at the suggestion, not of the τακταὶ nor members of the βουλῆ, but of private Athenian citizens who volunteered advice to the βουλῆ (cp. Andok. *de Myst.* 84 and note on No. 47).

Ἐπὶ [τῆς μιᾶς δεούσης εἰ]-
 κοστ[ῆς ἀρχῆς, ἦ . . .]
 φιλε
 ἔκτου
 ἔγραμ[μάτευε. Ἐλ]-
 ληνοτ[αμίας ἦν Δι]-
 ονύσιος

(Column 1 on the marble.)

[Ἴ]ωνικὸς φόρος.

Καύνιοι	.....
Τηλάνδριοι	.....
[Π]ασανδῆς	.....
[Καρβασ]νανδη[ς]	}
[παρὰ Κα]ῦνο[ν]	
..... οἱ	Δ .
[Αἰλι]ᾶται	ΠΤΤ[ΤΠ]
[Μαρ]αθήσιοι	ΔΔΔΤΤ[ΤΠ]
[Μύ]νδιοι	ΔΠΤΙΙΙ
[Ἀσ]τυπαλα[ι]ῆς	ΗΗ
[Λί]νδιοι	Χ
[Πεδ]ιῆς	} ΠΔΔΔΤΤΤΤΠ
[ἐκ Λίνδ]ου	
[Χερρόνη]σιοι	ΗΗΗ
Πύ[ρ]νιοι	[Δ]ΠΤΙΙΙ
Ν[αξιᾶτ]αι	[Γ]ΤΤΤΠ
Ἴ[σίνδ]ιοι	.....
Κ[ολοφ]ώνιοι	.....
.....
[Πελεᾶ]ται	.....
.....
.....
.....
[Ἐλαιᾶ]	}
[παρὰ Μ]ύριναν	
[Θερμαῖ]οι	}
[ἐξ Ἰκάρ]ου	

(Column 2 on the marble.)

.....
.....
[Τενέδιοι]	[ΗΗ]ΠΔΔ[Δ.]
[Δασκύλειον]	} ΠΤΤΤ[Π]
[ἐν Προποντι]δι	
.....	[Δ]ΔΔΤΤΤ[Π]
.....	} ΤΤ
[ἐπιφορᾶς]	
.....	ΔΠΤΙΙΙ
.....	ΠΗ
.....	Π
.....	ΔΔΠ
[Χερρόνησι]ται	} Η
[ἀπ' ἀγορᾶς]	
[Ἐλαιούσιοι]	Π
.....	ΔΔΔΤΤ[ΤΠ]
.....	ΔΔΔΤΤΤ[Π]
[Λαμπωνει]ῆς	[ΔΠ]ΤΙΙΙ
Λ[αμπωνει]ῆς ἐπιφορᾶς	ΤΙΙΙ
Π[αριανοί]	Η
Π[ροκολλη]ῆσιοι	ΗΗΗ
.....	[Δ]ΔΔΤΤΤΠ
[Κυζικηνοί]	ΠΗΗΗΗ
Λαμφ[σα]κη[νοί]	. ΗΠΙC
Βυζά[ν]τιο[ί]	ΧΠΗΗΗΔΔΔΔ
Σηλυμβρια[νοί]	ΔΠ
Θράκιος φόρο[ς].	
Γαλήψιοι	ΔΠΤΙΙΙ

(Column 1 continued.)

[K]αμ[ιρῆς]	.....
Χαλ[κεᾶται]	.....
Κυμ[αῖοι]	[^Π HHH]H
Τή[ιοι]	.....
Ἰη[λύσιοι]	.....
Φα[σηλίται]	[^Π]H
Νισ[ύριοι]	.....
Ἐρυθ[ραῖοι]	} . ΔΓ[Γ]ΓΗ||
καὶ Χ ..	
Μυρι[ναῖοι]	} H
παρὰ [Κύμην]	
Οἰνα[ῖοι]	} H
[ἐ]ξ [Ἰκάρου]	
[K]ῶο[ι]	.....
[K]αλύ[δνιοι]	.....
[Π]ιτα[ναῖοι]	[ΔΔΔ]Γ[ΓΗ||]
[Π]ιτα[ναῖοι]	} [ΓΙ]||C
[ἐ]πιφ[ορᾶς]	
.....	[Δ]ΔΔΓ[ΓΗ||]
.....	} H|||H
[ἐ]πιφ[ορᾶς]	
Π . . .	.....
Τε . . .	.....
Μι[λήσιοι]	.....
Ἐφ[έσιοι]	[^Π HH] ^Π
.....
Ἀλικαρ[νασσῆς]	[H ^Π]ΔΓΓΗ|||
Λάτμιο[ι]	[H]
Ἰασῆς	[H]
Μαδνα[σῆς]	[H]
Νησιωτικὸς [φóρο]ς.	
Σερῖφιοι	.....
Χαλκιδῆς	. HH
Κεῖοι	[H]HHH
Τήνιοι	[HH]H
Νάξι[οι]	[^Π]H ^Π ΔΓΓΗ|||
Μυκόνιοι	.....
Ἀνδριοι	[^Π]H

(Column 2 continued.)

Νεοπολίται[ι]	} [Δ]ΓΓΗ|||
παρ' Ἀντισ[άραν]	
[Αι]νεᾶται[ι]	.....
[Ἰ]ολοφύ[ξιοι]	.....
[Ἰ]ολύνθιοι	HH
Μ[ηκυπερναῖοι]	H
Νεοπ[ολίται]	} ^Π
Μενδαί[ων]	
Σκαψαῖοι	ΔΓΓΗ|||
[Θύσσιοι]	[H]
Βεργαῖοι	[^Π Γ]Γ
Σκιάθιοι	[ΔΓΓΗ||]
Πεπαρήθιοι	.....
Ἀργαῖοι	[ΔΓΓΗ|||]
Δικαιοπολίτ[αι]	}
Ἐρετριῶν	
Σερμαῖοι	[ΓΓΓ]ΓΗ||
[Δι]ῆς ἐκ τοῦ Ἀθω	
[Ἰ]κί[οι]	.....
[Σαμο]θράκες	.....
Θάσιοι	[XX]X
Μαρωνῖται	.....
Φηγήτιοι	.....
Αἰγάντιοι	.....
Θραμβαῖοι	.....
Αἰσώνιοι	.....
Ἀκάνθιοι	.....
Στρεψαῖοι	.....
Ἀβδηρίτ[αι]	X ^Π
Ποτειδεᾶ[ται]	X ^Π
Σκαβλαῖοι	ΔΔΓ
Ἀσσηρίται	^Π
Σπαρῶλιοι	HHHΓΓΓΗ||
Σαναῖοι	H
Σίγγιοι	H
Πόλεις αὐταὶ	
ταξάμεναι.	
Γαλαῖοι	^Π

(Column 1 continued.)		(Column 2 continued.)	
Σίφνιοι	[H]HH	Σαρταῖοι	ΔΔΓ
Σύριοι	[Δ]ΔΓ	Ἀμόργιοι	H
Στυρῆς	.....	Ἐτεοκαρπάθι[οι]	} ΔΓΓIII
Ἐρετριῆς	. HH	ἐκ Καρπάθου	
Γρυνχῆς	[Δ]ΓΓIII	Κάσιοι	ΔΓΓIII
Ῥηναίης	Γ	Αἰολίται	Γ
Ἀθηνῖται	[Δ]ΔΔΓΓΓII	Μιλκῶριοι	Ϟ
Διῆς ἀπὸ Κηναί[ου]	[Δ]ΔΔΓΓΓII	Φαρβήλιται	ΓΓΓII
Ἰή[τ]αι	[Ϟ]	Καλλιπολίται[ι]	[Δ]ΓΓΓIII
Α[ί]ωνῆται	. HHH	Χεδρώλιοι	[ΔΓΓII]II
.....	.....	[. . . ἦ]s	.....
.....	.....	Πόλεις, ἄς	
.....	.....	οἱ ἰδιῶται	
.....	.....	ἐνέγραψαν	
.....	.....	φόρο[ν] φέρειν.	
.....	.....	Κλ[ε]ωναί	[Γ]ΓΓΓII
.....	.....	Δ[ια]κρῆς	} ΔΓΓΓII
.....	.....	[ἀπὸ] Χαλκι[δέων]	
.....	.....	[Σύμη]	ΔΔΔ
.....	.....	.....	ΓΓΓΓII
.....	.....	[Σίνος]	ΔΔΓ
.....	.....	.....	ΔΔΔΓΓΓII[I]
[Ἑλλησπόντιος φόρος.]			
.....	ΔΔΔΓΓΓII		
Κ[αλχηδόνιοι]	ϞH		
Π[ερὶνθιοι]	X		
Διδ[υμοτειχίται]	ΔΓΓΓIII		
Δαννιο[τειχίται]	ΔΓΓΓIII		
Δαρδαν[ῆς]	H		
Ἀζειῆς	ΓΓΓIII		

36.

Building of the Propylæa: B. C. 437-433.

On a statue-base found *in situ* during the excavation of the Propylæa: cp. Ross, *Arch. Aufs.* i. 188; Kirchoff, *C. I. A.* i. 335.

Ἀθηναῖοι τῇ Ἀθηναίᾳ τῇ Ὑγιείᾳ.
Πύργος ἐποίησεν Ἀθηναῖος.

Plutarch shall tell us the current story of this statue (*Pericl.* 13): τὰ δὲ Προπύλαια τῆς ἀκροπόλεως ἐξεργάσθη μὲν ἐν πενταετίᾳ

(B. C. 437-433) Μνησικλέους ἀρχιτεκτονούτος· τύχη δὲ θαυμαστὴ συμβᾶσα περὶ τὴν οἰκοδομίαν ἐμήνυσε τὴν θεὸν οὐκ ἀποστατοῦσαν, ἀλλὰ συνεφαπτομένην τοῦ ἔργου καὶ συνεπιτελοῦσαν. ὁ γὰρ ἐνεργότατος καὶ προθυμότατος τῶν τεχνιτῶν ἀποσφαλεῖς ἐξ ὕψους ἔπασσε καὶ διέκειτο μοχθηρῶς, ὑπὸ τῶν ἰατρῶν ἀπεγνωσμένος. ἀθυμοῦντος δὲ τοῦ Περικλέους ἡ θεὸς ὄναρ φανείσα συνέταξε θεραπείαν, ἥ χρώμενος ὁ Περικλῆς ταχὺ καὶ ραδίως ἴασατο τὸν ἄνθρωπον. ἐπὶ τούτῳ δὲ καὶ τὸ χαλκοῦν ἄγαλμα τῆς Ἑγείας Ἀθηνῶν ἀνέστησεν ἐν ἀκροπόλει παρὰ τὸν βωμόν, ὃς καὶ πρότερον ἦν, ὡς λέγουσιν. Cp. Pliny, *N. H.* xxxii. 44; xxxiv. 80. Perikles fulfilled his vow in the name of the Athenian people.

37.

Administration of Perikles: two Financial Decrees of, B. C. 435.

A slab inscribed on both sides; now in the Louvre. The text is given from Kirchhoff, *C. I. A. i.* No. 32; comp. Böckh, *Staatshaush.* ii. 49 foll. The palæography of the documents proves that, though the decrees belong to B. C. 435, they were not inscribed until some fifteen years later.

As the Treasure-lists (see No. 50) began in B. C. 434, Kirchhoff convincingly argues that these decrees must have been passed the year before, viz. in B. C. 435: see his *Bemerkungen zu d. Urkunden d. Schatzmeister der anderen Götter (Abhandlungen d. Berl. Akad.* 1864). The policy of Perikles was based upon careful finance. In B. C. 438 the Parthenon was finished, itself a magnificent ἀνάθημα to Athena, and intended to be both the centre of the national festival, and the Treasury of the state. The treasures belonging to Athena had been for some time managed by ten ταμίαι elected yearly, one from each tribe, each great Panathenaic festival (the third year of each Olympiad) marking the end of a financial period (see on No. 50, and B. § 5). Upon the completion of the Parthenon, Athena's treasures were deposited there, the money-treasure in the Opisthodomos (a chamber behind the ναός or cella), the treasures in kind in the Pronaos, Parthenon proper, and Hekatompedos (see No. 50). The lists of the Treasurers of Athena begin in 434, and present an almost perfect series for thirty years.

In the decrees before us we perceive the mind of Perikles, bent on investigating and reorganizing all the property of the

state, and making all her resources available for national purposes. It appears that, during the military efforts of the last few years, large sums had been borrowed from the treasuries of the 'Other Gods.' In 445, however, peace had been purchased by the 'Thirty years' truce;' and, in spite of the Samian expedition in B. C. 440, a period of comparative repose had increased the Athenian resources. It is decided in the first of these decrees (A. § 2) to repay at once the sums due to the 'Other Gods,' 3000 talents having now accumulated in the treasury of Athena; ἐς πόλιω = the Akropolis (Thuk. ii. 15; No. 28, l. 60; No. 29, l. 18). § 3. The repayment is to be made out of φόρος now in hand, or just coming into hand, and from the tenth of the spoils of war paid to Athena. § 4. Of the λογισταί we have heard in No. 24. For the βουλή comp. Andok. *de Myst.* 15; ἀντοκράτωρ = 'without consulting the ἐκκλησία.' § 5. Search is to be made for all receipts and accounts, and the priests and curators of each temple are to give all information. § 6. A board of Treasurers (probably five in number) are to be appointed yearly, to take charge of the treasures belonging to the 'Other Gods,' like the Treasurers of Athena: see on No. 50. These treasures consisted chiefly of gold and silver, coined or bullion, and gold and silver vessels; they were henceforward to be kept in the Opisthodomos (B. § 4), and carefully registered year by year (A. § 7, § 8). Lastly, in § 9 it is provided that what is over of the sums specified in § 3, after payment of the debts, shall be spent on the docks and the fortifications.

The opening of B is mutilated: it was a decree of the same year, but a little later; and deals with the Treasures of Athena only. In § 1 certain sums seem to be voted for the beautifying of the Akropolis and the furnishing of the Panathenæa. § 2. Henceforward the Treasures of Athena are to accumulate, and no sum above 10,000 drachmas may be voted even for this purpose, without a bill of indemnity. This resembles the later enactment of B. C. 431 (Thuk. ii. 24; cp. viii. 15) respecting the reserve fund of 1000 talents. § 3. If Kirchoff's restoration is right, it is ordered that the surplus of the yearly φόρος shall be deposited among the treasures of Athena. It should be remembered that in the Athenian mind there was no distinction between Church and State. Athena's treasures were available for national pur-

poses, and the national surplus is regarded as part of Athena's treasure (cp. Thuk. ii. 13; Böckh, *Staatsk.* i. 579). § 4 has been already explained, and § 5 is plain enough. Whatever treasures of Athena are still unweighed, are to be weighed, not only by the present ταμίαι, but by all the former ταμίαι who are living and present in Athens: ἀεί is important for the sense, and more certainly right than some other of Kirchhoff's restorations, which however I have reproduced, as giving the probable drift of the decree.

A.

- § I. [*Εδ]οξεν τῇ βουλῇ καὶ τῷ δήμῳ· Κεκροπίς ἐπρυτάνευε, Μνησίθεος ἐ-
 [γ]ραμμάτευε, Εὐπείθης ἐπεστάται. Καλλίας εἶπε· § 2. ἀποδοῦναι τοῖς θεοῖς
 [τ]ὰ χρήματα τὰ ὀφειλόμενα, ἐπειδὴ τῇ Ἀθηναίᾳ τὰ τρισχίλια τάλαντ-
 [α] ἀνεήνεγκται ἐς πόλιν, ἃ ἐψήφιστο, νομισματος ἡμεδ[α]ποῦ. § 3. ἀποδι-
 5 [δ]όναι δὲ ἀπὸ τῶν χρημάτων, ἃ ἐς ἀπόδοσίν ἐστιν τοῖς θεοῖς ἐψήφισμ-
 [έ]να, τὰ τε παρὰ τοῖς Ἑλληνοταμίαις ὄντα νῦν καὶ τἄλλα ἃ ἐστι τούτων
 [τῶν] χρημάτων, καὶ τὰ ἐκ τῆς δεκάτης, ἐπειδὴν πραγῇ. § 4. λογισάσθων δὲ
 [οἰ λ]ογισταὶ οἱ τριάκοντα οἵπερ νῦν τὰ ὀφειλόμενα τοῖς θεοῖς ἀκρ-
 [ιβῶ]ς, συναγωγῆς δὲ τῶν λογιστῶν ἢ βουλῇ αὐτοκράτωρ ἔστω. § 5. ἀποδόντων
 10 [δὲ τ]ὰ χρήματα οἱ πρυτάνεις μετὰ τῆς βουλῆς καὶ ἐξαλειφόντων, ἐπει-
 [δὴν] ἀποδώσιν, ζητήσαντες τὰ τε πινάκια καὶ τὰ γραμματεῖα καὶ ἐάμ π-
 [ου ἄλ]λοθι ἢ γεγραμμένα. ἀποφαινόντων δὲ τὰ γεγραμμένα οἱ τε ἱερ-
 [ῆς κ]αὶ οἱ ἱεροποιοὶ καὶ εἴ τις ἄλλος οἶδεν. § 6. ταμίαι δὲ ἀποκναμεύει-
 [ν το]ύτων τῶν χρημάτων, δταμπερ τὰς ἄλλας ἀρχάς, καθάπερ τοὺς τῶν ἱ-
 15 [ερῶ]ν τῶν τῆς Ἀθηναίας. οὗτοι δὲ ταμιευόντων ἐμ πόλει ἐν τῷ ὀπισθ-
 [οδό]μῳ τὰ τῶν θεῶν χρήματα, ὅσα δυνατὸν καὶ ὄσιον, καὶ συνανοηγόν-
 των καὶ συγκληρόντων τὰς θύρας τοῦ ὀπισθοδόμου καὶ συσσημαινόσθω-
 ν τοῖς τῶν τῆς Ἀθηναίας ταμίαις. § 7. παρὰ δὲ τῶν νῦν ταμιῶν καὶ τῶν ἐπισ-
 20 τατῶν καὶ τῶν ἱεροποιῶν τῶν ἐν τοῖς ἱεροῖς, οἱ νῦν διαχειρίζου[σι]-
 s ἐμ πόλει καὶ παραδεξάσθων οἱ ταμίαι οἱ λαχόντες παρὰ τῶν νῦν [ν] ἀρχόντων
 καὶ ἐν στήλῃ ἀναγραφάντων [μ]ιᾶ ἅπαντα καθ' ἕκαστόν τε
 τὸν θεὸν τὰ χρήματα ὅποσα ἐστὶν ἐκάστῳ καὶ συμπάντων κεφάλαιο-
 ν, χωρὶς τό τε ἀργύριον καὶ τὸ χρυσίον. § 8. καὶ τὸ λοιπὸν ἀναγραφόντων
 25 οἱ αἰεὶ ταμίαι ἐς στήλην καὶ λόγον διδόντων τῶν τε ὄντων χρημάτων
 καὶ τῶν προσιόντων τοῖς θεοῖς καὶ ἐάν τι ἀ[π]αναλίσκηται κατὰ τὸν ἐ-
 νιαυτὸν πρὸς τοὺς λογιστὰς καὶ εὐθύνας διδόντων, καὶ ἐκ Παναθηναί- *

ων ἐς Παναθήναια τόλ λόγον διδόντων, καθάπερ οἱ τὰ τῆς Ἀθηναίας τ-
 30 [α]μειούντες. τὰς δὲ στήλας, ἐν αἷς ἀν ἀναγράψωσι τὰ χρήματα τὰ ἱερ-
 [ά, θέ]ντων ἐμ πόλει οἱ ταμίαι. § 9. ἐπειδὴν δὲ ἀποδεδομένα ἢ τοῖς θεοῖς
 [τὰ χρ]ήματα, ἐς τὸ νεώριον καὶ τὰ τεῖχη τοῖς περιοῦσι χρῆσθαι χρήμασ-
 [ω].

B.

- § 1. ινα καὶ τὰς Νί[κας τὰς χρυ]σᾶς καὶ τὰ π[ομπεία]
 35 ηθῆ παντελῶς
 κατὰ τὰ ἐψηφι[σμένα ἐπ]ὶ τὴν ἀκρ[ό]π[ο]λι[ν]
 ἀμένα καὶ ἐπι χρυσίον?
 ἕκαστα καὶ ἐπισκευα[σ]
 τῶν ἐ[πιστατῶν] τῶν ταμίαις?
 40 μετ]ὰ τῶν ἀρχιτεκ[τόνων]?
 μετὰ τῶν [ἐπιστα]τ[ῶν], ὅπως ἀριστ[ά τε καὶ κάλλισ]-
 τὰ κοσμηθ[ήσεται] ἢ ἀκ[ρόπολις] καὶ ἐπισκευασθ[ήσεται] τὰ πομπε-
 ῖα. § 2. τοῖς δὲ ἄλλοις χρήμασ[ω τοῖ]ς τῆς Ἀθηναίας, το[ῖς τε νῦν οὖσιν] ἐ-
 μ πόλει κα] ἢ ἀτ' ἀν τ[ὸ] λο[ιπὸν ἀν]αφέρηται, μὴ χρῆσ[θαι] μὴδὲ ἀπανα-
 45 λίσκειω ἀ]π' αὐτῶν ἐς ἄλλο [τι, μὴδὲ] ἐς ταῦτα ὑπὲρ μυ[ρίας] δραχμᾶς δ-
 οῦναι κε]λεύειν, ἐάν τι δέ[η] ἐς ἄλλ]ο δὲ μὴδὲν χρῆσθα[ι] τοῖς χρήμασι-
 ν, ἐὰν μὴ τ[ὴν] ἀδειαν ψηφ[ίσηται] ὁ δῆμ[ο]ς, κα[θ]άπ[ε]ρ ἐ[ὰν] ἢ σκέψις ἢ
 περὶ ἐσφ]ορᾶς. ἐὰν δέ τις [εἴη] ἢ ἐπιψηφ[ί]ση μὴ ἐ[ψηφισμένης] π-
 50 ω τῆς ἀδε]ίας χρῆσθαι το[ῖς] χρέμ[ασι]ν τοῖ[ς] τῆς Ἀθην[αίας], ἐνεχέσθ-
 ω τοῖς αὐτ]οῖς οἷσπερ ἐά[ν] τι (?) ἐσ]φύρειν εἰ[π]ῆ ἢ ἐπι[ψηφίση]. § 3. ἐκ δὲ
 τῶν φόρω]ν κατατιθέναι κ[ατὰ τὸ]ν ἐνιαυτὸν τὰ ἐκά[στοτε] γενόμε-
 να παρὰ το]ῖς ταμίαισι τῶν [τῆς Ἀθ]ηναίας τοὺς Ἑλληνο[ταμίαις]. § 4. ἐπειδ-
 55 ἂν δὲ ἐκ τῶ]ν διακοσίων τα[λάντων], ἀ ἐς ἀπόδοσιν ἐ[ψήφισται] ὁ δ-
 ἦμος τοῖς] ἄλλοις θεοῖς, ἀ[ποδοθ]ῆ τὰ ὀφειλόμενα, τα[μιενέσθω] τὰ μ-
 ἐν τῆς Ἀθ]ηναίας χρήματα [ἐν τῶ] ἐπὶ δεξιὰ τοῦ ὀπισ[θοδόμου], τὰ δὲ τ-
 55 ῶν ἄλλων θ]εῶν ἐν τῶ ἐπ' ἀρ[ιστερ]ά.
 § 5. ὅσα δὲ τῶ]ν χρημάτων τῶν [ἱερῶ]ν ἄστατὰ ἐστὶν ἢ ἀν[άριθμα], ἀπαι-
 θμήσασθα]ι νῦν μετὰ τῶν τ[ετάρ]ων ἀρχῶν, αἱ ἐδίδο[σαν] αἰεὶ τὸν λό-
 γον ἐκ Παν]αθηναίων ἐς Πα[ναθῆν]αία, ὅποσα μετ[ε]ν χρυ[σᾶ] ἐστὶν αὐτῶ-
 60 ν ἢ ἀργυρᾶ] ἢ ὑπάργυρα, στή[σαντας]

38.

Athenian administration of the Delian Temple.

B. C. 434, 433.

The text is given from Böckh (*Abhandl. d. Berl. Akad.* 1834), *Erklärung einer Attischen Urkunde über das Vermögen des Apollinischen Heiligthums auf Delos*; C. I. A. i. 283. The marble remains at Athens.

The first six lines are sadly broken, but they seem to contain proper names, Διόφ[αντος] or Διοφ[άνης], [N]εάνθης or [Κλ]εάνθης, Βουλακλῆς (?), Δημοθάλης, Ἀναξίδημος. These may be the Athenian board (elsewhere styled Ἀμφικτυόνες) who were a kind of Ecclesiastical Commissioners for the management of the property of the Delian temple. The temple was more or less under Attic influence from the foundation of the Athenian alliance (B.C. 477): but the direct control of it was undertaken by them in B.C. 426, when the Athenians 'purified' Delos and re-established the Delian festival (Thuk. iii. 104). In B.C. 422 they expelled the Delians and occupied the island with *Kleruchs*; but the next year they restored their lands (Thuk. v. i. 32), and retained only the Temple. After the defeat at Ægospotamoi of course the Delians claimed their own temple once more (see Nos. 61 and 82); and this document (which was not *inscribed* before the archonship of Euklid) may have been inscribed at Athens at this time as documentary evidence of the Athenian right to the temple. The date of the original is fixed by the Athenian archons Krates and Apsudes. The inscription goes on—

§ 1. Lines 7-9. . . . παρ]ὰ Δηλίων ὀφειλόντ[ων . . | . .] ἐγένετο καὶ αἱ παρα[. . | . κεφάλαιον ἀργυρίου] σύμπαν [ϜϜΗΗΗΗΔ . . (55410 *dr.*)

§ 2. Lines 10-15. . . σιον τὸ βαλανεῖον ὄρισαν τ[ό? . . | . . φκοδ]όμησαν, τὴν Ῥήνειαν ὄρισαν ἀν . . | . . ἐδάνεισαν [ϜTTTTΔΔ ἐπιθε[κάτοις τόκοις πέντε ἔτη, ὥστε ἀποδιδόναι τοῦ]ς δανεισαμένους [TTTTXXΔ[ΔΔ, τό τε ἀρχαῖον καὶ τοὺς τόκους ὄν | ἔδα]-νείσαντο. χρόνος ἀρχεὶ Μεταγειτυῶν μῆν Ἀθήν[ησι]ν ἀρχοντος Κράτητος, | ἐν] Δήλῳ δὲ Βουφονῶν μῆν ἀρχοντος Εὐπτέρους.

§ 1 appears to refer to the recovery of loans due to the temple; cp. No. 82.

§ 2 refers partly to the measuring and marking the boundary of certain sacred lands and properties; and the lending of moneys. A few figures will prove Böckh's restorations true. Capital lent 9 *tal.* 20 *dr.* = 54020 *dr.*; which at $\frac{1}{80}$ th interest, ἐπιδεκ[άτοις τόκοις] (= 10 *p. c.*) yields 5402 *dr.* yearly. For five years this equals 27010 *dr.*: add capital, and you get 81030 *dr.* = 13 *tal.*, 3030 *dr.*

§ 3. Lines 16–20. [Τὴν γῆν τὴν ἐν Δήλῳ τὴν | ἱερὰν ἐμισθωσαν καὶ τοὺς κήπους καὶ τὰς οἰκίας καὶ [. . . δέκα ἔτη. χρόνος ἄρχ]ει Ποσιδηϊῶν μὴν Ἀθήνησι ἄρχοντος Κράτητος, ἐ[ν Δήλῳ δὲ Ποσιδηϊῶν (?) μ[ὴ]ν ἄρχοντος Εὐπτέρου, ὥστε ἀποδιδόναι τὴν μίσθωσ[ιν ἀπάντων τούτων τοὺς με[μ]ισθωμένους κατὰ τὰς ξυγγραφάς. μισθώσεως κεφ[άλαιον τοῦ μὲν πρώτου ἔτους] | ΠΗΗΔΓΓ, τῶν δὲ ἄλλων ἔτων ΠΗΗΗ . . .

§ 4. Lines 20–24. [τὴν γῆν τὴν ἐν Ῥηνεῖ]α τὴν ἱερὰν ἐμισθωσαν δέκα ἔτη. χρόνος [ἄρχει Ἀθήνησιν Θαρρηλιῶν] | μὴν ἄρχοντος Ἀψεύδους, ἐν Δήλῳ Ἱερὸς [μὴν ἄρχοντος . . .] | ρου, ὥστε ἀποδιδόναι τὸν μεμισθωμέ[νον ἐκάστου τοῦ ἔτους τὴν μίσθ]ωσιν ΤΧΗΔ.

In § 3 the leases of temple lands in Delos are recorded, in § 4 the lease of temple lands in Rheneia. The 'Holy' Month would be that in which the birthday of Apollo and Artemis was celebrated at Delos, and this is known to answer to the Attic Thargelion or May.

§ 5. Lines 24–25. Τὴν θάλατταν τὴν πο . . . | . . . τὴν ἐν Ῥηνεῖα ἐμισθωσαν δέκα [ἔτη . . .].

This is the lease of a fishery belonging to the Temple: so Strabo speaks (p. 642) of the fisheries of the Ephesian Artemis; cp. Pausanias (i. 38. 1) about the salt streams called Πειτοὶ sacred to the Eleusinian deities.

39.

Treaty between Athens and Rhegion. B. C. 433.

In the British Museum: see *Greek Inscr. in the B. M.* No. v.; *C. I. A. i.* 33, and *Suppl.* to vol. i. p. 13.

[Θεοί. Πρέσβεις ἐκ Ῥηγίου,] οἱ τὴν ξυμμαχίαν
[ἐποίησαντο καὶ τὸν ὄρκ]ον Κλέανδρος Ξεν-

- [. . . , ὁ δείνα . . .]τίνου, Σιληνὸς Φώκου,
 [ὁ δείνα τοῦ δείνος. Ἐπὶ Ἀφ]σεύδους ἀρχοντος κ-
 5 [αὶ τῆς βουλῆς, ἢ Κριτιά]δης πρῶτος ἐγραμμ-
 [άτενε, ἔδοξεν τῇ βου]λῇ καὶ τῷ δήμῳ. Ἄ-
 [καμαντὶς ἐπρυτάνευε, Χ.]αρίας ἐγραμμάτευ-
 [ε, Τιμόξενος ἐπεστάτ]ει. Καλλι-
 [ας εἶπε· ξυμμαχίαν εἶν]αι Ἀθηναίους καὶ
 10 [Ῥηγίνους. τὸν δὲ ὄρκο](ν) ὁμοσάντων Ἀθηνα-
 [ῖοι κατὰ τάδε· ἔσται πι]στὰ καὶ ἄδολα καὶ
 [ἀπλᾶ ἅπαντα τὰ ἀπ']Ἀθην](α)ίων Ῥηγίνους κα-
 [ὶ καὶ ξύμ]μαχοὶ ἐσόμεθα πισ-
 [τοὶ καὶ δίκαιοι καὶ ἰσ]χυροὶ καὶ ἀβλαβεῖς
 15 [. καὶ] ὠφελήσομεν

From the identity of the names of the mover etc. it follows that this and the following Treaty were concluded on the same day. See Thuk. *ii*. 86, who speaks of the first interference of Athens in Sicilian affairs B.C. 427: οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι δὲ τοῖς Λεοντῖνοις . . . Ῥηγῖνοι κατὰ τὸ ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθήνας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς κ.τ.λ. Gorgias of Leontini was one of the envoys on that occasion. Our inscription probably gives the 'old standing treaty' referred to by Thukydides (see Grote, ch. 57).

40.

Treaty between Athens and Leontini. B. C. 433.

Recently discovered near the Dionysiac Theatre at Athens; Kumanudes in *Ἀθήναιον*, v. p. 422 foll.; Foucart, *Revue Archéologique*, 1877, i. p. 384 foll.; *C. I. A. Suppl.* to vol. i. p. 13.

- [Θε]οί. Πρέσβεις ἐγ Λεον[τ]-
 ῖνων, οἱ τῆγ ξυμμαχί-
 αν ἐποίησαντο καὶ τὸν
 ὄρκον· Τιμήνωρ Ἀγαθοκ-
 5 λέους, Σῶσις Γλαυκίου, Γέ-
 λων Ἐξηκέστου, γραμμα-

τεὺς Θεότιμος Ταυρίσ-
 κου. Ἐπ' Ἀψεύδους ἄρχου-
 ος καὶ τῆς βουλῆς, ἥ Κρ-
 10 ιτιάδης (πρῶτος) ἐγραμμάτευε,
 ἔδοξεν τῇ βουλῇ καὶ
 τῷ δήμῳ. Ἀκαμαντὶς ἐ-
 πρυτάνευε, Χαρίλας ἐγρ-
 αμμάτευε, Τιμόξενος
 15 ἐπεστάτει. Καλλίας ἐ-
 ἴπε· τὴμ μὲν ξυμμαχία-
 ν εἶναι Ἀθηναίοις καὶ
 Λεοντίνοις καὶ τὸν δ[ρ]-
 κον δοῦναι καὶ δέξα[σ-
 20 θαι. ὁμόσ]αι δὲ Ἀθηνα[ί-
 ουσ τάδε· ξύμμαχ]οι ἐσ[όμ-
 εθα . . . κ.τ.λ.

See preceding Inscription, and notes. Line 10: *πρῶτος* is accidentally omitted on the stone.

41.

Expenses of the Expedition to Korkyra, B. C. 433.

The text is given from Kirchoff, *C. I. A.* i. 179; cp. Suppl. to vol. i. p. 30; Böckh's *Kleine Schriften*, vi. p. 72.

[Ἀθηναῖοι ἀνήλ]ωσαν ἐς Κόρκ[υραν τάδε. Ἐπὶ Ἀ-
 ψεύδους ἄρχο]ντος καὶ ἐπὶ τῆς βουλῆς, ἥ Κ-
 [ριτιάδης Φαείνου] Τειθράσιος πρῶτος ἐγραμμ-
 [άτευε, ταμίαι] ἱερῶν χρημάτων τῆς Ἀθηναία-
 5 [ς ἐκ Κερ]αμέων καὶ ξυνάρχοντες, οἷς
 [Κράτης Ναύτ]ωνος Λαμπρεὺς ἐγραμμάτευε,
 [παρέδοσαν] στρατηγοῖς ἐς Κόρκυραν τοῖς
 [πρώτοις ἐκ]πλέουσι, Λακεδαιμονίῳ Λακιά-
 [δῃ, Πρωτέῳ] Αἰξωνεῖ, Διοτίμῳ Εὐωνυμεῖ,
 10 [ἐπὶ τῆς . . . ν]τίδος πρυτανείας πρώτης πρυ-
 [τανεύουσης, τ]ρεῖς καὶ δέκα ἡμέραι ἐσεληλυ-
 [θούσας] [F] T
 [Ἐπὶ Ἀψεύδους] ἄρχοντος καὶ ἐπὶ τῆς βουλῆς,
 [ἥ Κριτιάδης] Φαείνου Τειθράσιος πρῶτος ἐ-
 15 [γραμμάτευε, ταμ]ῖαι ἱερῶν χρημάτων τῆς Ἀ-

[θηναίαις,]ης Ἐρχιεὺς καὶ ξυνάρχου-
 [tes, ois Eúthías Aí]σχρωνος Ἀναφλύστιος
 [ἐγραμμάτευε, παρέ]δοσαν στρατηγοῖς ἐς Κόρ-
 [κυραν τοῖς δευτέρ]οις ἐκπέλουσι, Γλαύκωνι
 20 [ἐκ Κεραμέων Μεταγ]ένει Κοιλεῖ, Δρακοντί-
 [δη Βατήθεν, ἐπὶ τῆς] Αἰαντίδος πρυτανείας
 [. . . τῆς πρυτανευούση]s τῇ τελευ[ταία ἡμέ-
 [ρα τῆς πρυτανείας ? . . .]

This expedition is described by Thukyd. i. 45. 51. The arrival of the reinforcements in the nick of time just prevented a disaster. The story is misrepresented by Plutarch (*Pericl.* 29). Perikles would doubtless have sent a larger fleet at first, but he desired to avoid an appearance of aggression. Thukydides names Andokides the orator as if he were Glaukon's only colleague. The marble names Glaukon, [Metag]enes, and Drakonti[des]. Either Thukydides makes a slip, or Andokides was unofficially attached to the expedition. Drakontides may be the same who figures afterwards as one of the 'Thirty tyrants' (Xen. *Hell.* ii. 3. § 2): the leaders of this expedition seem all to belong to the oligarchical party.

42.

Athenian victory before Potidæa: B. C. 432.

The marble is in the Brit. Museum: *Grk. Inscr. in the B. Museum*, xxxvii; Kirchhoff, *C. I. A.* 442. The first three lines of the poem are past restoration: the λ in l. 7 is quite certain, and I owe the restoration ἐλ[υθεν] = ἐλύθησαν to the kindness of Dr. Otto Benndorf. Originally the marble was surmounted with a relief representing a battle scene. Since Fauvel first copied the inscription, several letters have been lost, which are here given in brackets in lines 2, 3.

Ἐμ Ποτ[ε]ιδαιῶ οἷδε ἀπέθανον *cp. heading of No. 19]*

Ἄθανάτ(ομ μεθ' α)
 σημαίνει(ἀρετ)[ῆν
 καὶ προγόνους (θεεες ?)
 5 νίκην εὐπόλεμον μνήμ' ἐλ[αβον σ]φ[έτερον].

Αἰθῆρ μὲμ ψυχὰς ὑπεδέξατο, σῶ[ματα δὲ χθῶν]
 τῶνδε· Ποτειδαίας δ' ἀμφὶ πύλας ἔλ[υθεν].
 ἔχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, [οἱ δὲ φυγόντες]
 τεῖχος πιστοτάτην ἐλπιδ' ἔθεντο [βίου].

- 10 Ἄνδρας μὲμ πόλις ἦδε ποθεῖ καὶ δῆ[μος Ἐρεχθέως],
 πρόσθε Ποτειδαίας οἱ θάνον ἐμ πρ[ομάχοις],
 παῖδες Ἀθηναίων· ψυχὰς δ' ἀντίβρο[πα θέντες]
 ἠ[λλ]άξαντ' ἀρετὴν καὶ πατρ[ίδ'] εὐκλ[έισαν].

The restorations are from the earlier editors, and are pretty certain. The poem is in three separate portions, and it closely accords with the narrative of Thukyd. i. 63: ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγίγνετο πάλιν ἐπανεχώρου ἐς τὸ τεῖχος μετὰ δὲ τὴν μάχην τροπαίου ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Ποτειδαίαιταις· ἀπέθανον δὲ Ποτειδαϊατῶν μὲν καὶ τῶν συμμάχων ὀλίγη ἐλάχιστος τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός.

PART III.
PELOPONNESIAN WAR.

B. C. 431-404.

43.

**B. C. 431. Spartan list of Contributions to the
War (είσφορα).**

A slab inscribed on two sides, inaccurately copied by Fourmont, and now lost : *C. I. G.* 1511; I have adopted the date and corrections given by Kirchhoff, *Studien*, p. 94 foll. Assigned to Tegea by Fourmont, but evidently Lakedaemonian. Compare Müller's *Dorians*, Bk. i. ch. 9. § 2.

A.

Δαρεικούς | Λακεδαιμονίοις ποτ[τ]ὸν [πόλεμον |
ἐν]ῆα μνᾶς καὶ δέκα στατήρας [τοῖς | Λακ]εδαιμονίοις
Λυ[κ]εῖδα υἱὸς . . . | . . ποττὸν πόλεμον τριηρε [ἀργυρ[ί]ου
μνᾶς δύο] καὶ τριάκοντα . . . | . . τοὶ φίλοι τοὶ τῶν | στα-
τήρας Αἰγινάιους [τοῖ]ς Λακεδαιμονίοις ποττὸν [πόλεμον . .
. . . | τε]τρακισχειλούς καὶ ἄλλους [τετρ]|ακισχειλούς
καὶ [τά|λ]αντα . . (*lacuna*) . . . | πολλὰ καὶ Δαρικούς
ὄκτακατ[ί]ους | ἀργ]υρίου τρία τέλαυτα | εἰ[μ]ε]ν
ποττὸν πόλεμον | . υἱὸν τριάκοντα μνᾶς [ακ]|ισχει-
λούς μεδίμνους καὶ [τρι|άκ]οντα καὶ μυρ[ί]ας Φεξή[κ]οντα . . .
. . . οἱ ἐφέστιοι τοῖς Λακεδαιμ[ον]ίοις ποτ[τ]ὸν πόλεμον
χιλούς Δαρ[ε]ικούς.]

B.

*Ἐδον τοὶ Μά|λιοι τοῖς | Λακεδαι|μονίοις | ἀργυρίου | F[ί]κατι |
μνᾶς . | *Ἐδωκε Μό|λο[β]ρος τοῖς | Λακεδαιμο|νίοις τέλαν|τα ἀργυ-
ρίου . . . | *Ἐδον τοὶ | Μά|λιοι | τοῖς | [Λ]ακεδαι|[μ]ονίο[ι]ς . .

This inscription is earlier than B.C. 416, when Melos was destroyed by the Athenians (Thuk. v. 116); for the Melians are mentioned in *B* as contributing to the Lakedæmonian war-funds. Probably this is a list of contributions towards the opening of the Peloponnesian War. The Spartans had amassed no treasure (Thuk. i. 80, 141), and when they engaged in war they appealed to their allies and to their own citizens for contributions in money and kind (Thuk. ii. 7, 10; iii. 16; vii. 18): but they had no regular taxation of their citizens, nor of their allies. The laws of Lykurgos forbade the possession of gold and silver money: but the state must have had such money in hand for the payment of war expenses abroad, etc., although, even after the wealth brought to Sparta by Lysander, private citizens were not allowed to accumulate money (Müller's *Dorians*, Bk. iii. 10. § 10, 11). Two individuals are named in the list, *Λυκείδα υἱός* and *Μόλο[β]ρος*. The contribution of the first is probably in kind: the latter is perhaps the father of Epitades, who commanded the force against Pylos B.C. 425 (Thuk. iv. 8), and his possession of money was illegal (but see Athen. 233 F): Böckh takes *ἐφέστιοι* to mean *μέτοικοι*.

44.

Methone and King Perdikkas: B. C. 428-426.

On a large slab of marble, broken at the bottom, and surmounted by a (broken) relief; a man seated in a dignified attitude extends his hand to a man standing in humble garb, followed by a hound. The group doubtless represents the Athenian *δημος* befriending the Methonæans, who are pledged to obedient fidelity. The text is from *C. I. A.* i. 40; cp. Böckh, *Staatsh.* ii. 748; Kirchhoff, *Abhandl. Berl. Akad.* 1861, p. 555 foll.; Köhler, *ibid.* 1869, i. p. 138.

Μεθωναίων ἐκ Πιερί[ας].

[Φ]αίνιππος Φρυνίχου ἐγραμμάτ[ευε].

First Decree. Probably July, B. C. 428.

§ 1. [Ἐδ]οξεν τῇ βουλῇ καὶ τῷ δήμῳ. Ἐρχηθῆς ἐπρ[υτάν-
ευε.] Σκόπας ἐγραμμάτευε, Τιμωνίδης ἐπεστάτει. [Διο-
ε[λ]θῆς εἶπε· δι[α]χειροτονῆσαι τὸν δῆμον αὐτίκ[α πρό-
ς Μ]εθωναίους εἴτε φόρον δοκεῖ τάττειν τὸν δῆμο[ν αὐτ-
κ]α μάλᾳ ἢ ἔξαρκεῖν αὐτοῖς τελεῖν ὅσον τῇ θε[ῶ] ἀπ-
ὸ τ[οῦ] φόρου ἐγίγ[ν]ετο, ὃν τοῖς προτέροις Παν[αθηναίο-

10 is] ἐτετάχατο φέρειν, τοῦ δὲ ἄλλου ἀτελείς εἶνα[ι. § 2. τῶν δὲ ὀφ-
 10 ei]λημάτων, ἀ γεγράφεται τῷ δημοσίῳ τ[ῷ τῶν Ἀθη-
 ναίω]μ Μεθωναῖοι ὀφειλόντες, ἔαν ὧσι ἐπιτ[ή]δειοι Ἀ-
 θη]ναίοις ὡσπερ τε νῦν καὶ ἔτι ἀμείνους, ἐπι[τρέπειν τ-
 ε τ]άξιν περὶ τῆς πράξεως Ἀθηναίους· καὶ ἐὰν κοινδ-
 ν] ψήφισμά τι περὶ τῶν ὀφειλημάτων τῶν ἐν τῆ[σι] στή-
 15 λη]σι γίνηται, μηδὲν προσηκέτω Μεθωναῖοι[ς], ἐὰμ μ-
 ἡ χ]ωρὶς γίνηται ψήφισμα περὶ Μεθωναίων. § 3. π[ρέσβει-
 s δ]ὲ τρεῖς πέμψαι ὑπὲρ πεντήκοντα ἔτη γεγού[στας
 ὧ]s Περδίκκα[ν]. εἰπεῖν δὲ Περδίκκα, ὅτι δοκε[ῖ] δικά-
 20 ἰον] εἶναι ἔαν Μεθωναίους τῇ θαλάττῃ χρῆσθα[ι, μηδὲ
 20 ἐξ]εῖναι ὀρίσασθαι, καὶ ἔαν εἰσεμπορεύεσθ[αι καθ-
 ἀπε]ρ τέως ἐ[s] τ[ῆ]ν χώραν, καὶ μήτε ἀδικεῖν μ[ή]τε [ἀ]δ[ικεῖσθαι],
 25 βεί]αν ἐκάτ[ερ]ο[ι] πεμπόντων ἐς Διονύσια, τέλος [ἔ]χου-
 τας] περὶ ὧ[ν] ἂν διαφ[έ]ρωνται, πρὸς τὴν βουλὴν κα[ὶ] τὸν
 δῆ]μον. ε[ἰ]πεῖν δὲ [Π]ερδίκκα ὅτι, ἔαν οἱ στρατ[ευόμε-
 νοι] ἐμ Ποσειδίῳ ἐπαιώσι, γνώμας ἀγαθὰς ἐ[ξ]ουσι
 30 αίου]s τελεῖν [ἴ]σο[ν] τῇ θεῷ ἀπὸ τοῦ φόρου ἐγγίνε[το, δν
 τοῖ]s π[ρ]οτέρο[ι]s Παναθηναίοις ἐτετάχατο φ[έ]ρειν, τοῦ
 δὲ ἄ]λλου ἀτε[λείς εἶ]ναι.

Second Decree: B. C. 426 (passed in the first prytany).

§ 1. Ἐδοξεν τῇ βουλῇ καὶ [τῷ δῆμ-
 φ.]Ἴππο[θ]ω[ν]τις ἐ]πρυτάνευε, Μεγακλειδῆς [ἐ]γραμμά-
 35 τευ]ε, Νικ[κ]ο[ι]. . . . ἐ]πεστάται. Κλεώνυμος εἶπε· Μ[εθωναί-
 οἰ]s ε[ἰ]ν[α]ί τε ἐξ[ά]γειν ἐγ Βυζαντίου σίτου μέχ[ρ]ι . . . α-
 κισχ]ιλίων μεδίμνων τοῦ ἐνιαυτοῦ ἐκάστου, ὃ [τε Ἐλλη-
 σπ]οντοφύλακες μήτε αὐτοὶ κωλύοντων ἐξάγειν μ[ή]τ-
 40 αῖ]σιν ἑκάστος. γραφάμενους δὲ πρὸς τοὺς Ἐλλησπ[ον-
 το]φύλακας ἐξάγει[ν] μέχ[ρ]ι τοῦ τεταγμένου. ἀζήμιος [δὲ
 ἔσ]τω καὶ ἡ ναὺς ἡ ἐξάγουσα. § 2. ὅτι δ' ἂν κοινὸν ψήφ[ισμ-
 α π]ερὶ τῶν ξυμμάχω[ν] ψηφίζονται Ἀθηναῖοι πε[ρὶ] β-
 40 η]θείας ἢ ἄ[λ]λο τι προ[σ]τάττω[ν]τες τῆσι πόλεσι ἢ [περ-

45 ἰ σφ]ῶν [ῆ] περὶ τῶν πό[λεω]ν, ὅτι ἂν ὀνομαστὶ περὶ τ[ῆς π-
 ὀλε]ως τῆ[ς] Μεθωναίων ψηφίζονται, τοῦτο προσή[κειν
 αὐτοῖ]ς, τ[ὰ] δὲ ἄλλα μὴ, ἀλλὰ φυλάττοντες τὴν σφετ[έρ]-
 ν αὐτῶν ἐ]ν τῷ τεταγμένῳ ὄντων. § 3. ἂ δὲ ὑπὸ Περδίκκου-
 ου ἡδικῆσ]θαί φασι, βουλευσασθαι Ἀθ[η]ναίων ὅτι ἂ[ν] δο-
 50 κ]ῆ [ἄξι]ον εἶναι περὶ Μεθωναίων, ἐπειδὴν ἀπαν[τήσ]-
 ω]σι ἐ[ς] τὸ]ν δῆμον οἱ πρέσβεις οἱ παρὰ Περδίκκου, [οἱ τ-
 ε] μετ[ὰ] Πλ]ειστοῦ οἱ [χ]όμενοι καὶ οἱ μετὰ Λεωγό[ρου]. § 4. πε-
 ρ]ὶ δὲ [Ἑ]γ]ησιπόλε[ως] χ]ρηματίσαι, ἐπειδὴν ἐσέλ[θη] ἡ
 π]ρυ[ταν]εῖα ἢ δευτ[έρ]α μετὰ τὰς ἐν τῷ νεωρίῳ ε[ἰ]θὺς
 55 ἔδρας] ἐκκλησίαν [πο]ήσαντες· συν[ε]χῶς δὲ ποεῖν τ[ὰς] ἐκ-
 κλησί]α]ς, ἕως ἂν δι[α]πρα]χθῆ, ἄλλο δὲ προχρημα[τίσαι
 τούτ]ω μηδέν, ἐὰμ μήτι οἱ στρατη[γ]οὶ δέωντα[ι].

Third Decree: B. C. 426 (passed in the second prytany).

[Ἑδοξ-

εν τῆ] βουλῆ καὶ τῷ δήμῳ. Κεκροπίς ἐπρυ[τάνευε, .
]ης-ἐγραμμάτε[υ]ε, [Ἑ]ροκλείδης ἐ[πεστάτει] . . .
 60] εἶπε· ἐπειδὴ . . . (the rest is lost).

A fourth Decree must have originally come at the end, passed while Φάλινπος ἐγραμμάτευε (see heading), i. e. B. C. 423 (decree in Thuk. iv. 118), when all these four documents were ordered to be inscribed together.

Methone remained faithful to Athens throughout the Peloponnesian war (Thuk. iv. 129; vi. 7): after Ægospotamoi the alliance was suspended for a time, but in the days of Timotheos and Kallistratos (B. C. 378) Methone once more joined Athens (Dinarch. *in Dem.* § 14), until in 353 it was forced to yield to the siege of Philip (Grote, ch. 87). Doubtless it was to the advantage of Methone to secure freedom of movement by land and sea by alliance with the maritime power of Athens; to Athens also Methone was a position of the greatest importance, as commanding the Thermaic Gulf.

The first Decree refers to the new assessment made in the previous year, probably B. C. 429 (cp. Köhler, *Urkunden*, p. 138), and proposes for the Methonæans (in § 1) to pay no tribute, but only the $\frac{1}{80}$ th due as ἀπαρχή (see No. 24). In § 2 their arrears of

φόρος are excused, and a special arrangement (τάξις) is to be made about them. In § 3 envoys are to be sent to Perdikkas, requesting him to give the Methonæans freedom to pursue their traffic in any direction they please by land or sea, and not to set them limits on the coast (ὀρίσασθαι), whether N. or S. of Methone, which they might not pass.

§ 4. If he declines this suggestion, Perdikkas and the Methonæans are to send envoys to Athens by next Dionysia (= March 427) with full powers to settle their differences. If the Athenian forces now at Poseidion report favourably of Perdikkas' behaviour in these respects, he will earn the good-will of Athens.

§ 5. The proposed relief is voted to the Methonæans.

Second Decree: B. C. 426. § 1. The Methonæans are permitted to import corn from Byzantion, and the Athenian ἐπίσκοποι or φύλακες there (see No. 23) are to help them; and the ship they charter is not to be regarded as contraband.

§ 2. ἐν τεταγμένῳ ὄντων, 'let them stand to their post,' 'be in readiness,' cp. Xen. *Cyrop.* vi. 2. 37.

§ 3. Two sets of envoys had been sent to Perdikkas, and were expected back shortly: Leogoras may be the father of Andokides the orator.

§ 4. Who Hegesipolis was, and what the special circumstances alluded to, we know not. The Athenians promise immediate attention to the matter: but the βουλή just now was sitting down at the docks (Böckh, *Staatsk.* iii. p. 171 and 466) on business connected with the fleet; that ended, the prytanes will call the ἐκκλησία together, and this matter shall be the 'first order of the day.'

45.

Surrender of Potidæa: B. C. 429.

Statue-base of Pentelic marble found on the Akropolis, *C. I. A.* i. 340.

Ἐποίκων
ἐς Ποτείδαιαν.

Thukyd. ii. 70, καὶ ὕστερον ἐποίκους ἑαυτῶν ἐπεμψαν ἐς τὴν

Πορίθαιαν καὶ κατῴκισαν. The dedication was made to Athena by the colonists before leaving home.

46.

Repayment of moneys borrowed from the Temple-treasures :

B. C. 426—423.

On eight fragments found at different times on the Akropolis. The text is given from Kirchhoff, *C. I. A.* 273; cp. Rangabé, *Antiq. Hell.* 116—117, 373; Böckh, *Kleine Schriften*, vi. p. 72.

This document shows that during the four years B. C. 426—423 the war expenses were so heavy that the ordinary income of the state (from φόρος and the other sources of revenue) was not sufficient to meet them. Recourse was therefore had to the accumulating χρήματα τῆς Ἀθηναίας and also τῶν ἄλλων θεῶν. But it had been enacted B. C. 435 (No. 37 B) that these treasures should not be voted away for state-purposes without an indemnity-bill (ἄδεια); and moreover they were at least in form dedicated to the gods. Accordingly they are here 'borrowed' at a nominal interest. It will be remembered that Perikles (Thuk. ii. 13) speaks of the ἱερὰ χρήματα as all being available when necessary. In B. C. 422 the peace of Nikias brought relief to the Athenian exchequer, and about B. C. 420 the debt to the gods was repaid with the interest thereon, as here set forth. The interest is shown by Böckh to be calculated at the rate of $\frac{1}{300}$ of a drachma for every mina per diem. The normal rate of interest in Greece was τόκος ἐπὶ δραχμῆν, i. e. a drachma per mina per month, or twelve per cent. per annum. The formal interest payable to Athena was a tithe of this, or $\frac{1}{30}$ th per cent., i. e. $\frac{1}{30}$ of a drachma per month, or (reckoning thirty days to the month) $\frac{1}{900}$ of a drachma per diem. This is not the place to do more than refer the reader to the calculations of Rangabé, *l.c.* i. p. 179 foll., and Böckh in his essay (*l.c.*). I shall ask the reader to take for granted their accuracy, and we will merely dwell upon the historical interest of the document.

Moneys borrowed from the Treasury of Athena :

B. C. 426-423.

Heading. [Τάδε τοῦ τόκου? ἐλογίσαντ]ο οἱ λογιστα[ι ἐν τοῖς τέτ-]
ταρσιω ἔτεσιω ἐκ Παναθηναίων ἐς [Παναθήνα]ια δφειλόμενα?].

On the λογισταί, or board of Control, see No. 24.

FIRST YEAR : B. C. 426-5.

First payment. [Τάδε οἱ] ταμίαι παρέδοσ[αν, Ἄνδρο]κλῆς Φλυεὺς
καὶ ξυνάρχοντες, Ἑλλ[ηνοταμί]αις]εἰ καὶ
ξυνάρχουσι[ν, στρατ]ηγοῖς Ἴπποκράτει Χολαργεῖ καὶ ξυ[νάρχουσι, |
ἐπὶ τῆς Κεκροπίδο]ς πρυτανείας δευτέ[ρας πρυ]τανευούσης, τέτταρες
ἡμέραι ἐσε[ληλυθία]ς, ἐπὶ τῆς βουλῆς, ἥ] Μεγακλείδης πρῶτο[ς
ἔγραμ]μάτευε, ἐπὶ Εὐθύνου ἄρχοντος ἌΔ. τόκος τ[ούτοις ἐ]γένετο :
Π^ΑΗΔΔ]ΔΓΓ.

The interest repaid together with the capital is for four years, which contained respectively 355, 354, 384, 355 = 1448 days: deduct from this all the days of this quadriennium which had passed before the loan, together with the day on which the loan was received, and you get the number of days for which interest was calculated. The summer of B. C. 426 was a busy one for Athens. Laches was continuing the operations in Sicily (Thuk. iii. 86. 90): Demosthenes and Prokles (*ibid.* 91. 94) sailed round Peloponnese and attacked Ætolia: Nikias, with a fleet of thirty sail (*ibid.* 91), made descents upon Melos and Bœotia and Lokris, Hipponikos and Eurymedon marching at the same time on Tanagra: also Pythodoros is named (*ibid.* 115) as succeeding Laches in Sicily during the following winter. None of these *στρατηγῶν* are named in our inscription: nor is Hippokrates, whom it does specify, named by Thukydidēs this year. But Thukydidēs (iv. 66) tells us that twice every year the Athenians invaded Megara, and that in B. C. 424 (*ibid.*) Hippokrates son of Aripbron was commanding there. Probably he did the same in 426, and, being near at hand, was the *στρατηγός* who (in the name of all the ten colleagues) signed the receipt for the Treasures of the goddess. As the Attic year began with Hekatombæon (= July), and the prytany contained thirty-five or thirty-six days, this payment was made towards the beginning of August, after the fleets for the Peloponnese and for Melos had sailed.

Second payment. Δευτέρα δόσις ἐπὶ τῆς Κ]εκροπίδος δευτέρας πρυτανευούσης . οι | τη πρυτανείᾳ Ϝ. τόκος τ[ούτων:] ΤΤΧϞΗΗΗΗϞΔΔ.

Third payment. Τρίτη δόσις ἐπὶ τῆς Παν[διονίδου]ς πρυτανείας τετάρτης πρυτανευούσης, [ἔσεληλ]υθίας πέντε ἡμέρα[ι] τῆς πρυτανείας· Ϝ[ϜϞΤΤΤϞϞΔΔΓΓΓΓ. τόκος τ]ούτων: ΤΧϞΗΗΔΓΓΓΓΓ.

Fourth payment. Τ[ετάρτ]η δόσις ἐπὶ τῆς Ἀκαμαντίδος πρυτανείας[ς ὀγδόης|πρυτανευούσ]ης, πέντε ἡμέραι ἐσεληλυθ[υίας τῆ]ς πρυτανείας· ϜϜϜ[Τ]ΤΤΤΧΧΧ. τόκος τούτω[ν: ΤΧΧΧϞΗϞΔΓΓΓ].

Fifth payment. [Πέμπ]τη δόσις ἐπὶ τῆς Ἀκαμαν[τίδος πρ]υτανείας ὀγδόης πρυτανευούσης, ἐσεληλ[υθίας] ἐξ ἡμέραι τ]ῆς πρυτανείας· Η. τόκος τ[ούτων:] ΤΤΤϞϞΗΗΗΗΔΔΔΔ.

Sixth payment. Ἑκτη δόσις ἐπὶ τῆς Ἐρε[χθίδου]ς πρυτανείας δεκάτης πρυτανευούσ[η]ς, ἐσεληλ[υθίας] ἑπτα ἡμέρας τῆς πρυτανείας, ϜϞΤ[ΤΤΧΧΧϞϞ]ΔΓΓ. (τόκος) τούτοις] ἐγένετο ΧΧΧΧΗϞΔΔΓΓΓ[Γ].

Total of these payments with the interest thereon. [Κεφ]άλαιον τοῦ ἀρχαίου ἀναλώματος ἐπὶ τῆς Ἀνδρο[οκλέους ἀρχ]ῆς καὶ ξυ[ναρχόντων ΗΗϞϜϜΤϞϞΗ[ΔΔΔΔ. τ]όκου κεφάλαιον τῷ ἀργυρίῳ τῷ ἀναλωθέντ[ι ἐπὶ τῆς] Ἀνδροκλέους] ἀρχῆς καὶ ξυναρχόντω[ν: ϜΤ]ϞΔΔΔΔΓΓΓΓΓ.

The total is 4½ obols short: there was doubtless a reason why these were not reckoned in.

SECOND YEAR: B. C. 425-4.

First payment. Τάδε παρέδωσαν οἱ τα[μίαι Φωκ]ιάδης ἐξ Οὔ]λου καὶ ξυνάρχοντες ἐπὶ Σ[τρα]γοκλέους ἀρχοντος κ[αί] ἐπὶ τῆς βουλῆς ἢ Πλ[ειστίας] πρῶτος ἐγραμ]μάτευε, στρατηγούς περ[ὶ Πε]λοπόννησον Δημοσθένει Ἀλκισθένου Ἀφιδ[ναίῳ ἐπὶ τ]ῆς . . . ἡίδου] πρυτανείας τετάρτης [πρυτα]νευούσης, τρίτη ἡμ[έ]ρα τῆς πρυτανείας ἐ[σεληλυθ]υίας, ἐκ τοῦ Ὀπισθ[οδόμου]· ϜϜϜ. τόκος τούτο[ις ἐγέ]νετο ϞϞΗΗΗΗΔ.

The payment was made in October, i.e. after the taking of Pylos: probably Demosthenes still kept cruising in the neighbourhood of the Peloponnese. Observe that he is not himself called

στρατηγῶ: cp. Thuk. iv. 2, *δντι ιδιώτη*. The words *ἐκ τοῦ Ὀπισθ.* are to be understood in every payment throughout this inscription.

Second payment. Ἐτ[έ]ρα δόσις στρατηγοῖς [Νικία Νικηράτου Κυδα]ντιδῆ καὶ ξυνάρχου[σιν ἐπὶ] τῆς Πανδιουλδος πρυτανείας ἐνάτης πρυ[ανευούσης, πέμπτη καὶ] δεκάτη ἡμέρα τῆς π[ρυταν]είας ἐσεληλυθυίας· ἢ. τόκος τούτοις ἐγένε[το ΤΤΧΧΧ|ΓΗΗΗΗ].

There is little doubt about Nikias' name: see fourth payment in first year of No. 53. The payment was made in the early summer of B. C. 424, apparently towards the cost of the expedition against Kythera (Thuk. iv. 53).

Total of these payments with the interest thereon. [Κεφάλ]αιον τοῦ ἀρχαίου ἀναλώ[ματος] ἐπὶ τῆς Φωκιάδου ἀρχῆς καὶ ξυναρχόντων· ἢ[ΑΑΑ. τόκος|κεφάλαιον τῷ ἀ]ργυρίῳ τῷ ἀναλωθ[έντι] ἐπὶ τῆς Φωκιάδου ἀρχῆς καὶ ξυναρχόντων· Τ[ΤΤΧΧΧ|ΓΗΗ|ΗΔ].

THIRD YEAR: B. C. 424-3.

First payment. [Τάδε παρέδ]οσαν οἱ ταμίαι Θ[ουκυ]δίδης Ἀχερδούσιος καὶ ξυνάρχοντες ἐπὶ Ἰσά[ρχου ἀρχο]ντος καὶ ἐπὶ τῆς βουλήης ἢ Ἀξί[λο]χος (?) [πρῶ]τος ἐγραμμάτευσεν, Ἑλληνοταμίαις ἔνοις δ[. | . . .] Χαροπίδῃ Σκ[αμβ]ωνίδῃ καὶ ξυνάρχουσι[ν] ἐπὶ τῆς . . . | . . . ἰδος πρυτανείας . . . πρυταν]ευούσης, ἕκτη καὶ εἰκοστῇ τῆς πρυτανεί[ας | . . . τόκος τοῦ]τοις ἐγένετο ΧΧΧΧ|ΓΗΓΔΓ|ΙΙΙΙ.

Paid to the Hellenotamiæ of the year before (*ἔνοις*); the payment had been promised, but never made, by the last year's Treasurers.

Second payment. Δευτέρα δ[όσις ἐπὶ τῆς] . . . ἰδος πρυτανείας . . . πρυταν]ευούσης, δωδεκάτη τῆς πρυτανείας· ΑΑΤΤΤ[. . . | . . . τόκος τούτοις ἐγένετο . . .].

Third payment. [Τρίτη δ]όσις ἐπὶ τῆς Ἐρεχθίδος πρυτανείας ἐ[. . . ης πρυταν]ευούσης, . . . τῆς πρυτανείας . . .]. τόκος τούτοις ἐγένετο ΓΗΔΔΔ|ΓΗΓ.

Fourth payment. Τε[τάρτη δόσις] ἐπὶ τῆς . . . ἰδος πρυτανείας . . . πρυταν]ευούσης, τριακοστῇ τῆς πρυταν[είας | τόκος τού]τοις ἐγένετο . . .].

Total of these payments, and the interest thereon. [Κεφάλαιον] τοῦ ἀρχαίου ἀναλώματος ἐπὶ τῆς Θουκυδίδου [ἀρχῆς καὶ ξυ]ναρχόν-

Then follows (1) a statement of a loan from the Treasury of Athena Nike, made in the last year of the quadriennium, amount unknown, the stone being broken; (2) fragmentary accounts of loans made in the same year from the treasures of 'The Other Gods.' We gather that B. C. 423 was a year which seriously taxed the Athenian resources.

47.

Assessment of Tribute payable by the Athenian allies;

τάξις φόρον : B. C. 425.

Put together out of thirty fragments found at various times on the Akropolis. Köhler, *Urkunden u. Untersuchungen zur Gesch. d. Delisch-Attisch. Bundes*, p. 63 foll.; *C. I. A. i.* 37.

(a) *Heading and Title* : Θ[εολ.] Τά[ξι]ς [φ]ό[ρο]ν]. Next followed two decrees of the Senate and People, concerning the assessment of Tribute, both passed in the prytany of the tribe Ægeis and in the archonship of Stratokles. At the end was a list of the Tributary States with the sums payable that year, beginning with the Islands (*νησιωτικὸς φόρος*) and ending with the Thracian allies (*Θράκιος φόρος*), between which there came (but in what order is doubtful) the Ionian-Karian and Hellespontine tribute (*Ἴωνικὸς φόρος*, *Καρικὸς*, *Ἑλλησπόντιος*).

(b) *First decree*. Ἐδοξεν τῇ [βουλῇ καὶ τῷ δήμῳ. Αἰγιῆς] ἐπρ[υτάνευε,] ὡν ἐγρα[μμάνευε,] ἐπε[ι]στάται. Θούδι[ππος εἶπεν']

(c) *Eight commissioners to be appointed*. [. ἐπειδ]ὰν χειρο[τονηθῶσι ἐπὶ τὰ]ς πόλεις, δύο [μὲν ἐπὶ τὰς ἐπὶ Θράκης,] δύο δὲ ἐπὶ Ἴωνίαν, δύο δὲ ἐπὶ νήσους, δύο δὲ ἐπὶ Ἑλλάσπ[ον]τοντο[ν]. οὗτ[οι δὲ] κοινοὶ [.] εὖς πα[ρ]]

(d) The next few lines are hopelessly mutilated : *δρκῶτα*[ι] are mentioned, who were to visit the allies and take their oath of adherence to this assessment. Cp. Xen. *Hellen.* vi. 5. 3; and No. 28.

(e) *Penalties denounced against Prytanes who neglect to introduce before the assembly a probouleuma in accordance with this decree* : (cp. No. 28, note). [ἐὰν δὲ οἱ πρυτάνεις μὴ ἐξελέγκω]σι ἐ[σ]τὸν τὸν δήμον κ [ἢ μὴ χρηματίσωσι] ἐπὶ σφῶν αὐτῶν, δφ[εί]-

λειν χιλίας δραχμὰς ἱερὰ]s τῆ | [Ἀθ]ηνα[ί]α ἕκαστον τῶν π]ρ[υ]τάνεων
κα]λ τῷ δημοσίῳ ἐξήκοντα ἢ εὐθυνέσθω μυρ[ί]ασι | [δρα]χμῆ[σι] ἕκασ-
τος τῶν πρ]υτά[νεων. κα]ὶ ἐάν τις ἄλλος δι[α]χειροτονήσῃ ἢ εἴπῃ
ἢ μ]ὴ εἶναι τ[ὶ]σ[τάξ]ειs] ἐπὶ τῆs πρυτανεί[as ἢ ἀν
. . . πρυτα]νεύῃ, ἀπ[τ]ί[μ]ος ἔσ[τω] καὶ τὰ χ[ρ]ήματα] αὐτοῦ δ[η]μό-
σι]α ἔσ[τω] καὶ τῆs θεοῦ [τὸ ἐπιδέκατον].

(f) *The next few lines can be restored more certainly*: [ἐξ]ενε]γ-
κέτω δὲ τ[α]ὐτὰ ἐς [τὸν] δῆμον [ἢ Αἰγ]ῆs π[ρ]υτα[νε]ῖα ἐπάναγκεs,
ἐπει[δὸν] τάχιστα ἐσέλθῃ], ἐς τρίτην ἢ μέραν [πρῶτ]ον μετ[ὰ τὰ
ἱ]ερά. ἐ[ὰν] δὲ [μὴ] δ[ια]π[ρ]αχθῆ ἔν ταύ[τῃ], χρηματίσαι περ]ὶ
τούτου πρῶ[τ]ον τῆ [ὑ]στ[ε]ραία [ξυ]ν[ε]χῶs [ἐ]ως [ἀν] δ[ια]π[ρ]αχθῆ
ἐπὶ τῆs εἰρημένηs πρυτα]νείas. ἐάν δ[ὲ] μ]ὴ ἐξε[νέ]γκωσι ἐς [τὸν
δῆμ]ον ἢ [μὴ] δι[α]πράξω]σι ἐπὶ σφῶν α[ὑ]τῶν, εὐθυνέσθω μυ]ρίασι
δρ[α]χμῆ]σιw [ἕ]κασ[τ]οs τῶμ [πρυτάν]εων, ἐάν μὴ τὸ κατ[α]κωλύον
ἐπιδ[ε]ξίωται]as.

(g) *Next came provisions for the summoning (προσκλησιs) of
backward states by means of δημόσιοι κλητῆρες and κήρυκες (see
Ag. Birds, 1422, κλητῆρ νησιωτικός). This portion is hopelessly
broken, but it ends by prescribing a salary to these officers*: τοῖs δὲ
κήρυξι τοῖs ἰουσι τ[ὸν] μισθὸν ἀποδ[όντων] οἱ κωλακρέται ?].

(h) *Supplementary motion, providing for the hearing of appeals
against assessments*: [ὁ] δείνα εἶπ]ε. τὰ μὲ[ν] ἄλλα καθάπερ τῆ
βουλῆ· τὰs | [δὲ] τάξειs], ὄσαι [. τοὺs πρ]υτάνει[s], οἱ ἀν τότε
τυγχάνωσι πρυτ[ανεύου]nt]εs, καὶ τ[οὺs] ἐσαγωγέas ἐσάγειν περὶ τού-
των? ἐs τ]ὸ δικαστήριον, ὅταν περὶ τῶν τάξ[ει]ων ᾗ], ὅπως ἀν

(i) *Second decree*. Ἐδοξ[εν] τῆ βουλῆ καὶ τῷ δήμῳ. Α[ἰ]γιητῆs
ἐ]πρυτάνευ[ε, ων] ἐγραμμάτευε, δ]ωρος ἐπεσ[τάτει].
Θούδιππος εἶπε.

(j) *The cities now assessed are to take part in the Great Pana-
thenæa*: (comp. No. 29): ὀπόσ[τη]σι πό]λεσι φόρος [ἐτάχθη] ἐπὶ
τ]ῆs [βουλῆs, ἢ Πλειστ]ί[as] πρῶτος [ἐγρ]α[μμ]άτευε, ἐπὶ Στρατοκ-
[λέουs] ἀρχοντος, βο[ῦν] καὶ πρόβατα δύο ἀπάγειν ἐs Παναθ]ήναια
τὰ με[γάλα] ἀπάσας· πεμπόντων | δ[ὲ] ἐν] τῆ πομπῇ

(k) *Heading of the list of cities as newly assessed*: [Κατὰ τὰδε
ἔτα]ξεν τὸμ φό[ρον] τῆ]σι πόλεσιw ἢ [β]ουλ[ῆ], | ἢ [Πλ]ειστίας
πρῶτος ἐγραμμ]ά[τευε] , ἐ]πὶ Στρατοκ[λέουs] ἀ]ρχοντος,
ἐπὶ [τῶ]ν [ἐσ]αγ[ώ]γ[ω]ν οἱs Κα[. ἐγραμμάτευε].

List of the Tribute as assessed B.C. 425.

(i) Tribute from the Islands:—

Νησιωτικὸς φόρος[s].		
Πάρι[ο]ι	ΑΑΑ	30 tal.
Νάξ[ιο]ι	ΑΠ	15 tal.
Ἀνδρ[ιοι]	ΑΠ	15 tal.
Μήλιο[ι]	ΑΠ	15 tal.
Σίφνι[οι]	ΠΤΤΤΤ	9 tal.
Ἐρετρ[ιῆς]	ΑΠ	15 tal.
Θηραῖ[οι]	Π	5 tal.
Κεῖ[οι]	Α	10 tal.
Καρύ[σσιοι]	Π	5 tal.
Χαλκ[ιδῆς]	Α	10 tal.
Κύθν[ιοι]	ΠΤ	6 tal.
Τήν[ι]ο[ι]	Α	10 tal.
Στ[υ]ρῆς	ΤΤ	2 tal.
Μ[υ]κόνι[οι]	...	
[Σ]ερίφιω[ι]	...	
Ἰῆται	...	
Διῆς	...	
Ἀθηνῆται	Τ	1 tal.
Σύριοι	Τ	1 tal.
Γρυγχῆς	ΧΧ	2000 dr.
Ῥηναῖῆς	Χ	1000 dr.
Διακρῆς ἀπ[ὸ] } Χαλκιδέων }	ΧΧ	2000 dr.
Ἀναφαῖοι	Χ	1000 dr.
Κέρια ΔΙΙΙ		10 dr. 3 ob.
Φολέγανδρος	ΧΧ	2000 dr.
Βέλβινα	ΗΗΗ	300 dr.
Κίμωλος	Χ	1000 dr.
Σικινῆται	Χ	1000 dr.
Ποσίδειον } ἐν Εὐβοίᾳ }	Η	100 dr.
Δια[κρ]ιοι } ἐν Ε[ὐβ]οίᾳ }	ΤΧΧ	1 tal. 2000 dr.
. εφ . . . } . ο . . . }	ΤΤΤΤ	4 tal.

Böckh supposes the last name to be Ἐφαιστιῆς in Lemnos.

(m) *Ionian and Karian Tribute* :—

This column had a peculiar heading, which related to an ἐπιφορά or extraordinary contribution, which is removed by the present assessment. Kirchoff restores it *exempli gratia* thus :—

[‘Οπόσησι τῶν πό-]
 [λεων ξ]υ[νεκεχώ-]
 [ρητο φέ]ρ[ειν μῆ]
 [ἄμα ξ]ύμπ[αντας,]
 [ἀλλὰ π]αρά μ[έρος]
 [τοὺς φέ]ρους, ἐ[πὶ τῷ]
 [ἐπιφ]ορὰν [τελείν,]
 [ἀνευ] ταύτης [ξ]ύμπ-
 [ας ὁ] φόρος ἐτάχθη.

List of Ionian and Karian cities: the numerals are mostly lost :—

Λίνδιοι
 Μιλήσιοι Λέρ[ιοι]
 Τειχιούσσα
 Καμιρήσ
 Κυμαῖοι
 Ἐφέσιοι
 Ἐρυθραῖοι
 Τήϊοι
 Ἰηλύσιοι
 Φασηλίται
 [Τ]ελεμήσσιο[ι]
 [Κλ]αυνησ
 [Κφ]οι
 [Τηλά]νδριοι
 Κνί[διοι]
 Κολο[φώνι]οι
 Αἰρ[αῖοι]
 Χερῶ[ονήσιοι]
 Λεβέ[διοι]
 Φωκα[ιῆσ]
 Ἰδυμ[ῆσ]
 Τύμν[ιοι]

Κυλλ[άνδιοι]		
Αστυ[παλαιῆς]		
Ἄλι[καρνάσσιοι]		
Πολ[ιχναῖοι]	}	
Ἐρυ[θραίων]		
Κλα[ζομένιοι]		
Καλ[ύδνιοι]		
Πρ[ιηνῆς]		
Πλαδ[αρής ? = Πλαγαρής]		
Πυγε[λής]		
Ληρισ[αῖοι]		
Μυήσσο[ιοι]		
Τερμ[ερῆς]		
Κιω[δυής]	}	Τ
Ἄρ[τεμι . . .]		
.....		1 tal.
.....	ΤΤΤ	3 tal.
Α.....		
Μ.....		
Καρνα[υδής]	Χ	1000 dr.
Βρυκούντιοι	Ϟ	500 dr.
Ταρβανῆς	Χ	1000 dr.
Μύνδιοι	}	Χ
παρὰ Τέρμερα		
Ἐδριῆς Ὑμησσηῆς	}	ϞΤ
Κυρωμηῆς		
Τῆλος	ΤΤ	2 tal.
Κελένδερεις	ΤΤ	2 tal.
Ἰτύρα	ΧΧΧΧ	4000 dr.
Σύμη	ΧΧΧ	3000 dr.
Πιδασῆς	ΧΧΧ	3000 dr.
Ὑδαιῆς	ΧΧ	2000 dr.
Ἐλαιούσιοι	}	Η
Ἐρυθραίων		
. ἐρὰ παρὰ	}	..
... υμέας		
..... s	..	
[Πύριω]δος	..	
..... υλαι	..	
.....	..	

..... ατος ..
 ι ..
 [Ἐτεοκαρ]πάθιοι ..
 (Lacuna).

(n) *Tribute from the Hellespontine States.*

(The list is incomplete, and most of the numerals are lost.)

Νεοπολίται }
 παρὰ Χερρόνη[σων] }
 Λιμναῖοι
 Τυρόδιζα
 Δαρείον παρὰ }
 τῆμ Μυσίαν }
 .. ρεια παρὰ }
 [Βρύ]λλειον }
 ια
 [Ἀρταίου] τεῖχος }
 [ἐπὶ τῷ ῥ]ύνδακι }
 Μυσ[οι? ..]
 Ζ[ελ]ειᾶ[ται]
 [Παρι]ανο[ί]
 [Δαρδ]ανῆς
 [Χερρό]νησι[ται] }
 [ἀπ' Ἀγ]ορᾶς }
 υλη
 ἀνίται
 [Βρυλ]λειανοί
 Ἐλαι]ούσιοι }
 [ἐν Χε]ρρονήσῳ }
 [Βύσβι]κος
 [Νεαν]δρειῆς
 [Κυζι]κηνοί (οἱ Ἀρτακηνοί οἱ Ἀστακηνοί)
 [Ἄλω]π(ε)κοννήσιοι
 [Μαδύ]τιοι
 [Λαμ]πωνεῆς
 ατρο . κα
 νῆς
 [Περκ]ώσιο[ι]
 [Κιαν]οί

[᾿Αβυδη]νο[ί] (or Παισηνοί)

[Τενεδ]ιο[ί] (or Σκάψιοι)

. . . . εἰ . . .

[Σίγει]ῆς

[Σήστι]οι

[Δαυνι]οτε[ί]χίται (or Διδυμοτειχίται)

[Καλλι]πολίται

[Πρίαπ]ος

. ἀριο[ί]

[Κεβρή]νιοι

[Παλαι]περκ[ώσιοι]

. ιο[ί]

(Lacuna).

Σου

XXXX

4000 dr.

'Αρταίο[ν ? ἐπὶ τῷ }
'Ρύνδακι }

X

1000 dr.

'Οτληνοί

XX

2000 dr.

Πυθοπολίται[ί]

H

100 dr.

Μητρόπολις }

παρὰ Πρίαπον }

T

1 tal.

Β[ί]σάνθη

[T]T

2 tal.

[Ἑλλη]σ[ποντι]ου φόρ[ου] } [HH]PQPPQPPHHH . .
[κ]εφάλα[ί]ον } 295 tal., 5300 dr. etc.

(o) [᾿Ακ]τὰῖαι πόλεις (cp. Thuk. iv. 52).

'Ανταν[δρο]ς

.. TT

'Ροίτε[ιον]

..

Νῆσο[s]

..

(p) *Thracian Tribute ; (very imperfect.)*

[Σ]τρεψαῖο[ί]

[Πί]ερες [έν] }

[Περ]γάμ[φ] }

(Lacuna)

. . . a

Σ

Ο

Σπ[αρῳ]λιοι

'Αφ[υταῖ]οι

Πεπ[αρήθιοι]
 Ἄκάν[θιοι]
 Αἴν[ιοι] (or Αἰνεῖται)
 Κοσσ[αῖοι]
 Πολι }
 παρὰ Σ . . (or
 παρ' Ἀσ[σηρα]) }
 [Θ]ύσσι[οι]
 [Δι]ῆς }
 [ἐκ τοῦ Ἀθω] }
 (Lacuna)

.....		
I a	TT	2 tal.
O ιον	TXXX	1 tal., 3000 dr.
K[ίθας?]	X	1000 dr.
Π[ο]σίδειον	Π	500 dr.
Ἀκρόθφοι } οἱ ἐν Ἀθῶ }	..	
Πλεύμη	..	
Θέστωρος	..	
. ἰωρος	..	
Σίνος	..	
[Τριπ]οαί	..	
.....	..	
... η	..	
... δος	..	
.....	..	

This document is the only extant example of its kind, and it is unfortunate that it is not entire. A comparison with the Quota-lists, Nos. 24, 30, 35, will show that this assessment largely increased the previous payments. The tribute from the Hellespont is nearly tripled; that of the Islands is about doubled. It is well known that Grote refused to believe in the duplication of the tribute, which is asserted by Æschines (*F. L.* p. 337), Andokides (*de Pace*, 9), Pseudo-Andokides (*contr. Alcib.* 11), and less strongly by Plutarch (*Aristides*, 24). Whether or no it should be ascribed to Alkibiades' influence may be questioned; but the fact of a large increase no longer need be doubted, nor

that it was the result of that ambitious policy which misled Athens after Perikles' death (B. C. 429).

Observe the method of making the new assessments. The process closely resembled the method adopted by the Athenians in the revision of their laws, whether at the annual revision described by Demosthenes (*adv. Timocr.* 706 foll.), or at the extraordinary revision B. C. 403 (see Andok. *de Myst.* 83). In other words, the assessment of tribute was not managed by a ψήφισμα of the people, nor by a committee appointed by it, but was effected with the same solemnity as an alteration of the laws. *First*, the ἐκκλησία voted that a reassessment should be made. *Next*, the prytanes were bound, under penalty of fines (*e, f;*) to prepare a προβούλευμα and bring the matter before the ἐκκλησία by a certain time. *Thirdly*, the ἐκκλησία had to appoint eight commissioners (τακταί, *c.*) who were to assist the βουλή in revising the payments of the several cities; and also 500 dikasts to form a special court for hearing and deciding on appeals against the assessment. Just as in the revision of the laws, any private citizen might offer his suggestions to the βουλή and the τακταί (see Andok. *de Myst.* 84, ἐξείναι δὲ καὶ ἰδιώτῃ τῷ βουλομένῳ εἰσιόντι εἰς τὴν βουλήν συμβουλευεῖν ὅτι ἂν ἀγαθὸν ἔχη περὶ τῶν νόμων). This explains the heading at the end of No. 35, πόλεις ἃς οἱ ἰδιῶται ἐνέγραψαν φόρον φέρειν. If a state appealed against the proposed assessment, the case was settled by the court specially provided; see the penultimate heading in No. 35. Where any states refused to pay the sum which was finally assessed, the εἰσαγωγεῖς (*h*) were to proceed against them: this board is mentioned by Pollux, viii. 101, εἰσαγωγεῖς οἱ τὰς ἐμμήνους δίκας εἰσάγοντες ἦσαν δὲ προικός, ἐρανικαί, ἐμπορικαί.

48.

List of the Quota of Tribute paid to Athena in the year B. C. 425.

The text is given from Kirchhoff, *C. I. A.* 259: cp. Köhler, p. 76.

This list must be earlier than B. C. 424, when many of the cities here named under the Θράκιος φόρος were seduced by Brasidas from alliance with Athens. The sums however show

that they are calculated upon a larger scale; accordingly they may be the first list drawn up after the assessment of B. C. 425. In the later lists it seems that all the ten Hellenotamiæ were named; in No. 30 only their foreman is named.

[Ἐπὶ τῆς τριακοστῆς ἀρχῆς, ἦ ἐγραμμάτευε].
 [Ἑλληνοταμίαι ἦσαν , , ,
 [. , , Δι]ο[νυ]σιο[ς Ἀχαρ]νεύς, [. ,]
 [.]ιος, Αἰσχρων Μαραθώνιος, Φιλωτάδης Παλλη[νεύς].

[Ἴωνικός].	Μενδαῖοι	ἸΗΗΗ
.	Μαρωνῖται	ΗΗΗ
. . . οἱ	Σκιάθιοι	ΔΓΓΙΙΙ
. . . τ]αι	Ἀφνταῖοι	ΗΗΗ
[Θερμαῖο]ι ἐξ Ἰκάρου	Θάσιοι	ΧΧΧ
. . . οἱ	Πεπαρήθιοι	ΗΗΗ
. . . ι ἐξ Ῥόδου	Νεοπολίται Μενδαίων	Ἰ
[Πεδιῆς] ἐγ Λίνδου	Σκιωναῖοι	ἸΗΗΗΗ
Καρπά]θιοι	Θύσσιοι	Η
. . . οἱ	Σαμοθῤῆκες	ΗΗ
. . . οἱ	Τορωναῖοι	ΧΗΗ
.	Σταγυρίται	ΔΓΓΙΙΙ
[Χαλκεῖ]ᾶται	Ἀκάνθιοι	ΗΗΗ
[Πελειᾶ]ται ἀπὸ Καρίας	Αἰνειᾶται	ΔΓΓΙΙΙ
[Ἐρυθρα]ῖοι	Διῆς ἐξ Ἄθω	Η
[Βουθει]ῆς Ἐρυθραίων	Ὀλοφύξιοι ἐξ Ἄθω	ΔΔΔΓΓΓΙΙ
[Πτελεόν]σιοι Ἐρυθραίων	Ἀβδηρίται	Χ
[Ἐλαιούσ]ιοι Ἐρυθραίων	Ἀργίλιοι	ΔΓΓΙΙΙ
[Πολιχνα]ῖοι Ἐρυθραίων	Θραμβαῖοι	ΔΓΓΓΓ
[Σιδούσι]οι Ἐρυθραίων	Αἰγάντιοι	ἸΓΓΓΓ
.	Σαναῖοι	ΔΓΓΙΙΙ
. . . ἦ]ς		
.		
. . . παρὰ Καῦνον		
[Καρβασσανδῆς παρὰ Κα]ῦνο[ν]		
(<i>Lacuna.</i>)		
(<i>Column 2 on the marble.</i>)		

Θράκιος.

Ἴκιοι ΔΔΓ

(*Column 3 on the marble.*)

Ἑλλησπόν[τιος].

Καλχ[ηδόνιοι]	ἸἸΔΔΔΔΓ
Κιαν[οί]	ΔΓΓΙΙΙ
Προ[κοννήσιοι]	ΗΗΗ
Κυζ[ικηνοί]	ἸΗΗΗἸΓΓΓΓ
Ἄρτ[ακηνοί]	ΔΔΔΓΓΓ

Σιγε[ιῆς]	ΔΓΓΙΙΙΙ	Παρ[ιανοί]	ΔΔΔΓ
Τερέ[διοί]	ΗΗ ^Π ΔΔΔΓΙΙΙ	Παλ[αιπερκώσιοι]	ΓΓΓΓΙΙ
Λαμφ[σακηνοί]	ΧΔΔΔΔΓ	Πε[ρκώτη]	ΔΓΓΙΙΙΙ
Βρυ[λλειανοί]	Π	Ἄζ[ειῆς]	ΓΓΙΙΙΙ
Ἐλα[ιούσιοι]	ΔΓΓΓΓ	Πα[ισηνοί]	ΔΓΓΙΙΙΙ
Λαμ[πωνειῆς]	ΔΔΓΓΓΓ	Ἄ[ρπαγίανος]	Γ
[Ἄ]β[υδηνοί]	Π ^Π ΓΓΓΓΓ	.....	Γ[ΓΓΓΓ]
Βυ[ζάντιοι]	ΧΧΗ ^Π ΓΓ		(<i>Lacuna.</i>)
Ση[λυμβριανοί]	Π ^Π ΗΗΗΗ		(<i>Column 4 on the marble.</i>)
Πε[ρόνθιοι]	Χ		[<i>Νησιωτικός</i>]
Δαν[υμοειχίται]	ΗΗ ^Π ΔΓΓΙΙΙΙ		(<i>Entirely lost.</i>)
Διδ[υμοειχίται]	ΔΓΓΙΙΙΙ		
Δασ[κύλειον]	ΓΓΓΓΙΙ		

49.

Capture of Pylos; Messenian hopes: B. C. 425.

On the base of the Nike of Pæonios, one of the chief prizes that have rewarded the recent excavators: for a facsimile see *Augsgrab. zu Olympia*, Part I; E. Curtius. *Arch. Zeit.* 1876, p. 178; the date has been discussed by J. Schubring, *Arch. Zeit.* 1877, p. 59 foll.

Μεσσάνιοι καὶ Ναυπάκτιοι ἀνέθεν Διὶ

Ἄλυμπίῳ δεκάταν ἀπὸ τῶν πολεμίων.

Παιώνιος ἐποίησε Μενδαῖος·

καὶ τὰ κρωτήρια ποιῶν ἐπὶ τὸν ναὸν ἐνίκα.

Pausanias (v. 26. 1) tells the story of the statue thus:—
 Μεσσηνίων δὲ τῶν Δωριέων οἱ Ναύπακτόν ποτε (B. C. 455, Thuk. i. 103) παρὰ Ἀθηναίων λαβόντες ἄγαλμα ἐν Ἄλυμπίᾳ Νίκης ἐπὶ τῷ κλονί ἀνέθεσαν. τοῦτό ἐστιν ἔργον μὲν Μενδαίου Παιωνίου, πεποιήται δὲ “ἀπὸ ἀνδρῶν πολεμίων,” ὅτε Ἀκαρνᾶσι καὶ Οἰνιάδαις, ἐμοὶ δοκεῖν, ἐπολέμησαν. Μεσσηνιοὶ δὲ αὐτοὶ λέγουσι τὸ ἀνάθημά σφισιν ἀπὸ τοῦ ἔργου τοῦ ἐν τῇ Σφακτηρίᾳ νήσῳ μετὰ Ἀθηναίων, καὶ οὐκ ἐπιγράψαι τὸ ὄνομα τῶν πολεμίων σφᾶς τῷ ἀπὸ Λακεδαιμονίων δείματι, ἐπεὶ Οἰνιάδων γε καὶ Ἀκαρνάνων οὐδένα ἔχειν φόβον. There was therefore a twofold tradition about its origin; and it is conceivable that it was dedicated after some of the operations in Akarnania (e.g. Thuk. ii. 102, 103; iii. 7, 94-98, 105, 114). But there is force in the Messenians' argument about the phrasing of the epigram, and, moreover, this splendid monument implies a splendid occasion. The capture of

Pylos sent a thrill through Greece, and to the Messenians it was a moment of exultation. Thuk. iv. 41 speaks of the ravages made upon Spartan territory by the Messenians when established at Pylos; and this is the most probable date of the monument. The artist, in subscribing (as usual) his name, takes the opportunity of recording that he was the successful competitor in designing the ornamentation for the ridge of the temple-roof at Olympia (cp. also Pausan. v. 10. 2). On this same pedestal, nearly three centuries later, the Messenians recorded their peaceful victory over the Lakedæmonians in the arbitration of the Milesians: No. 200 *infra*.

50.

Inventories of the Treasures in the Parthenon:

B. C. 422, 421, 420, 419.

The text from Kirchhoff, *C. I. A.* 170-173. In four fragments, three of which are at Athens; the first and longest fragment was once said (see Böckh, *C. I. G.* 139) to exist among the Elgin marbles; but it is not so, and the fragment is now lost.

I. Ol. 89, 3; B. C. 422.

Θεοὶ ἐ[πικούριοι].

Τάδε παρέδοσαν αἱ τέτταρες ἀρχαί, αἱ ἐδίδοσαν τ[ὸν λόγον ἐκ Παναθηναίων ἐ]ς Π[αναθηναία· τοῖς τα]μῖασι, οἷς Πρεσβίας Σημ[ι] [ου Φη]γαίεὺς ἐγραμμάτενε, [οἱ δὲ ταμῖαι, οἷς Πρεσ]βίας Ση[μί]ου Φηγαίεὺς | ἐγραμμάτενε, παρέδοσαν τοῖς ταμῖασι, οἷς Νικέας Εὐ[θυ]κλέους Ἀλιμούσιος ἐ]γραμμάτ[ενε, Εὐφύμω] | Κολλυτεῖ καὶ ξυν-ἀρχουσι,

ἐν τῷ Παρθενῶνι·

(1) στέφανος χρ[υσοῦς, σταθμὸν τοῦ]του ϞΔ.

(2) φιάλα[ι χρυσαῖ Γ, στ]|αθμὸν τούτων ϞΗΗϞΔΔΔΤ.

(3) χρυσίον ἄσημον, σταθμὸν τούτου [Η . .

(4) καρχῆσιον χρ[υσοῦν τὸμ πυθ[μῆνα ὑπάρ]]γυρον ἔχον, ἱερὸν τοῦ Ἡρακλέους τοῦ ἐν Ἐλαιεῖ, σταθμὸν τούτ[ου ΗΔΔΔΠΤΤ]Τ.

(5) ἦλω δ[ύ]ο ὑπαργύ[ρω καταχρ]]ύσω, σταθμὸν τούτου Η . . . ΤΤΤΤ.

(6) πρόσωπον ὑπαργυρον κατ[ά]χρυσον, σταθ[μὸν] τούτου ΗΔΠΤ.

(7) φ[ιάλαι ἀρ]]γυραὶ ΗΔΔΔΠΙΙΙ, κέρασ ἀργυροῦν, σταθμὸν τούτων ΤΤΧΧΧΗΗΗΠΤ[Τ].

Ἄριθμὸν τὰδ]ε·

(8) ἀκινάκαι περ[ὶ]χρυσοὶ Π[Ι].

- (9) λήϊομ περίχρυσον, στάχυες ΔΙ.
 (10) [κ]ανῶ ὑποξύλω καταχρύσω [Ι].
 (11) θυμιατήρι]ον ὑπόξυλον κα[τάχρυσον]||.
 (12) κόρη ἐπὶ στήλης κατάχρυσος [Ι].
 (13) κούρη ὑπόξυλ[ος] κατάχρυσος Ι.
 (14) Γοργ]όνειον, κάμπη ἐπίχ[ρυσσα].
 (15) ἵππ]ος, γρύψ, γρυπὸς προτομή, γρύψ, λέοντος κεφαλή, δ[ρμ]ος
 ἀν[θέμων, δράκ]ων, ἐπίχρυσσα ταῦτα.
 (16) κυνή ἐπίχ]||ρυσος.
 (17) ἀσπίδες ἐπίχρυσσο[ι] ὑπόξυλοι ΔΓ.
 (18) κ[λίνας Χιουρ]γυεῖς [ΓΙΙΙ].
 (19) κλίνας] Μιλησιουργεῖς Δ.
 (20) ξιφ[ομάχαιρα]ι ΓΙΙΙΙ.
 (21) ξίφη Γ.
 (22) θώρακες Δ [ΓΙ].
 (23) ἀσπίδες ἐπίσημοι [Ρ]Ι.
 (24) ἀσπίδε[s ἐπίχαλκοι ΔΔ]ΔΙ.
 (25) θ[ρ]όνοι ΔΙΙ.
 (26) δέφρ[οι ΙΙΙΙ].
 (27) δκλαδ]ίαι ΓΙΙΙΙ.
 (28) λύρα κατάχρυσσο[s] Ι.
 (29) λύραι ἐλεφάντιναι ΙΙΙΙ.
 (30) λύραι [Γ]ΙΙΙ
 (31) [τράπεζα ἡλ]εφαντωμένη.
 (32) κράνη [χαλκᾶ ΙΙΙ].
 (33) κ]λιωῶν πόδες [ἐπ]άργυρο[ι ΔΙΙΙ].
 (34) π]έλ[τ]η.
 (35) φιάλαι ἀργυραῖ ΙΙΙΙ, κύλι[κες ΔΙΙΙ ἀργ]υροῖ, ἵππος ἀργ[υροῦς,
 σταθμὸ]ν τούτων ΡΗΗΗΗ.
 (36) ἀσπίδε ἐπιχρύσω ὑποξύλω [ΔΙ].
 (37) ἀκινάκης ἐπίχρ[υσος, ἄσ]ταθμος.
 (38) φιάλα[ι ἀργυραῖ ΓΙΙΙ, στ]αθμὸν τούτων ΡΗΗΗΓΓΓ.
 (39) ποτήρια Χαλκιδικᾶ ἀργυρᾶ ΙΙΙΙ, σταθμὸν [τούτων] ΗΔΔΓΓΓΓ.
 (40) συβή[νη ἢ παρὰ Μηθυ]μναίων ἐλεφαντίνη κατάχρυσος.

- (41) ἀσπίς ἐγ Λέσβου ἐπίσημος χρυσ[σῆ] Ι.
 (42) ἐγ Λ[έ]σβου Ἰλλυρικ[ὸν] χαλκοῦν.
 (43) φιάλ[α] ἀργυρῶ ΙΙ, καρχησίω ἀργυρῶ [Ι]Ι, σταθμὸν τούτων
 ΙΓΔΔΔ.
 (44) [Λέ]σ[β]ιοι [κότυλοι] ἀργυροῖ ΙΙΙ, σταθ[μὸν] τούτων ΗΗ[] ΗΓΔΔ.
 (45) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΓΓΓΓΓ.
 (46) στέφανος χρυσοῦ[ς], σταθ[μὸν] τούτου ΔΔΓΓΓΓΓ.
 (47) Ἀθηναίος Ν[]ίκης στέφανος χρυσοῦς, σταθμὸν τούτου
 ΔΔΓΓΓΓΓ.
 (48) στέφανος χρυσ[οῦς], σταθ[μὸν] τούτου ΔΔΔΓΓΓ.
 (49) Ἀθηναίος Ν[]ίκης στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΓΓΓ.
 (50) τετράδραχμον [χρυσοῦν, σ]ταθμὸν τούτου ΓΓΓΓΓ.
 (51) ὄνυξ τὸ[]ν δακτύλιον χρυσοῦν [ἐ]χ[ων, ἀ]σταθμο[ς].

II. Ol. 89, 4; B. C. 421.

Τάδε ο[]ί ταμίαι [τῶν] ἱερῶν χρη[μ]άτων τῆς Ἀθηναίας, Εὐφημ[ος]
 Κολλυτε[]δ[] καὶ ξυν[άρχοντες, οἷς] Νικέ[]ας [Ἀλιμούσιος] ἐγραμ-
 μάτε[]νε, π[αρ]έδοσαν το[]ίς ταμίαις, [οἷς] Ἐπιγέν[]ης Λυσ[άνδρου]
 Αἰγυλιεὺς ἐγρ[αμ]μάτε[]νε, Εὐφιλήτῳ Κηφισιεῖ καὶ ξυν[άρχου]σι,
 παραδεξάμενοι παρὰ τῶν προτέρων ταμιῶν, οἷς Π[]ρεσβίας [Σημίου]
 Φηγαίεος ἐγραμμάτενε,

ἐν τῷ Παρθενῶνι·

(The inventory for this year is lost).

III. Ol. 90, 1; B. C. 420.

[Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας, Εὐφίλητος
 Κηφ[]ισιε[]ν[]ς καὶ ξυνάρχοντες, οἷς | Ἐπιγέν[]ης Λυσάνδρου Αἰγυλιεὺς
 ἐγραμμάτενε, παρέδοσαν τοῖς ταμ[]ίαις, [οἷς] Λυσίδικος | . Χο-
 λαργεὺς ἐγραμμάτενε, Λύκωνι Πρασιεῖ καὶ ξυνάρχουσι, παρ]αδεξά-
 μ[]νοι παρὰ τῶν προτέρων ταμ[]ιῶν, οἷς Νικέας Ἀλιμούσιος ἐγραμ-
 μάτενε,

ἐν τῷ Παρθενῶνι·

- (1) στέφανο[ς] χρυσοῦς, σταθμὸν τούτου ΓΔ.
 (2) φιάλαι χρυσαῖ Γ, σταθμὸν τούτων ΓΗΗΓΔΔΔΓ.
 (3) χρυσίον ἄσημον, σ[]ταθμὸν τ[ούτου] Η . .
 (4) καρχήσιον χρυσοῦν | τ]ὸμ πυθμένα ὑπάργ[υρον] ἔχον,
 ἱερὸν τοῦ Ἡρακλέους τοῦ ἐν Ἐλαεῖ, σ]ταθμ[ὸν] τούτου
 ΗΔΔΔΓΓΓΓ.

- (5) ἤλω δύο ὑ]παργύρω καταχρύσω, στα[θμὸν τοῦτοιον Η... .ΓΓΓΓ.
 (6) πρόσωπον ὑπάργυρον κατάχρυσον, σταθμὸν τοῦτ]ου ΗΔΓΓ.
 (7) φιάλαι ἀργυραὶ ΗΔΔΔ[ΓΓΓΓ, κέρασ ἀργυροῦν, σταθμὸν τοῦτων
 ΤΤΧΧΧΗΗΗΠΓΓΓ.
 Ἐριθμὸν τάδε·
- (8) ἀκιβάκα]ι περίχρυσοι ΓΓ.
 (9) λήϊομ περίχρυ[σον, στάχυες ΔΓ.
 (10) κανῶ ὑποξύλω καταχρύσω ΙΙ.
 (11) θυμιατήριον ὑπόξυ]λον κατάχρυσον Ι.
 (12) κόρη ἐπὶ στήλη[ς κατάχρ]υσο[ς.
 (13) κοίτη ὑπόξυλος κατάχρυσος Ι.
 (14) Γοργόνειον, κάμπ]η ἐπίχρυσα.
 (15) ἵππος, γρύψ, γρυπὸς προτομή, γρ[ύψ, λέοντος κεφαλῆ, ὄρμος
 ἀνθέμων, δράκων, ἐπίχρυσα] | ταῦτα.
 (16) κυνὴ ἐπίχρυσος.
 (17) ἀσπίδες ἐπίχρυσοι [ὑπόξυλοι ΔΓ.
 (18) κλίνας Χιουργείσ ΓΓΓΓ.
 (19) κλίνας Μιλησιουργείσ] | Δ.
 (20) ξιφομάχαιραι ΓΓΓΓΓ.
 (21) ξίφη Γ.
 (22) θώρακες ΔΓΓ.
 (23) ἀσπί[δες ἐπίσημοι ΓΓ.
 (24) ἀσπίδες ἐπίχαλκοι ΔΔΔΓ.
 (25) θρόνοι ΔΙ] | .
 (26) δίφροι ΙΙΙΙ.
 (27) ὀκλαδία ΓΓΓΓΓ.
 (28) λύρα κατάχρυσος Ι.
 (29) λύραι [ἐλεφάντιναι ΙΙΙΙ.
 (30) λύραι ΓΓΓΓ.
 (31) τράπεζα ἠλεφαντωμένη.] | Δ.
 (32) κράνη χαλκᾶ ΙΙΙ.
 (33) κλιῶν πόδες ἐπάργυροι ΔΙΙΙ. ·
 (34) πέλιτη.

- (35) φι[άλαι ἀργυραῖ IIII, κύλικες ἀργυροῖ ΔIII, ἵππος ἀ]ργυροῦς, σταθμὸν τούτων ΓΗΗΗΗ.
- (36) ἀσπίδε ἐπιχρῦσω ὑπ[οξόλω II.
- (37) ἀκινάκης ἐπίχρυσος, ἀσταθμος.
- (38) φιάλα[i] ἀργυραῖ ΓIII, σταθμὸν τούτων ΓΗΗΗΓΓΓΓ.
- (39) ποτήρια Χαλ[κιδικὰ ἀργυρᾶ IIII, σταθμὸν τούτων ΗΔΔΓΓΓΓΓ.
- (40) συβ[ήνη ἢ παρὰ Μηθυμναίων ἐλεφαντίνη κατάχρυσος.
- (41) ἀσπ[ίς ἐκ Λέσβου ἐπίσημος χρυσῆ I.
- (42) ἐκ Λέσβου Ἰλλυρι]]κὸν χαλκοῦν.
- (43) φιάλα ἀργυρᾶ II, καρχησίω ἀργυρῶ II, σταθμὸν τούτων ΓΓΔΔΔΔ.
- (44) Λέσβιοι κότυλοι ἀργυροῖ III, στ]]αθμὸν τούτων ΗΗΗΓΔΔΔ.
- (45) στέφανος χρυσοῦς, σταθμὸν τούτου [ΔΓΓΓΓΓIII.
- (46) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΓ]]ΓΓΓΓ.
- (47) Ἀθηναῖας Νίκης στέφανος χρυσοῦς, σταθμὸν τούτου [ΔΔΓΓΓΓΓΓ.
- (48) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔ]]ΔΓΓΓ.
- (49) Ἀθηναῖας Νίκης στέφανος χρυσοῦς, σταθμὸν τούτου [ΔΔΔΓΓΓΓ.
- (50) τετράδραχμον χρυσοῦν, σταθμὸν τούτ]]ου ΓΓΓΓC.
- (51) ὄνυξ τὸν δακτύλιον χρυσοῦν ἔχων, ἀσταθμος.]

IV. Ol. 90, 2; B. C. 419.

Τάδε οἱ ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναία[s], Λύκων Πρασιεὺς καὶ ξυνάρχοντες, [οἷς Λυσίδικος Χολαργεὺς ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαισι, οἷς Φορ]]μίω Κυδαθηναίεὺς ἐγραμμάτευε, Χαρίνψ Ἀλεξιμάχου [Π]ήληκι (καὶ ξυνάρχουσι omitted), παραδεξάμενοι παρὰ [τῶν προτέρων ταμιῶν, οἷς Ἐπιγένης Αἰγυλιεὺς ἐγραμμάτευε,

ἐν τῷ Παρθε]]νῶνι·

- (1) στέφανος χρυσοῦς, σταθμὸν τούτου ΓΔ.
- (2) φιάλαι χρυσαῖ Γ, σταθμὸν τούτων ΓΗΗΓΔΔΔΔΓΓ.
- (3) χρ[υσίον ἀσημον, σταθμὸν τούτου Η . . .
- (4) καρχήσιον χρυσοῦν τὸν πυθμένα ὑπάργυρο]]ν ἔχον, ἱερὸν τοῦ Ἡρακλέους τοῦ ἐν Ἐλαεῖ, σταθμὸν τούτου ΗΔΔΔΓΓΓΓ.
- (5) ἦλω δύο ὑπαργύρω κατ[αχρῦσω, σταθμὸν τούτου Η . . . ΓΓΓΓ.
- (6) πρόσωπον ὑπάργυρον κατάχρυσον, στ]]αθμὸν τούτου ΗΔΓΓ.

- (7) φιάλαι ἀργυραῖ ΗΔΔΔΓΠΙΙΙ, κέρασ ἀργυροῦν, σταθμὸν τούτων
ΤΤΧΧΧΗΗΗΓΓΓΓΓ.
- Ἄριθμὸν τάδε·
- (8) ἀκινάκαι περίχρυσοι ΓΙ.
- (9) λήϊον περίχρυσον, στάχυες ΔΙ.
- (10) καν]ῶ ὑπόξυλον καταχρῦσω ΙΙ.
- (11) θυμιατήριον ὑπόξυλον κατάχρυσον Ι.
- (12) κόρη ἐπὶ στήλης κα[τάχρυσος.
- (13) κοίτη ὑπόξυλος κατάχρυσος Ι.
- (14) Γοργόνειον, κάμπη ἐπίχρυσα.
- (15) Ἴ]ππος, γρήψ, γρυπὸς προτομή, γρήψ, λέοντος κεφαλή, ὄρμος
ἀνθέμων, δράκων, ἐπίχρυσ[α ταῦτα.
- (16) κυνὴ ἐπίχρυσος.
- (17) ἀσπίδες ἐπίχρυσοι ὑπόξυλοι ΔΓ.
- (18) κλῖναι Χιουργεῖς ΓΙΙΙ] Ι .
- (19) κλῖναι Μιλησιουργεῖς Δ.
- (20) ξιφομάχαιραι ΓΙΙΙΙ.
- (21) ξίφη Γ.
- (22) θώρακες ΔΓΙ.
- (23) ἀσπίδες ἐπίσημοι [ΓΙ.
- (24) ἀσπίδες ἐπίχαλκοι ΔΔΔΙ.
- (25) θρόνοι ΔΙΙ.
- (26) δέφροι ΙΙΙΙ.
- (27) ὀκλαδίαι ΓΙΙΙΙ.
- (28) λύρα κατάχρυσος Ι.
- (29) λ]ύραι ἐλεφάντιναι ΙΙΙΙ.
- (30) λύραι [Γ]ΙΙΙ.
- (31) τράπεζα ἠλεφαντωμένη.
- (32) κράνη χαλκᾶ ΙΙΙ.
- (33) κλιῶν πόδες ἐ[πάργυροι ΔΙΙΙ.
- (34) πέλιτη.
- (35) φιάλαι ἀργυραῖ ΙΙΙΙ, κύλικες ἀργυροῖ ΔΙΙΙ, ἵππος ἀργυροῦς,
στα]θμὸν τούτων ΓΗΗΗΗΗ.
- (36) ἀσπίδε ἐπιχρῦσω ὑπόξυλω ΙΙ.

- (37) ἀκινάκης ἐπίχρυσος ἄσταθμο[s].
 (38) φιάλαι ἀργυραῖ ΓΙΙΙ, σταθμὸν τούτων ΠΗΗΗΓΓΓΓ.
 (39) ποτήρια Χαλκιδικὰ ἀργυρᾶ ΙΙΙΙ, σταθμ]ὸν τούτων ΗΔΔΓΓΓΓΓ.
 (40) συβήνη ἢ παρὰ Μηθυμαίων ἐλεφαντίνη κατάχρυσος.
 (41) ἀσπίς [ἐκ Λέσβου ἐπίσημος χρυσῆ Ι.
 (42) ἐκ Λέσβου Ἴλλυρικὸν χαλκοῦν.
 (43) φιάλα ἀργυρᾶ ΙΙ, καρχησίω ἀρ]γυρῶ ΙΙ, σταθμὸν τούτων
 ΠΠΔΔΔΔ.
 (44) Λέσβιοι κότυλοι ἀργυροῖ ΙΙΙ, σταθμὸν τούτων ΗΗΗΠΓΔΔ.
 (45) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΓΓΓΓΓΙΙΙ.
 (46) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΓΓΓΓ]ΓΓΓ.
 (47) Ἀθηναίας Νίκης στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΓΓΓΓΓΓ.
 (48) στέφανος χρυσοῦς, [σταθμὸν τούτου ΔΔΔΓΓΓΓ.
 (49) Ἀθηναίας Νίκης στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΓΓΓΓ.
 (50) τε]τρᾶδραχμον χρυσοῦν, σταθμὸν τούτου ΓΓΓΓΙΙΙ.
 (51) δυνξ τὸν δακτύλιον χρυσοῦν ἔχων, ἀ[σταθμος].

In 438 B. C. the Parthenon was dedicated to serve as the central point of the national festival, and as the bank of the state. The ground-plan of the building comprised four main divisions. At the East you entered the *Pronaos* (προνέως), in which was stored a large collection of sacred objects, chiefly of silver. From the Pronaos a massive door opened into the *Hekatompedos* (or *cella*), so called from its length: here were kept a number of chaplets (στέφανοι) and other objects, chiefly golden. A portion of this Hekatompedos was railed off, and formed a separate compartment, termed the *Parthenon* proper; so named probably because it was here that the virgin goddess kept a quantity of articles employed at festival-time, e. g. over 150 φιάλαι ἀργυραῖ, chairs, weapons, musical instruments, etc. Lastly, balancing the Pronaos, there was the *Opisthodomos* at the West or rear of the temple, where the money treasure of the state was kept, and other more sacred funds (see No. 37). Herodotus (viii. 51) speaks of treasures being kept on the Akropolis by the ταμίαι τοῦ ἱεροῦ. And for some time before the Parthenon was dedicated in 438 B. C. there had been a board of ten ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας elected yearly by lot (one from

each tribe) from among the *pentakosiomedimni*. The Panathenæa were celebrated yearly on a small scale; but it was every fourth year (the third of each Olympiad) that the grand festival took place. Accordingly, the accounts of these Treasurers, although audited yearly, were inscribed for a *πεντητηρίς* at a time, ἐκ Παναθηναίων ἐς Παναθήναια. The blocks containing these inventories have been found at various times on the Akropolis, and they present an almost complete series from B. C. 434 down to the fall of Athens in 404 B. C. These accounts refer only to the treasures *in kind* in the Pronaos, Hekatompedos, and Parthenon, giving separate inventories of each collection year by year (see Kirchhoff, *C. I. A.* i. 117 foll.). I have given specimens of each kind in Nos. 50, 51, and 54, of which the two last are in the British Museum. It is comparatively easy to restore the lacunæ in these inventories, since the same objects recur in each. Thukydides reveals his familiarity with the system by which the Athenian treasures were kept, in the words he puts into the mouth of Perikles (ii. 13). In that review of the resources of Athens, after the tribute and the coined money in the Opisthodomos, we hear of the ἀναθήματα in the Pronaos, Hekatompedos, and Parthenon: χωρὶς δὲ χρυσοῦ ἀσήμων καὶ ἀργυροῦ ἐν τε ἀναθήμασιν ἰδίοις καὶ δημοσίοις καὶ ὅσα ἱερὰ σκεύη περὶ τε τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκῦλα Μηδικὰ καὶ εἴ τι τοιοῦτότροπον, οὐκ ἐλάσσονος ἢ πεντακοσίων ταλάντων. Next he alludes to the treasures of the 'other gods' (see No. 37): ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρῆσασθαι αὐτοῦς. Lastly, he mentions the gold plates which formed part of the chryselephantine statue itself: καὶ ἦν πάνν ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσοῖς κ.τ.λ. The statue is not included in the regular lists of the treasurers: Köhler (*Mittheil. d. deutsch. Inst. in Athen*, 1879, p. 89) proves that a separate inventory of the statue, at least from 385 B. C., was kept in the temple, and the treasurers contented themselves with certifying every year that the statue and its belongings were all safe κατὰ τὴν στήλην. The inventories, after the fall of Athens 404 B. C., reveal the losses which the treasuries had sustained; and it was reserved for the orator Lykurgos to endeavour to rearrange and make the best of the treasures still remaining.

51.

Inventories of the Treasures in the Hekatompedos :

B. C. 422, 421, 420, 419.

Slab in the British Museum : the text from my own copy, *Greek Inscr. in the B. M.* i. No. 27; Kirchhoff, *C. I. A.* i. 153-156.

[Θ]ε[οί].

I. Ol. 89. 3; B. C. 422. Τάδε παρέδουσ[αν αἱ τέτταρες ἀρχαί], αἱ ἐδ[ίδουσ]αν τὸν λόγον ἐκ Παναθηναίων ἐς Παν[αθῆνα]ια τοῖς ταμῖασι [οἷς Πρεσβῆλας Σημίλου Φηγαί]ε[υ]ς ἐγραμ[μάτετε, οἱ δὲ ταμίαι οἷς Πρεσβῆ]α[ς Σημίλου Φηγαί]ε[υ]ς ἐγραμ[μάτετε παρέδουσαν τοῖς ταμῖασι] οἷς Νικέας Εὐθυκλέους Ἀλμύσιος ἐ[γ]ραμ[μάτε]τε[υε, Εὐφῆμ]υ Κολλ[υτεῖ καὶ ξυνάρχουσι,

ἐν τῷ νέ]φ [τῷ Ἑκατομπέδῳ]

- (1) φιάλαι χρυσαῖ |||, σταθμὸ]ν το[ύ]τ[ω]ν ΧΧ]ῤ ΔΔΔΔ[ΤΤΤΤ.
- (2) κόρη χρυσῆ ἐπὶ στήλης, ἀστ]αθ[μ]ος.
- (3) [ἀπορῶ]ντήριον ἀργυροῦν, ἀσταθμον].
- (4) στε]φάνω [χρ]υσῶ ||], στ[τ]αθμ[ὸ]ν τούτοιον ῤΔΔΔ.
- (5) [στέφανος χρυσοῦς δὴ ἡ Νίκη ἔχει, σταθμὸν τούτου ῤΔΔ].
- (6) φιάλαι] ἀργυρ[αῖ | Γ||], στ[τ]αθμ[ὸ]ν τούτων ῤΗΗΗ.
- (7) [καρχήσιον ἀργυ]ροῦν[υ, σταθμὸν τούτου ΗΗ].
- (8) καρχήσιον ἀργυροῦν Διδὸς Πολ]ι[ῶ]ς], στ[τ]αθμ[ὸ]ν τούτου ΗΗ].
- (9) [στέφανος χρυσοῦς, σταθμὸ]ν [τούτου . . . ΤΤΤ||].
- (10) [στεφάνη χρυσῆ, σταθμὸν ταύτης ῤΔΤ|ΤΤ].
- (11) στέ]φανο[ι χρυσοῖ ||||, σταθμὸν τούτων ΗΔΔΔ]Γ[||].
[Ἐπέτεια ἐπεγένετο ἐπὶ τῶν ταμιῶν, οἷς Πρε]σβ[η]α[ς Ση]-
μ[ί]ου Φηγα[ί]ε[υ]ς ἐγραμμάτετε
- (12) [στέφανος χρυσοῦς, σταθμὸν τούτου ΔΓΤΤΤ||].
- (13) [χρυσίδε ||, σταθμ]ὸν [τούτο]ιν [Η]Ηῤ[ΔΔΔΔΤΤΤ||].
- (14) [χρυσίς, σταθμὸν ταύτης ΗΔΔΔΓΤΤ||. |

Π. Ol. 89. 4; B.C. 421: Τάδε ο[ί] τα[μ]ί[αι τῶν ἱερῶν χρημά-
των τῆς Ἀθηναίας Εὐφῆμος Κολλυτεὺς καὶ ξυνάρχοντες, οἷς | Νι]-
κέας Εὐθυ[κλέους Ἀλιμούσιος ἐγραμμάτετε, παρέδοσαν τοῖς ταμίαισι
οἷς Ἐπιγένης Λυσάνδρον | Αἰγίλιεὺς [ἐγραμμάτετε Εὐφιλήτῳ Κη-
φισιεῖ καὶ ξυνάρχουσι, παραδεξάμενοι παρὰ τῶν προτέ[ρ]ων ταμιῶν,

[ἐν τῷ νέφ τῷ Ἐκατομπέδῳ·]

- (1) [φιάλαι χρυσαῖ |||, σταθμὸν τούτων XX^ΠΔΔΔΔΤΤΤΤ].
- (2) κόρη χ|ρ]υση̄ ἐπὶ στήλ[ης, ἄσταθμος.
- (3) [ἀποῤῥαντήριον ἀργυροῦν, ἄσταθμον].
- (4) στεφάνω χρυσῶ ||, σταθμὸν τούτοι^Π]ΔΔΔ.
- (5) στέφανος [χρυσοῦς δυ ἡ Νίκη ἔχει, σταθμὸν τούτου ^ΠΔΔ.
- (6) φιάλαι ἀργυραῖ Γ|||, σταθμὸν τούτων ^Π|Η]ΗΗ.
- (7) καρχῆσιον [ἀργυροῦν, σταθμὸν τούτου ΗΗ.
- (8) [καρχῆσιον ἀργυροῦν Διδὸς Πολιῶς, σταθμὸν τούτου ΗΗ].
- (9) στέ[φα]νος χρυσοῦς, [στα]θ[μὸν τούτου . . . ΤΤΤ||].
- (10) σ[τ]εφά[νη χρυση̄, σταθμὸν ταύτης ^ΠΔΤΤΤ.
- (11) στέφανοι χρυσοῖ ||||, | σ]τ[αθ]μὸν τούτω[ν ΗΔΔΔΓ||].
- (12) στέφανος χρυ]σοῦ[s], στ[αθμὸν τούτου ΔΓΤΤΤ||].
- (13) χρυσιδε δύο, σταθμὸν τούτοι^ν] ΗΗ[^Π]ΔΔΔΔΤΤΤ||].
- (14) χρυσις |, σταθμὸ^ν] [ταύτ]ης ΗΔΔ[ΔΓΤΤΤ||].

Ἐπέτεια ἐπεγένητο ἐπὶ τῶν ταμιῶν οἷς Νικίε[α]ς Εὐθυκλέους
[Ἀλιμούσιο]ς ἐγραμμά[α]τενε·

- (15) χρ[υ]σ[ίς, σταθμὸν ταύτης ΗΔΓΤΤΤΤ. |

III. Ol. 90. 1; B.C. 420: [Τ]άδε οἱ ταμίαι τῶ[ν] ἱερῶν
χρημ[άτω]ν τῆς Ἀθηναίας Εὐφίλητος Κηφισιεὺς καὶ ξυνάρχοντες,
οἷ[s] Ἐ[πι]γένης Λυ[σά]νδρον Αἰγίλιεὺς ἐγ[ραμμά]τε[νε], παρέ-
δοσαν τοῖς ταμίαισι οἷς Λυσίδικος | . ου Γ[αρ]γητ. ἐγραμ-
[μ]άτενε Λύκων[ι τοῦ δεῖνος] Πρ[α. καὶ ξυνάρχουσι, παραδεξάμενοι
παρὰ τῶν προτέ[ρ]ων τ[α]μιῶν οἷ[s] Νικέας Ἀλιμού[σιος] ἐγ[ραμμά]-
[τενε,

[ἐν τῷ νέφ τῷ Ἐκατομπέδῳ·]

- (1) φιάλαι χρυσαῖ | | τρεῖ[s], σταθμὸν τούτων XX^ΠΔΔΔΔΤ
[ΤΤΤ.
- (2) κόρ]η χρυ[ση̄ ἐπὶ στήλης, ἄσταθμος.
- (3) ἀποῤῥαντήριον ἀργυροῦν, ἄσ]ταθμ[ο]ν.

- (4) στεφάνω χρυσῶ ||, στα[θμ]ῶ[ν τούτ]ο[ι]ν $\text{P}^{\Delta} \Delta \Delta$.
- (5) στέφανος χρυσοῦς δν ἡ Νίκη ἔχει, σταθμὸν τούτου $\text{P}^{\Delta} \Delta \Delta$.
- (6) φ[ιά]λαι ἀργυρ[αί] δ[κ]τώ, [στ]αθ[μ]ῶ[ν τούτ]ων $\text{P}^{\Delta} \text{H} \text{H} \text{H}$.
- (7) [καρχήσιον ἀ]ργυροῦν, σταθμὸν τούτου $\text{H} \text{H}$.
- (8) καρχήσιον ἀργ[υρ]οῦ[ν] Διὸς [Πολι]ῶς, [σ]ταθ[μ]ῶ[ν τούτ]ο[ι]ν $\text{H} \text{H}$.
- (9) στέφα[νος χρυσοῦς, σταθμὸν τούτου . . .] $\text{H} \text{H} \text{H}$.
- (10) στεφάνη χρυσῆ, σ[τα]θ[μ]ῶ[ν τούτ]ης $\text{P}^{\Delta} \text{P}^{\Delta} \text{H} \text{H}$.
- (11) στέφανοι χρυσοῖ $\text{H} \text{H} \text{H}$, σ[τα]θ[μὸν τούτων] $\text{H} \Delta \Delta \Delta \text{P}^{\Delta} \text{H}$.
- (12) στέφανος χρυσοῦς, σταθμὸν τούτου $\Delta \text{P}^{\Delta} \text{H} \text{H} \text{H}$.
- (13) χρυσ[ίδε δύο, σταθμὸν τούτ]οι[ν] $\text{H} [\text{H}^{\Delta} \Delta \Delta \Delta \Delta \text{H} \text{H} \text{H} \text{H} \text{H}]$.
- (14) [χρυσίς] |, σταθμὸν ταύτης $\text{H} \Delta \Delta \Delta \text{P}^{\Delta} \text{H} \text{H} \text{H} \text{H}$.
- (15) χρυσ[ίς], σ[τα]θ[μὸν τούτ]ης $[\text{H} \Delta \text{P}^{\Delta} \text{H} \text{H} \text{H} \text{H}]$ |

IV. Ol. 90. 2 ; B.C. 419 : [Τά]δε οἱ ταμίαι τῶ[ν ἱερ]ῶ[ν χρη]ματῶν τῆς Ἀθηναίας Λύκων Πρασιεὺς καὶ ξυνάρχοντες.] οἱ[ς] Λυσίδικο[ς] Γ[αργήτ]ριος ἐγραμμάτευε, παρέδωσαν τοῖς ταμίαισι οἱς Φορμίων Κυ[δ]αθηναίεὺς ἐγρ[α]μμ[ά]τευε, [Χαρίν]φ Ἀλεξιμάχου Πήληκι καὶ ξυνάρχουσι, παραδεξάμ[ενοι] παρὰ τῶν πρ[ο]έ[ρων] τα[μ]ιω[ν] οἱς Ἐπιγένης Αἰγυλιεὺς ἐγραμμάτευε,

ἐν τῷ νέφ τ] | ῶ Ἐκατονπέδω

- (1) [φ]ιά[λαι] χρ[υσαί] τρεῖς, σταθμὸν τούτων $\text{X} \text{X}^{\text{P}} \Delta \Delta \Delta \Delta \text{H} \text{H} \text{H} \text{H}$.
- (2) κόρη χρυσῆ ἐπὶ σ[τα]θ[μ]ῶ[ν τούτ]ης, ἀσταθμος.
- (3) ἀ[π]ορ[ρά]ντηρ[ιον ἀ]ργυροῦν, ἀσταθμον.
- (4) στεφάνω χρυσῶ ||, σταθμὸν τούτων $\text{P}^{\Delta} \Delta \Delta \Delta$.
- (5) στέφανος χρ[υ]σοῦ[ς δ]ν [ἡ Νίκη ἔχει, σταθμὸν τούτου] $\text{P}^{\Delta} \Delta \Delta$.
- (6) φιάλαι ἀργυραὶ $\text{P}^{\Delta} \text{H} \text{H} \text{H}$, σταθμὸν τούτων $\text{P}^{\Delta} \text{H} \text{H} \text{H}$.
- (7) καρχήσ[ι]ον [ἀ]ργυροῦ[ν], σταθμὸν τούτου $\text{H} \text{H}$.
- (8) καρχήσιον ἀργυροῦν Διὸς Πολιῶς, σταθμ[ὸν] τούτου $\text{H} \text{H}$.
- (9) στέφ[α]νο[ς χρ]υσοῦ[ς], σταθμὸν τούτου . . . $\text{H} \text{H} \text{H}$.
- (10) στεφάνη χρυσῆ, σταθμὸν ταύτης $\text{P}^{\Delta} \Delta \text{H} \text{H}$.
- (11) στέφανοι χρ[υσοῖ] $\text{H} \text{H} \text{H}$, σ[τα]θ[μὸν τούτων] $\text{H} \Delta \Delta \Delta \text{P}^{\Delta} \text{H}$.
- (12) στέφανος χρυσοῦς, σταθμὸν τούτου $\Delta \text{P}^{\Delta} \text{H} \text{H} \text{H}$.
- (13) χρυσ[ίδε δύο, στα]θ[μ]ῶ[ν τούτ]οι[ν] $\text{H} [\text{H}^{\Delta} \Delta \Delta \Delta \Delta \text{H} \text{H} \text{H} \text{H} \text{H}]$.
- (14) [χρησίς] |, σταθμὸν ταύτης $\text{H} \Delta \Delta \Delta \text{P}^{\Delta} \text{H} \text{H} \text{H} \text{H}$.

(15) [χρυσίς, σταθμὸν] ταύτης ΗΔ[ΓΓ]ΓΓΓ.

Ἐπ]έτε[ι]α ἐ[πεγένετο

(16) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΓΓΓΓΓ].

(17) ἀργυρίσις, σταθμὸν ταύ[της] [Η^ΑΔΔ]ΔΔ[ΓΓ].

(18) [θυμιατήριον ἀργυροῦν, σταθμὸν τούτου Χ].

See notes on No. 50. Ἐπέτεια are additions during the year.

52.

Alliance between Athens, Argos, Mantinea, and

Elis: B.C. 420.

A fragment recently discovered near the Dionysiac theatre. *C. I. A. Supplement* to vol. i. No. 46 b: cp. Kirchoff in *Hermes*, xii. 368 (cp. 472).

	Ε	Ο	Ν
	Ι	Π	Ρ
	Κ	Α	Τ
	Σ	Κ	Α
5	Ν	Α	Ι
	Ν	Μ	Α
	Ν	Τ	Ι
	Ν	Τ	Ι
	Μ	Α	Ν
	Ο	Τ	Α
10	Κ	Α	Ι
	Α	Τ	Α
	Δ	Ο	Κ
	Ι	Β	Ο
	Τ	Ε	Ν
	Ι	Α	Ν
15	Τ	Ε	Ν
	Υ	Τ	Ο
	Ε	Α	Ν
	Υ	Τ	Ο
	Η	Α	Π
20	Π	Ο	Λ
	Λ	Ε	Λ
	Ε	Π	Ο
	Ο	Σ	Α
	Ν	Ε	Τ
25	Ι	Σ	Τ
	Ο	Σ	Α

Part of the original monument copied by Thukyd. v. 47. I have therefore given it in uncials only. In line 1 we recognise the end of the heading, probably [Ἄργείων, Μαντινέων, Ἡλιεῖων. There are several slight discrepancies from Thukydidēs: in line 2 he omits πρὸς ἀλλήλους: in line 7 Thuk. inverts the order, giving Ἡλιεὺς καὶ Μαντινέας, Ἀθήναζε, and similarly lines 8, 13. In line 24 the stone read [ἡ μεταπεψαμέ]νη τῇ στρατῷ χρησθῶ ἡγεμονεύουσα]. This fragment does not afford sure ground for estimating the value of our present text of Thukydidēs. The copyists may well have been more conscientious in transcribing the text of the historian, than in the text of documents merely cited by him, or he may have copied the marble inaccurately himself.

53.

Payments from the Treasures of Athens for public purposes: B. C. 418-415.

The text is mainly from Kirchoff, *C. I. A.* vol. i. 180-183; cp. Suppl. to vol. i. p. 32; Rangabé, *Ant. Hell.* 119-122; Böckh, *Staatsk.* ii. 26 foll.; *Greek Inscr. in the B. M.* No. xxiii.

FIRST YEAR: B. C. 418-7.

First payment. [Ἀθηναῖοι ἀνῆλθον ἐπὶ Ἀντιφῶντος ἀρχοντος καὶ ἐπὶ τῆς βουλῆς, ἥ πρῶτος ἐγραμμάτευε. τ]α[μ]λαι | [ἱερῶν χρημάτων τῆς Ἀθηναίας, Πυθόδωρος Ἀλαιεὺς καὶ συνάρχοντες, οἷς Φορμίων Ἀριστίωνος Κυδαθηναίει[ς] ἐγραμμάτευε, παρέδωσαν Ἑλληνοταμίαις, Ἐργοκλείῳ Ἀριστείδου Βησαιεῖ καὶ ξυ]νάρχουσι, καὶ παρέδροις, | [Ἱεροκλείῳ Ἀρχεστράτου Ἀθμονεῖ καὶ συνάρχουσι, ἐπὶ τῆς . . ἰδος . . s πρυταν]ευούσης καὶ ἡμέρᾳ δευτ[έρ]ῃ καὶ εἰκοστῇ τῆς πρυτανείας . . οὔτοι δὲ ἔδωσαν τοῖς ἐπὶ τὰς ὀπλιταγωγ]οῖς τοῖς μετὰ Δημοσθένους. Ἐ[. . . ἀποδοῦναι] τοὺς Ἑλληνοταμίαις καὶ [τοὺς παρέδρους τοῖς ταμίαις τῆς] θεοῦ, Πυθόδωρῳ Ἀλαιεῖ καὶ ξυνάρχουσι, καὶ τοὺς ταμ[ίας] τῆς θεοῦ πάλιν παραδοῦ[ναι] τοῖς Ἑλληνοταμίαις κ]αὶ τοῖς παρέδ[ροισι]. οὔτοι δὲ ἔδωσαν στρατηγοῖς ἐπὶ Θ]ράκης, Εὐθυδήμῳ Εὐδήμῳ. | . . .

Demosthenes was commissioned to remove the Athenian garrison from Epidauros this year (Thuk. v. 80, cp. 75, 77), owing to the altered condition of things after the battle of Mantinea. He seems to have been delayed in starting: the grant was recalled, and then paid out again to Euthydemos and the forces in

Thrace. For Euthydemus cp. Thuk. v. 19, 24; vii. 16, 69. The general sense of this clause is clear: see next payment. The *πάρεδροι* are 'assistants,' 'assessors.'

Second payment. [Ἐπὶ τῆς . . . ἴδος πρυτανείας δευτέρας [πρυτανευούσης Ἑλληνοταμίαις, Ἐργοκλείῳ Ἀριστείδου Βησαιεῖ | [. . . Αἰχ]σωνεὶ καὶ συνάρχουσιν, καὶ παρέδροις, Ἱεροκλείῳ Ἀρχεστράτου Ἀθμονεῖ καὶ συν[ἀ]ρχ[ο]υσιν, τριακοστῇ ἡμέρᾳ] τῆς πρυτανείας π[α]ρέδομεν . . . χρυσίου Κυζικηνοῦ στατήρ[α]ς XXXX . . . | . . . ἀργύριον τούτων . . . ||. τοῦτο τὸ χρυσίον παρέδομεν τοῖς ἐπὶ τὰς ὀπλιταγ[ω]γούς τοῖς μετὰ Δημ[ο]σθένους, ψηφισαμένου τοῦ δήμου τῆν] ἀδειαν.

The sum granted was set down first in staters, and then in Attic money. There is little doubt about [ὀπλιταγ]ωγούς, 'transports.' The *ἀδεια* required by No. 37 B was first voted, and then the Treasurers of Athena paid out the money, without promise of interest or of repayment.

Third payment. [Ἐπὶ τῆς . . . ἴδος . . .] τῆς πρυτανευούσης δ[ι] γδοῦ καὶ . . . τῆ ἡμέρᾳ τῆς πρυτανείας στρατηγούσι παρέδομεν [εἰν . . .] δῆ, Αὐτοκλείῳ Ἀναφλ[υ]στίφ . . .

For Autokles see Thuk. iv. 53, 119.

Fourth payment. [Ἐπὶ τῆς . . . ἴδος . . .] τῆς πρυτανευούσης τ[. . .] τῆ καὶ . . . τῆ ἡμέρᾳ τῆς πρυτανείας παρέδομεν τοῦ ἕξ | [. . .] πελθόντος Ἑλληνο[τα]μίαις, Ἐργοκλείῳ Ἀριστείδου Βησ[α]ιεῖ καὶ ξυνάρχουσιν, καὶ παρ[ι]έδροις Ξ[ε]νοφάνει?, Ἱεροκλείῳ Ἀρχεστράτου Ἀθμονεῖ [. . .] οὗτοι δὲ ἔδωσαν στρατηγούσι, Νικίᾳ Νικηράτ[ου] Κυδαντ[ί]δῃ, Λ[υ]σιστράτῳ Ἐ[μ]πέδου Ὀθήθεν κ . . .

Nikias led a force against Amphipolis this year: Thuk. v. 83.

Total of payments made this year. [Κε]φάλαι[ον] ἀναλώματος τοῦ ἐπὶ τῆς | [ἀ]ρχῆς ΠΠ . . . ΠΠΠΠ ||.

SECOND YEAR: B. C. 417-6.

First payment. Ἀθηναῖοι ἀνήλωσαν ἐπὶ Εὐφύμου ἀρχοντος καὶ ἐπὶ τῆς βουλῆς ἥ [.] πρῶτος ἐγραμμάτευε. ταμίαι ἐἰρῶν χρημάτων τῆς Ἀθηνῶν, Ἀναξικράτης Λαμπρεὺς καὶ ξυνάρχοντες, οἷς Εὐξένος Εὐφάνους Προσπάτιος ἐγραμμάτευε, π[α]ρέδωσαν . . . στρατηγῶ ἔς τὰ ἐπὶ Θράκης, [Χ]α[ρ]ίμου Χ[α]ρι-

κλέους Παιανιεῖ, ἐπὶ τῆς . . . ἰδος . . . s πρυτανευούσης, ἡμέρα δευτέ]ρα καὶ εἰκοστῇ τῆς πρυτα]νείας, ψηφισαμέν[ου τοῦ δήμου τὴν ἄδειαν . . .].

Thukydidēs does not tell us anything about this.

Second payment. Ἐπὶ τῆς Αἰαντίδο[s . . . s πρυτανευούσης παρέ-
δομεν στρατηγοῖς ἐς Μῆλον, Τεισί]α Τεισιμάχου Κεφαλῆθεν, |
Κλεομήδει Λυκο[μήδους Φλυεῖ, ἡμέρα . . . τῆς πρυτανείας, ψηφισα-
μέν]ου τοῦ δήμου τὴν ἄδειαν Α.

Tisias and Kleomedes commanded the famous expedition against Melos, Thuk. v. 84.

Third payment. Ἐπὶ τῆς Ἀντιοχί[δος . . . s πρυτανευούσης
Ἑλληνοταμίαις παρέδομεν, . . .]φ Α[ύρ]ῖδη, Τιμάρχω Παλ]ληνεὶ καὶ
στρα[τηγοῖς ἐς Μῆλον, Τεισί]α Τεισιμάχου Κεφαλῆθεν, Κλεομήδει
Λυκομήδ]ους Φλυεῖ, τρίτη καὶ δεκ[ι]ὰ ἡμέρα τῆς πρυτανείας . . .].

Total payments for this year. [Κεφάλαιον ἀναλώματος τοῦ ἐ]πι
τῆς | [ἀρχῆς . . .].

THIRD YEAR: B. C. 416-5.

First payment. [Ἀθηναῖοι ἀνήλωσαν ἐπὶ Ἀριμνήστου ἀρχοντος
καὶ ἐπὶ τῆς βουλῆς ἧ πρῶτος ἐ]γγραμμάτευε. ταμίαι[ι |
ἱερῶν χρημάτων τῆς Ἀθηναίας, Δεξιθέος Φυλάσιος καὶ ξυνάρχοντες,
οἷς Λυσικλῆς Δ]ρακοντίδου Βατή]θεν | ἐγγραμμάτευε,

*Payment * | | . . . Νικί]α Νι]κηράτου Κυδαντίδη
καὶ παρέδρο . . | . . .*

*Payment * * [Ἐπὶ τῆς . . ἰδος . . s πρυτανευούσης . . .
ἡμέρα τῆς πρυτανείας στρ]ατηγοῖς ἐς Σικε[λίαν, Ἀ]λκιβιάδη,
Λαμάχω | Ἀντι]μάχω Ἐρμείφ Α . .*

*Payment * * * [Ἐπὶ τῆς . . ἰδος . . s πρυτανευούσης . . .
ἡμέρα τῆς πρυτανείας] στρατηγοῖς ἐς Σικελ[ίαν, Ἀ]λκιβιάδη, Λα-
μάχω | Ἀντι]μάχω Ἐρμείφ ΑΤΤΤΤΧ . . . Η.*

*Payment * * * * [Ἐπὶ τῆς . . ἰδος . . s πρυτανευούσης
. . . τῆς πρυτανείας ἡμέρ]α στρατηγοῖς ἐς Σικελίαν, Ἀλκιβιάδη,
Λαμάχω | . . . Ἀντι]μάχω Ἐρμείφ χ[ρ]υσίου Κυ[ς]ικη[νοῦ] στατήρ[a]s
. . . ΗΗΗΙΙΙC.*

These payments were for the Sicilian expedition (Thuk. vi.): unhappily they are much broken. I do not know that Antimachos is elsewhere mentioned.

Total payments for this year. [Κεφάλαιον ἀναλώμα]τος τοῦ ἐπὶ τῆς | [ἀρχῆς . . .] ΔΓϜΙΙΙΙ.

FOURTH YEAR: B. C. 415-4.

First payment. [Ἀθηναῖοι ἀνήλωσαν ἐπὶ Χαβρίου ἄρχοντος καὶ ἐπὶ τῆς βουλῆς ἧ . . .] ἰδῆς πρῶτος ἐγραμμάτευε. ταμίαι ἱερῶν χρημάτων | [τῆς Ἀθηναίας Λεωχάρης καὶ ξυνάρχοντες, οἷς Τελέα]ς Τελενίκου Περγασῆθεν ἐγραμμάτευε, παρέδωσαν στρ[α]-τηγοῖς Τηλεφόνῳ [καὶ] παρέδρω Φερεκλείδῃ Πειραιεῖ, ψηφισαμένου τοῦ δήμ[ου] τὴν ἄδειαν, ἐπὶ τῆς Αἰαντίδος τρι[τῆς] πρυτανευούσης . . . ἡ ἡμ[έρα] τῆς πρυτανείας ἈΤΧΧΧΠ[Η]ΗΠΔΔΔΓϜϜΙΙΙΙϜ τὸ καὶ χρυσίου | Κυζικηνοῦ ΗΗΔΔΔΔΓΣΣΣ. τιμὴ τούτων γίγνεται
ξ ξ ξ ξ ξ ξ ξ

The portion containing most of the fourth year is in the British Museum. The payment was made partly in Kyzikene staters and partly in Attic money (the seven sigmas are interlined as an omission): then the total value (τιμὴ) was expressed in Attic money. 'Telephonos' command is unknown.

Loans from the treasure of Athena: First loan. Ἑλληνοταμίαις καὶ παρέδροις ἔδαναισα[μεν . . .] Ἀριστοκράτει Εὐωνυμῆϊ καὶ ξυνάρχουσι, ΠΤΤΤΤ. οὔτοι δ' ἔδωσαν ἀθλοθέταις ἐς Παναθήναια, Ἀμέμπτῳ [. . . καὶ] ξυνάρχουσι, ἐπὶ τῆς Ἐρεχθίδος δευτέρας πρυτανευούσ[η]ς εἰκοστῇ ἡμέρᾳ τῆς πρυτανείας.

This was to supplement the expenses of the (lesser) Panathenæa just celebrated in the first month, Hekatombæon.

Second loan. Ἐπὶ τῆς Κεκροπίδος τετάρτης πρυτανευούσης ἔ[κτη] ἡμέρᾳ τ[ῆς] πρυτανείας Ἑλληνοταμίαις καὶ παρέδροις, Ἀριστοκράτει Εὐωνυμῆϊ καὶ ξυνάρχουσι, στρατιώταις ἔ[μ] Μήλῳ? .] ΔΔ.

Third loan. Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανευούσης δεκά[τη] ἡμέρᾳ τῆς πρυτανείας Ἑλληνοταμίαις καὶ παρέδροις, Ἀριστοκράτ[η]ι Εὐωνυμῆϊ καὶ ξυνάρχουσι, στρατιώταις ἔμ Μ[ήλῳ]? . .

These soldiers may be those 'sent afterwards' to Melos under Philokrates, see Thuk. v. 116.

Fourth loan. Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρυτανευούσης τρίτ[η] ἡμέρᾳ τῆς πρυτανείας Ἑλληνοταμίαις καὶ παρέδροις, Ἀριστοκράτ[η]ι Εὐωνυμῆϊ καὶ ξυνάρχουσι, ΗΗΗΗ. οὔτοι δ' ἔδωσαν [τῇ] ἐν Σικελίᾳ στ[ρατι]ᾷ.

Fifth loan. Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρῶτης ἀνασκευῆς εἰκοστῆς ἡμέρας τῆς πρῆτης ἡμέρας Ἑλληνοταμίαις καὶ παρέδροις Ἀριστοκράταις Εὐωνυμίαις καὶ ξυνάρχοις, ἐς τὰς ναῦς τὰς ἐς Σικελίαν διακομιούσας τὰ χρῆματα ΤΤΤΤΧΧ.

These restorations are sufficiently certain: see Thuk. vi. 93 *fin.*, where the wording resembles our inscription.

Sixth and Seventh Loan. Ἐπὶ τῆς Ἀντιοχίδος ὀγδόης πρῶτης ἀνασκευῆς δευτέρας ἡμέρας τῆς πρῆτης ἡμέρας Ἑλληνοταμίαις καὶ παρέδροις Φιλομήλεισι Μαραθῶνι καὶ στρατηγῶ ἐν τῷ Θερμαίῳ κόλπῳ. . . τῆς αὐτῆς ἡμέρας Ἑλληνοταμίαις καὶ παρέδροις, Φιλομήλεισι Μαραθῶνι, καὶ στρατηγῶ ἐν Ἡϊόνι? . . .

The general was perhaps Euetion (Thuk. vii. 9).

Total of payments and loans made this year. Κεφάλαιον ἀναλωμάτων τοῦ ἐπὶ τῆς | ἀρχῆς ΗΗΗΗ^ΠΤΤΤ. . .

54.

Inventories of the treasures in the Pronaos:

B. C. 414, 413, 412, 411.

On a broken block in the British Museum. The text from my copy, *Greek Inscr. in the B. M.* i. No. 26; Kirchhoff, *C. I. A. i.* 133-136. See notes on No. 50.

I. OI. 91. 3; B. C. 414: [Τάδ]ε παρέδ[ο]σαν αἱ τέτταρ[ε]ς ἀρχαί, αἱ ἐδόσαν τὸν λόγον ἐκ Παναθηναίων ἐς Παναθήναια, | τοῖς ταμίαις Τεισαμενῶ Παιανιεῖ καὶ ξυνάρχοισιν, οἷς Πολυμήδης Κηφισίωνος Ἀτηνεὺς ἐγραμμάτευε, οἱ δὲ ταμίαι, οἷς Πολυμήδης Κηφισίωνος Ἀτηνεὺς ἐγραμμάτευε, παρέδοσαν τοῖς ταμίαις Πολυξενίδῃ Ἀχαρνεῖ καὶ ξυνάρχοισιν, οἷς Λευκαῖος Κωμάρχου Ἀφιδναῖος ἐγραμμάτευε, |

ἐν τῷ Πρόναῳ·

- (1) φιάλη χρυσῆ, ἐξ ἧς ἀποβάλλονται, ἄσταθμος.
- (2) φιάλαι ἀργυραὶ ΗΔΔΙ, σταθμὸν τούτων ΤΤΗ]ΗΗΗΔΔΔΗ.
- (3) κέρατα ἀργυρᾶ ΙΙΙ, [σταθμὸν τούτων ^ΠΔΔΠΗΗ.
- (4) [ποτήρια ἀργυρᾶ Γ, σταθμὸν τούτων | Η^ΠΔΠΗΗ].
- (5) λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΠΗΗ.
- (6) φιάλαι ἀργυραὶ ΓΙΙ, σταθμὸν τούτων ^ΠΗΗ].
- (7) στέφανος χρυσοῦς, σταθμὸν τούτου ΔΔΔΗΗΗ.
- (8) φιάλα ἀργυρᾶ ΙΙ, σταθμὸν τούτων ΗΗ.

- (9) φιάλαι ἀργυραῖ ΙΙΙΙ, σταθμὸν τ|ούτων Η|ΗΗΔΔΔΠΤΤΤΤ.
- (10) ποτήριον ἀργυροῦ[ν, σταθμὸν τούτου ΔΔΔΔ.
- (11) [φιάλαι ἀργυραῖ ΠΙΙ, σταθμὸν τούτων Ι^ΒΗΗ|ΗΗΔΔ].
- (12) φιάλαι ἀργυραῖ ΙΙΙΙ, σταθμὸν τ[ούτων] ΗΗΗΗΔΔ.
- (13) ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ.
- (14) φιάλαι ἀργυραῖ ΠΙΙ, σταθμὸν τούτων Ι^ΒΗΔΔΔΔ ΤΤ[ΤΠ].
- (15) φιάλαι ἀργυραῖ Ι[ΠΙ, σταθμὸν τούτων ΗΗ^ΒΤ.
- (16) ποτήριον ἀργυροῦν, | σταθμ[ὸν] τούτου Ι^ΒΔΠΤ.
- (17) λύχνος ἀργυροῦ[s, στ]αθμὸν τούτου ΔΔΤ[Τ].
- (18) [φιάλαι ἀργυραῖ ΙΙΙ, σταθμὸν τούτων ΗΗ^ΒΔΔΔ|ΔΤΤΤΤ].
- (19) φιάλαι ἀργυραῖ Π, σταθμὸν [τούτω]ν ΗΗΗΗΔΤΤΤ.
- (20) ἀργ[υρίς, σταθμὸν ταύτης] ΗΔΤΤ.
- (21) ποτήριον ἀργυροῦν ΔΔΔΔ]ΠΤΤ.
- (22) ἀργυρίς Ι, σταθμὸν τα[ύτης] Ι^ΒΔ.
- (23) ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΠΤΤΤΤ.
- (24) ἀργυρίς Ι, σταθμὸν τ[αύτης] Η^ΒΤΤΤ.
- (25) ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔ.
- (26) ἀργυρίδες ΙΙΙΙ, σταθμὸν τούτων ΗΗΗ^ΒΔΔ|ΔΠΤ.
- (27) κύλι]ξ ἀργυρᾶ, ἄσταθμος.
- (28) φιά[λη ἀργ]υρᾶ, σταθμὸν τ[αύτης] Η^ΒΔΔΔΔΤΤΤΤ.
- (29) ἀργυρίδες ΙΙΙΙ, σταθμὸν | τούτων Ι^ΒΗΗ^ΒΔΔΔΠΤΤΤΤ.
Ἐπέτεια ἐπ[εγέν]ετο ἐν τῷ Πρόν[εψ].
- (30) ἀργυρίδες ΙΙΙ, σταθμὸν τούτων Ι^ΒΗΗΔΠΤΤΤΤ].

Π. ΟΙ. 91. 4; B. C. 413: [Τάδε οἱ] ταμίαι τῶν ἱερῶν χρη[μάτων] τῆς Ἀθηναίας Π[ολυξενίδης] Ἀχαρνὲς καὶ ξυνάρχοντες, | οἷς Λευ]-
καῖος Κωμάρχον Ἀφιδνα[ῖος ἐγ]ρα[μ]μάτευσ, παρ[έδοσαν τοῖς]
ταμίαις, οἷς Αὐτοκλείδης | Σωστράτ]ου Φρεάβριος ἐγραμμάτ[ευσ,
Κα]λλαίσχρω Εὐπ[υρίδης] καὶ ξυνάρχουσι, παραδεξάμενοι | παρὰ
τῶν προτέρων ταμιῶν, οἷς [Πολυ]μήδης Κηφισίω[ος] Ἀτηνεὺς
ἐγραμμάτευσ,

ἐν τῷ Πρόνεψ].

- (2) φιάλαι ἀργυραῖ ΗΔΔΙ, σταθμὸν το[ύτ]ων ΤΤΗΗΗΗΔΔΔΤΤ.
- (3) κ[έρατα ἀργυρᾶ] ΙΙΙ, σταθμὸν τούτων Ι^ΒΔΔΠΤΤΤΤ.]
- (4) ποτήρια ἀργυρᾶ Π, σταθμὸν τούτω[ν] Η^Β]ΔΠΤΤΤ.
- (5) λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΔΠΤΤΤ.

- (6) φιάλαι ἀργυραῖ ΓΠ, στα]θμὸν τούτων ^ΡΗΗ.
 (7) στέφα[νος] χρυσοῦς, σταθμὸν [τούτου ΔΔΔΤΤΤΙΙΙ.
 (8) [φιάλα ἀργυρᾶ ΙΙ, σταθμὸν τοῦτοι ΗΗ].
 (9) φ]ιάλαι ἀργυραῖ ΙΙΙ, σταθ[μὸν] τούτων ΗΗΗΔΔΠΤ[ΤΤΤ].
 (10) [ποτήριον ἀργυροῦν, σταθμὸν τούτου ΔΔΔΔ].
 (11) φιάλαι ἀρ]γυραῖ ΓΠ, σταθμὸν τούτ[ων ^Ρ]ΗΗΗΗΔΔ.
 (12) φιάλαι ἀ[ργυραῖ ΙΙΙΙ, σταθμὸν τούτων ΗΗΗΗΔΔ.
 (13) ποτήριον ἀργυροῦν,] σταθμὸν ΔΔΔΔ.
 (14) φιά[λα]ι ἀργυραῖ ΓΠ, στα[θμὸν τούτων ^ΡΗΔΔΔΔΤΤΤΙΙ.
 (15) φιάλαι ἀργυραῖ ΙΙΙ, | σταθμὸν τ]ούτων ΗΗ^ΡΤ.
 (16) ποτήριον ἀρ[γυ]ροῦν, σταθμὸν τού[του ^ΡΔΔΠΤ].
 (17) [λύχνος ἀργυροῦς, σταθμὸν τούτου ΔΔΤΤ].
 (18) φιάλαι ἀρ]γυραῖ ΙΙΙ, σταθμὸν τούτων [Η]Η^ΡΔΔΔΔΤΤΤΤ.
 (19) φιάλ[αι ἀργυραῖ Γ, σταθμὸν τούτων ΗΗΗΗΔΤΤΤ].
 (20) ἀ|ργυρίς Ι, σ]ταθμὸν ταύτης ΗΔΤΤ.
 (21) ποτ[ή]ριον ἀργυροῦν, στα[θμὸν τούτου ΔΔΔΔΠΤΤ].
 (22) [ἀργυρίς Ι, σταθμὸν ταύ]της ^ΡΔ].
 (23) ποτ]ήριον ἀργυροῦν, σταθμὸν [τ]ούτου ΔΔΔΠΤΤΤΤ.
 (24) ἀρ[γυρίς Ι, σταθμὸν ταύτης Η^ΡΤΤΤ].
 (25) ποτήριον ἀρ]γυροῦν, στ]αθμὸν τούτου ΔΔΔ.
 (26) ἀργυρί[δες] ΙΙΙΙ, σταθμὸν τούτ[ων ΗΗΗ^ΡΔΔΔΠΤ].
 (27) [κύλιξ ἀργυρᾶ, ἀσταθμος].
 (28) φιιάλη ἀργυ]ρᾶ, σταθμὸν ταύτης Η^ΡΔΔΔ[Δ]ΤΤΤΤ.
 (29) ἀργυρίδες ΙΙ[ΙΙ, σταθμὸν τούτων ^ΡΗΗ^ΡΔΔΔΠΤΤΤ].
 (30) ἀργυρίδες | ΙΙΙ, σταθμὸ]ν τούτων ^ΡΗΗΔΠΤΤΤ.

Ἐπέτε[ια] ἐπεγένετο (31) ἀργυ[ρίς, σταθμὸν ταύτης . . |

III. Ol. 92. I ; B. C. 412 : [Τάδε οἱ] ταμίαι τῶν ἱερῶν χρημά[τ]ων τῆς Ἀθηναί(α)s. Κά[λλαισχος Εὐπυρίδης καὶ ξυνάρχοντες, | οἷς Αὐτ]οκλείδης Σωστράτου Φρεά[ρ]όριος ἐγραμμάτευ[ε, παρέδωσαν τοῖς ταμίαις οἷς |]ωνος Εὐδωνυμεὺς ἐγραμμ[ά]τευε, παραδεξάμε[νοι παρὰ τῶν προτέρων ταμιῶν οἷς Λευκ[αῖος Κω]-μάρχου Ἀφιδναῖος ἐγραμμ[ά]τευε,

ἐν τῷ Προνητῷ.

- (2) φιάλαι ἀργυραῖ ΗΔΔΙ, σταθμὸν τούτων | ΤΤΗΗΗΗ]ΔΔΔΤΤ.
 (3) κέρατα ἀργυρᾶ ΙΙΙ, στ[αθ]μὸν τούτων ^ΡΔΔΠΤΤ[Τ].

- (4) ποτήρια ἀργυρᾶ Γ, σταθμὸν τούτων Η^ΡΔ|ΠΤΤ.
 (5) λύχνος ἀργυροῦς, σταθμὸν τού[του] ΔΔΔΠΤΤΤ.
 (6) φιάλαι ἀρ[γυραῖ ΓII, σταθμὸν τούτων Η^ΡΗΗ.
 (7) στέφα[νος χρυ]σοῦς, σταθμὸν τούτου ΔΔΔΤΤ[ΤII].
 (8) φιάλα ἀργυρᾶ δύο, σ[ταθμὸν τούτοι] ΗΗ.
 (9) φιάλαι ἀργυραῖ III, σ[ταθμὸν τ]ούτων ΗΗΗΔΔΠΤΤΤΤ.
 (10) ποτήρ[ιο]ν ἀργυροῦν, σταθμὸν [τούτου ΔΔΔΔ].
 (11) φιάλαι ἀργυραῖ ΓII, σταθμὸν | τούτων Η^ΡΗΗΗΗΔΔ.
 (12) φιάλαι ἀργυρα[ῖ III], σταθμὸν τούτων Η[ΗΗΗΔΔ].
 (13) [ποτήριον ἀργυροῦν, σταθμὸν τούτου | ΔΔΔΔ].
 (14) φι[ά]λαι ἀργυραῖ ΓII, σταθμ[ὸν τ]ούτων Η^ΡΗΔΔΔΔΤΤΤII.
 (15) [φιάλαι ἀργυραῖ III, σταθμὸν τούτων ΗΗ^ΡΤ].
 (16) ποτήρι]ον ἀργυροῦν, σταθμὸν τού[του] Η^ΡΔΠΤ.
 (17) λύχνος ἀργυροῦ[s, σταθμὸν τούτου ΔΔΤΤ.
 (18) φιάλαι ἀργυραῖ III, | σταθμ[ὸν τούτων ΗΗ^ΡΔΔΔΔΤΤΤΤ.
 (19) φ[ιά]λαι ἀργυραῖ Γ, σταθμ[ὸν τούτων ΗΗΗΗΔΤΤΤ.
 (20) ἀργυρίς I, σταθμ[ὸν τα]ύτης ΗΔΤΤ.
 (21) ποτήριον ἀργυ[ροῦν], σταθμὸν τούτου ΔΔΔΔ[ΠΤΤ].
 (22) [ἀργυρίς, σταθμὸν ταύτης Η^ΡΔ].
 (23) ποτήριον | ἀργυρ]οῦν, σταθμὸν τούτου ΔΔΔΠΤΤ[ΤΤ].
 (24) ἀ]ργυρίς, σταθμὸν ταύ[της Η^ΡΤΤΤ].
 (25) ποτήριον ἀργυροῦν, σταθμὸν | τούτ]ου ΔΔΔ.
 (26) ἀργυρίδες III, σταθμ[ὸν τ]ούτων ΗΗΗ^ΡΔΔΔΠΤ.
 (27) κύλι[ξ ἀργυρᾶ, ἄσταθμος.
 (28) φιάλη ἀργυρᾶ, σ[ταθμὸ]ν ταύτης Η^ΡΔΔΔΔΤΤΤΤ.
 (29) ἀργ[υρίδ]ες III, σταθμὸν τούτω[ν Η^ΡΗΗ^ΡΔΔΔΠΤΤΤ].
 (30) ἀργυρίδες III, σταθμὸν | τούτ]ων Η^ΡΗΗΔΠΤΤΤ.
 (31) ἀργυρίς, σ[ταθμὸν ταύτης . . |

IV. Ol. 92. 2; B. C. 411: [Τάδε] οἱ ταμίαι τῶν ἱερῶν χρημά[των τῆς Ἀθηναίας Ἀσωπόδωρος Κυδαθηναίεὺς καὶ ξυνάρχοντες οἷς . . . | . . .]ἴωνος Εὐωνυ[μεὺς ἐγραμμάτευε, παρέδωσαν τοῖς ταμίαις κ.τ.λ.

55.

The Hermokopids; their goods confiscated: B. C. 414-413.

Four fragments, relating to the same subject, but not all from one stone. The text is from *C. I. A. i.* 274-277 and Suppl. to vol. i. p. 35: comp. Kirchhoff in *Jahn's Jahrbücher*, 1860, p. 238 foll.; *Monatsber. d. Berl. Ak.* 1865, p. 545.

The panic about the mutilation of the Hermæ and the rumoured profanation of the mysteries took place B. C. 415 (Thuk. vi. 27 foll.). Many were arrested and imprisoned on suspicion: until Andokides turned 'Queen's evidence,' and gave what was then considered the true account (Thuk. vi. 60), naming himself and certain others as the perpetrators. He was himself rewarded with free pardon, but the others whom he named were put to death or outlawed, and their goods confiscated. Axiochos, Adimantos, Euphiletos, Ceonias, Panætios, Polystratos, Kephisodoros were among this number (see Andok. *de Myst.*): and here is part of the account given by the Poletæ of the sale of their property (*δημιόπρατα*, Ar. *Wasps*, 659). In all sales of real property, by auction or otherwise, one per cent. was payable to the state by the buyer as an *ἐπώνιον* (*ἐκατοστή*; see Böckh, *Staatsk.* i. 440; cp. the Roman *centesima rerum venalium*). This percentage is also set down in the account.

First Fragment: (the beginning is lost).

	<i>Price.</i>	<i>Percentage.</i>
A. Δρῦνῶν κ[αί] π[ρ]ῶν καὶ οἰκία ἐν . . | καὶ πῖθι Π||| ἐν τῇ οἰκίᾳ Κυδίμαχον, Δόλων; Ἄδει- μάντου (slave-woman and slave)	X ^Ϟ HHH HΔΔΔΠΓ	[ΔΓ]ΓΓΓ [Γ]|||
<i>Total:</i> Κεφάλαιον σύμπαν	Ϟ ^Ϟ ΔΓΓΓ	
B. [Τ]άδε ἐπράθη ἐπὶ τῆς Ἐρεχθίδος ἐβδόμης (?) πρυτανευούσης, | § 1. [Γ]αμηλιῶνος ἐβδόμη ἱσταμένον Ἄξιόχου τοῦ Ἀλκιβιάδου Σκα[μβωνίδου]. | Ὅλας ἀνήρ (name of slave?)	H ^Ϟ ΔΔΔΔΓ	ΓΓ
§ 2. Ἐνάτη φθίνοντος Γαμηλιῶνος Ἄξιόχου τοῦ Ἀλκιβιάδ[ου Σκαμβ.]. | Μεσσήμιος ἀνήρ	HΔΔΔ	Γ|||

§ 3. Ἔκτη φθίνοντος Γαμηλιῶνος· Ἀδειμάντου τοῦ Λευκολοφ[ίδου.] |
Ἐπικαρπία τῆς γῆς τῆς *Price.* *Percentage.*
ἐν Ὀφρυνεῖα ἐ Κεκρ[υφαλεία?] P^{a} I

Total: Κεφάλαιον σύμπαν $\text{HHH}^{\text{a}}\Delta\Delta\Gamma\text{I}\text{I}\text{I}\text{I}\text{I}$.

C. Τῶμ περὶ ἀμφοτέρα (the meaning of this is obscure) Γαμηλιῶνος
ἔκτη φθίνοντος· | Εὐφιλῆτου (τοῦ) Τιμοθέου Κυδαθη[ραιῶς]. |

οἰκία ἐς Σημαχι[δῶν]	$\text{H}\Gamma$	IIII
χωρίον ἐγ Γαν . . .	$\text{H}\Gamma$	IIII
χωρίον ἐμ Μυ[ρβρινούττη καὶ . . .]	$\text{HH}\Gamma$	$\text{I}\text{I}\text{III}$
χωρίον . . .	Δ	III

Total: Κεφάλαιον σύ[μπαν] $\text{HHHH}[\Delta\Delta\Delta]\text{I}$

Grand total: Κεφάλαιον ἀμφοτέρου (viz. the last two Totals) $\text{P}^{\text{a}}\text{HHH}\Delta\text{III}$.

Second Fragment: (the beginning is lost).

A. κα]ὶ εἰκο[στή τῆς πρυτανείας]

§ 1. Ἀξιόχου τοῦ [Ἀλκιβιάδου Σκαμβωνίδου]. |
Κεφ[αλλῆν ἀνῆρ?] $\text{H}^{\text{a}}\Delta\Delta\Delta\Delta\Gamma$ $[\text{I}\text{I}]$

§ 2. Ἀδειμάντο[υ τοῦ Λευκολοφίδου Σκαμβωνίδου]. |
Σάτ[υρος] (a slave?) $\text{H}^{\text{a}}\Delta\Delta$ II

Total: Κεφάλαιον . . .

Grand total: Κεφάλαιον σὺν[ἐπωνίαις] . . .

B. Τάδ' ἐπράθη ἐπὶ τῆς Ἀντιο[χίδος . . . s πρυτανευούσης] | ὄγ[δ]ή
καὶ εἰκοστῇ τῆς πρ[υτανείας].

§ 1. Ἀξιόχου τοῦ Ἀ[λκιβιάδου Σκαμβωνίδου]. |
ἡ ἐ[πικαρπία? . .] | ταῖς . . $\Delta\Delta$ III

§ 2. Οἰωνίου τοῦ Οἰωνο
ἐκ τ[ῆς? . . .] | ψυθ . . . | ἀμφ . . $\Delta\Delta\text{I}$ III

§ 3. πέμπτη καὶ εἰ[κοστῇ τῆς πρυτανείας κ.τ.λ.].

Third Fragment: (the beginning is lost).

. . . . καὶ εἰ[κοστῇ τῆς πρυτανείας].

§ 1. [Ἀδειμάν]του τοῦ Λε[υκ]ολοφίδου Σκα[μβωνίδου]. |
ἀνῆρ [Ἀρ]ιστόμαχος (a slave?)

ἀγρὸς [ἐν] Θάσφ ἐν . . . |
καὶ οἰκ[ία]. HH^{a} $[\text{I}\text{I}\text{III}]$

ἔπεστιν [πίθ]οι ἐν [τῇ οἰκί]α]

5	ὑγιείς Δ[Δ . .] ἄθρο[ι?] | ἐπιθέ-		
	μα[τα ἔχοντες (<i>lids</i>)]	Price.	Percentage.
	οἶνον ἀμφο[ρῆς . . .] |	Ɱ[HΔ]ΔΔ	††
	Ɱ[H]ΔΔΔΔ		

τρ . . .

§ 2.	[Π]αναιτίου. |		
	οἶνου ἀμφορ[ῆς . .] | καθαροῦ . . . . .		. . . . .
	ΗΙΙΙΙ ἐ[ν]		
	σμήνη ἐν τῷ[ἀγρῷ] | τῷ ἐν 'Ισ . . . . .		. . . . .
	βόε ἐρ[γατα . .] | βόε δύ[ο . .]. . . . .		. . . . .

Fourth Fragment: (the beginning is lost).

§ 1.	ἐπικαρπ[α] | Θρία |	ΔΓ†††	[I]II
	ἐπικαρπία | 'Αθμονοί |	ΔΔ	[I]II

Total: Κεφάλαιον σὺν ἐπωνί[οις] | XXXXⱮHHHΔΔ†††IIII.

§ 2.	Πολυστράτου τοῦ Διο . . . | 'Αγκυλῆθεν. |		
	Πίστος (a slave?)	HHH†	[†]††
	ἐπικαρπία 'Αγκυλῆσι	ΔΔΔΔ†	III

Total: Κεφάλαιον σὺν ἐπωνί[οις] | HHΔΔΔΔΔΓ†††† (*wrong*: should be 245 dr. 4 ob.)

§ 3.	Κηφισοδώρου μετοίκου ἐμ Πειρα[ιεί]. |		
	Θράττα	HⱮΔΓ	†[†]
	Θράττα	HΔΔΔΓ	†III
	Θράξ	HⱮΔΔ	[†]†
	Σύρος	HHΔΔΔΔ	††II[I]
5	Κάρ	HΓ	[†]III
	'Ιλλυριός	H[Ɱ]Δ†	††
	Θράττα	HHΔΔ	††III
	Θράξ	HΔΓ	†III
	Σκύθης	HΔΔΔΔ††††	†III
10	'Ιλλυριός	HΔΔ†	†III
	Κόλχος	HⱮ†††	††
	Κὰρ παῖς	HⱮΔΔ††††	††
	Καρικὸν παιδίον	ⱮΔΔ††	†
	Σύρος.	HHH†	††††
15	Μελιτ[ηνός οἱ -ή]	H[Ɱ]†	[†]†
	[Δ]υδῆ	[H]ⱮΔΔ.	[†]†

56.

Assassins of Phrynichos: B. C. 410-409.

The text is from *C. I. A.* i. 59; cp. Roehl, *Hermes*, xi. 378 foll.; Kirchhoff, *Monatsb. d. Berl. Ak.* 1861. p. 601 fol.

[Ἐπὶ Γλαυκί]ππου ἄ[ρ]χον[τ]ος.

[Λόβων ἐκ] Κηδῶν ἐγραμμάτευε.

- § 1. [Ἐδοξεν τῇ] βουλῇ καὶ τῷ δήμῳ. Ἴπποθωντί-
 [ς ἐπρυτάνει]νε, Λόβων ἐγραμμάτευε, Φιλισιτίδη-
 5 [ς ἐπεστάτει], Γλαύκιππος ἤρχε. Ἐρασιβίδης εἶπε-
 [εἰ ἐπαιέσα]ι Θρασύβουλον ὡς ὄντα ἄνδρα ἀγαθόν-
 [ν περὶ τὸν δῆ]μον τὸν Ἀθηναίων καὶ πρόθυμον π-
 [οιεῖν ὅτι δύναι]ται ἀγαθόν, καὶ ἀντὶ ὧν εὖ πεπο-
 [λήκεν τὴν τε βουλήν] καὶ τὸν δῆ[μο]ν τὸν Ἀθηναίων-
 10 [ν στεφανώσαι αὐτὸν χρυσῷ στε]φάνῳ. ποιήσα-
 [ι δὲ τὸν στέφανον ἀπὸ χιλιῶν δρ]αχμῶν· οἱ [δὲ
 Ἐλληνοταμίαι δόντων τὸ ἀργύρι]ον. καὶ [ἀνεπι-
 εῖν Διονυσίων τῷ] ἀγῶνι, ὧν ἔν-
 [εκα αὐτὸν ὁ δῆμος ἐστεφάνωσ]ε.

- § 2. *Rider moved by Diokles:*—Διοκλῆς εἶπε·

- 15 [τὰ μὲν ἄλλα καθάπερ τῇ βουλῇ·] εἶναι δὲ Θρασυ-
 [βούλῳ φυλῆς τε εἶναι καὶ δήμου κ]αὶ φρατρίας, ὧ-
 [ν ἂν βούληται]ν καὶ τἄλλα τὰ ε-
 [. εἶ]ναι Θρασυβούλῳ
 [. π]αρὰ Ἀθηναίων κ-
 20 [. π]ερὶ ὧν εὐεργέ-
 [τησεν τὸν δῆμον τὸν Ἀθηναίων], καὶ ἀναγράψα-
 [ι ἐν στήλῃ λιθίνῃ τὰ δεδογμ]ένα. ἐλέσθαι δ-
 [ὲ . . . ἄνδρας αὐτῶ]κα μάλα, οἷτινε-
 [ς δι[κ]άσουσιν Ἀπολλοδώρῳ μέ]ρος τὸ γιγνόμεν-
 25 ον. τοὺς [δὲ ἄλλους, ὅσοι τότε εὖ ἐ]ποίησαν τὸν δῆ-
 μον τὸν Ἀθη[ναίων,]ιν καὶ Ἀγόρατο-
 ν καὶ Κώμωνα [καὶ] καὶ Σίμον κα-
 ἰ Φιλίνον κα[ὶ]α, εὐεργέ[τα]ς [ἀν]αγράψ-
 σαι ἐμ πόλει[ι ἐν στήλῃ λ]ιθίνῃ τὸν γραμ[μα]τέ-

- 30 α τ[ῆ]ς βουλῆς. [καὶ ἐγκτησι]ν εἶναι αὐτοῖς ὤμπερ
 Ἀθηναίους [καὶ γηπέδω]ν καὶ οἰκίας, καὶ οἰκησ-
 ιων Ἀθήνησι, [καὶ ἐπιμέλ]εσθαι αὐτῶν τὴν βουλήν
 τὴν αἰεὶ β[ουλεύουσαν κα]ὶ τοὺς πρυτάνεις, ὅπως ἀ-
 ν μὴ ἀδ[ικῶνται. τὴν δὲ σ]τήλην ἀπομισθωσάντων-
 35 [ν οἱ πωληταὶ ἐν τῇ βου]λῇ· τοὺς δὲ Ἑλληνοταμ-
 [ίας δοῦναι τὸ ἀργύριον.] ἐὰν δὲ δοκῇ αὐτοὺς καὶ
 [ἄλλον τυχεῖν ἀγαθοῦ, τὴν] βουλήν προβουλεύσασαν
 [ἐξευεγκεῖν εἰς τὸν δῆμ]ον.

- § 3. *Rider moved by Eudikos*:—Εὐδίκος εἶπε· τὰ μὲν
 [ἄλλα καθάπερ Διοκλῆς· περὶ] δὲ τῶ[ν] δωροδοκῶ-
 40 [ντων ἐπὶ τῷ ψηφίσματι] ὃ ἐψηφ[ί]σθη Ἀπολλ-
 [οδώρω, τὴν βουλήν βουλευῖ]σαι ἐν τῇ πρώτῃ ἔδ-
 [ρᾳ ἐν τῷ βουλευτηρί]ῳ, καὶ κολάζειν τῶν [δ]ωρο-
 [δοκῶντων καταψ]ηφισομένην, καὶ εἰς δι[κ]ασ-
 [τήριον αὐτοὺς εἰσάγει]ν, καθότι ἂν δοκῇ αὐτῇ. τ-
 45 [ῶν δὲ δικαστῶν τοὺς] παρόντας ἀποφαίνειν ἄ[τ]-
 [τα ἐδικάσθη καὶ ἐάν] τις τι ἄλλο εἰδῆ περὶ τ[ού]-
 [των. ἐξεῖναι δὲ καὶ] ἰδιώτῃ, ἐάν τις βούληται[ε].

The murder of Phrynichos, one summer evening B. C. 411, hastened the downfall of the 400. Thukydides (viii. 92) does not name the assassin, but calls his confederate, who was caught and tortured, Ἀργεῖος ἄνθρωπος: they both belonged to the foreign soldiery in the pay of the oligarchæ. Lysias (*contra Agoratai*. § 71 ff.) says: Φρυνίχῳ γάρ . . . κωμῆ Θρασύβουλος τε ὁ Καλυδώνιος καὶ Ἀπολλόδωρος ὁ Μεγαρεὺς ἐπεβούλευσαν ἐπειδὴ δὲ ἐπετυχέτην αὐτῷ βαδίζοντι, ὁ μὲν Θρασύβουλος τύπτει τὸν Φρύνιχον καὶ καταβάλλει πατάξας, ὁ δὲ Ἀπολλόδωρος οὐχ ἤψατο, ἀλλ' ἐν τούτῳ κραυγὴ γίνεται καὶ ἔρχοντο φεύγοντες. He also cites the decree before us to prove that Agoratos had no share in the deed. Lykurgos (*contra Leocr.* § 112) speaks thus: Φρυνίχου γὰρ ἀποσφαγέντος νύκτωρ παρὰ τὴν κρήνην τὴν ἐν τοῖς οἰσούσις ὑπὸ Ἀπολλοδώρου καὶ Θρασυβούλου κ.τ.λ. Thukydides says it was done ἐν τῇ ἀγορᾷ πληθούσῃ, which is not to be understood as a note of time, but of place only, and so does not contradict νύκτωρ (Curtius, *Gr. Gesch.* ii. p. 659, and *note* 80).

And Apollodoros may have been a citizen both of Megara and of Argos. This decree was passed in the spring of B. C. 409, i. e. within the first few months of the restored democracy, in the eighth prytany of Hippothontis: see Böekh, *Staatsk.* ii. 18.

In § 1, which is the *probouleuma*, it is proposed to honour Thrasybulos with a crown and public proclamation. The mover, Erasinides, was one of the commanders at Arginusæ, who was afterwards put to death (*Xen. Hell.* i. 5. 16; 6. 29; 7. 2). Why is not Apollodoros coupled here with Thrasybulos? Probably it had been originally proposed to reward both of them with citizenship and other honours: to this intention Andokides seems to refer (*de Red. suo*, § 23): ὁρῶ δὲ ὑμᾶς πολλάκις καὶ δούλοις ἀνθρώποις καὶ ξένοις παντοδαποῖς πολιτεῖαν δίδοντας τε καὶ εἰς χρήματα μεγάλας δωρεάς, οἳ ἂν ὑμᾶς φαίνωνται ποιοῦντές τι ἀγαθόν. (Similarly Lysias, *pro Polystr.* § 19: καὶ εἰ μὲν ξένος τις ἔλθων κ.τ.λ.) That proposal, Kirchhoff suggests, was hindered by a *γραφὴ παρανόμων*, but the objection was pressed only in the case of Apollodoros: so that here the *probouleuma* recommends Thrasybulos for reward.

§ 2 is proposed in the *ἐκκλησία* by Diokles, who is not likely to be the Diokles afterwards one of the Thirty (*Xen. Hell.* ii. 3. 2). Thrasybulos is to have the citizenship, and other honours; and a sort of judicial commission is to be appointed to determine what share of the sums, previously proposed for the reward of both Apollodoros and Thrasybulos, is to be awarded to Apollodoros. We know that he received a grant of land, though he seems to have been denied the citizenship (*Lysias, Pro sacra Olea*, § 4). The rest of the conspirators, of whom Agoratos is one, are to have the right of holding property in Athens.

§ 3. Eudikos proposes that the *βουλή* shall investigate the proceedings of that *γραφὴ παρανόμων* which hindered Apollodoros from receiving the reward originally voted him (δὲ ἐψηφίσθη). The dikasts are broadly accused of corrupt motives, and their prosecution is demanded. I have not been able to consult Gilbert, *Beiträge zur inneren Gesch. Athens im Zeitalter d. Pel. Krieger*, 1877, p. 346 foll., where this inscription is discussed.

57.

**Neopolis in Thrace commended for fidelity to the
Athenian cause: B.C. 410.**

On seven fragments, six of them recently discovered on the Akropolis: *C. I. A.* Supplement to vol. i. p. 16 foll.

§ 1. *First Decree*, passed in the winter of B.C. 410, in honour of *Νεοπολιτῶν τῶμ παρὰ Θάσον*, a city to be identified with what the Quota-lists (Nos. 24, 35) call N. ἐν Θράκη or παρ' Ἀντισάραν. It was on the coast just opposite Thasos, of which it was probably a colony.

[Θε]ο[ύ].

Ν]εο[π]ολιτῶ[ν]

τ]ῶμ παρὰ Θάσ[ον].

Ἐ]δοξεν τῇ β[ο]υ[λή] καὶ τῷ δήμῳ. Λεωντὶς ἐπρωτά[νευεν],
 5 Σιβυρτιάδ[ης ἐγρα]μμάτευεν, Χαιριμένης ἐπεστ[άτει, Γλ]-
 αύκιππος ἤρχ[εν]]θεος εἶπεν' [ἐπ]αυέσαι τοῖς Νεοπ[ολι]-
 ταις τοῖς]
 παρὰ Θάσον [πρω]τον μ]ὲν ὅτι συνδιεπο[λέμησ]αν τὸν πόλεμον
 μετὰ Ἀθηναίω[ν καὶ ὅτι πολιο-
 ρ]κούμενοι [ὑπὸ Θασίων (?)] καὶ Πελο[ποννη]σίων οὐκ ἠθ[ύμησαν ?
 . . .]ς τὴν α ων ἀνδ[ρες ἀγαθοὶ] ἐγένε[υτο
 10. .]τ [δῆ]μον

The Thasians revolted B.C. 411 (Thuk. viii. 64), and were reduced afterwards by Thrasybulos in the winter of 408 (Xen. *Hell.* i. 4. 9; cp. i. 1. 32). Neopolis, their colony upon the opposite shore, remained faithful throughout that interval, and suffered in consequence. This decree in their honour dates from B.C. 410 (winter). Line 7 has been chiselled out, and inscribed again: the Neopolitans were not satisfied with the terms employed concerning them: and in § 4 we shall see that some time (perhaps a year or two) later, they procured a change in the wording.

§ 2. The next few lines are too fragmentary to be reproduced; they decreed *honorary privileges* to the Neopolitans.

§ 3. *This decree to be set up at Athens and Neopolis.*

. . . . καὶ τὸ ψήφισμα τῶδε ἀναγρ[άψαντα τὸν γραμματέα]

τῆς βουλῆς ἐ στήλῃ λιθίνῃ καταθ[εῖναι ἐμ πόλει τέλεσι τοῖ]-
 s Νεοπολιτῶν· ἐν δὲ Νέα πόλῃ (sic) αὐτοὶ [Νεοπολίται καταθ]-
 έντων ἐν τῷ ἱερῷ τῆς Παρθένου ἐ στήλ[ῃ λιθίνῃ. καὶ καλέσαι]
 5 ἐπὶ ξένια τῆμ πρεσβείαν ἐς τὸ πρυτανεῖον ἐς αὔριον. δοῦναι
 δὲ (?)]

Οἰνοβίῳ Δεκελεεῖ στρατηγῷ ΤΤΤΤ^ΠΗ[Η . .].

§ 4. *Second Decree*, perhaps a year or so later than the preceding; but this is uncertain, as the heading is omitted.

Ἄξιόχος εἶπε· ἐπαινέσαι τοῖς Νεοπολίταις τοῖς ἀπὸ [Θράκης (?),
 ὅτι]

ἐς τε τὴν στρατιὰν καὶ τῆμ πόλιν τὴν Ἀθηναίων καὶ ὅτ[ι
 φύλα]-

κες (?) ὄντες μετὰ Ἀθηναίων, καὶ ὅτι ξυνναυμαχοῦντ[ες καὶ συν-
 πολεμοῦντες διετέλεσαν τὸν πά]-

ντα χρόνον καὶ τὰ ἄλλα ὅτι εὖ ποιοῦσιν Ἀθηναίου[s· καὶ ἀντὶ
 το]ύτων [τῶν εὐεργετημάτων ἅπαντα παρ' Ἀ]-

5 θηναίων εἶναι αὐτοῖς καθάπερ ἐψήφισται Σ[ερμυλι]ε[ῦσ]ι (?),
 ὅπως ἀμ μ]ῆ ἀδικῶνται μηδὲ ὑφ' ἐνὸς μήτ]-

ε ὑπὸ ἰδιώτου μήτε ὑπὸ κοινοῦ πόλεως· τοὺς τε σ[τρατηγού]s οἱ
 ἀν ἐκάστοτε ἀ[ρχοντες τυγχάνωσι]ν ἐπιμέ]-

λεσθαι αὐτῶν ὅτι ἀν δέωνται, καὶ τοὺς ἀρχ[οντ]as τοὺς Ἀθηναίων
 οἱ ἀν ἐκ[άστοτε ἀρχωσι]]

ον τῆμ πόλιν Νεοπολίτας φυλάττοντα[s] καὶ προθύμους ὄντας
 ποιεῖν ὅτι ἀν [δύνονται ἀγαθόν. εἶναι δὲ]

καὶ νῦν εὐρίσκεσθαι αὐτοὺς παρὰ τ[οῦ δ]ήμου τοῦ Ἀθηναίων ὅτι
 ἀν δοκῆ ἀγαθ[ὸν ἄλλο ὅτου ἀν δέωνται. περι]

10 δὲ τῆς ἀπαρχῆς τῇ Παρθένῳ, [ἥπερ κ]αὶ τέως ἐγίνετο τῇ [θε]ῷ,
 ἐν τῷ δήμῳ [. αὐ]-

τούς. ἐς δὲ τὸ ψήφισμα τὸ πρό[τερον ἐ]πανορθῶσαι τὸν γραμ-
 ματέα τῆς βουλῆς [. καὶ ἀναγ-

ράψ]αι (?) ἀντὶ 'τῆς ἀποικί[as τῆς Θασί]ων' (?) ὅτι 'συνδιεπολέ-
 μησαν τὸμ πόλεμον μ[ετὰ Ἀθηναίων.] τοῖς δὲ πρέ-

σβεσι]α καὶ Γ[. καὶ Δι]οφάντῳ ἐπαινέσαι ἀ
 τε νῦν λέγουσιν κ[αὶ]

. . .] πρόθυμοι εἰσι ποιεῖν ὅτι δύνανται ἀ[γαθόν]

15 . . . καθ]άπερ τὸ πρότερον. καλέσαι δὲ καὶ ἐπὶ ξ[ένια ἐς τὸ
 πρυτανεῖον].

I should imagine that this decree (moved by Axiochos the friend

of Alkibiades) was passed soon after the reduction of Thasos, early in 407 B. C., in return for the assistance the Neopolitans had rendered Thrasybulos. They had sent envoys to ask (1) that certain expressions might be improved in the earlier decree, especially that they might not be styled 'a colony of Thasos : ' they had enjoyed independence during the three years that Thasos had been in revolt, and now that the island was Athenian again, they did not want to return to dependence. (2) They want to be allowed to pay the ἀπαρχή of the φόρος ($\frac{1}{60}$ th, see No. 24) not to Athena, but to their own Virgin Goddess. Perhaps, like the Methonæans in No 44, they had been already excused the payment of tribute, and only asked to pay the 60th : their request that the 60th may be paid to their own goddess seems another way of asking to be let off altogether. They are told to apply on this point to the ἐκκλησία (ἐν τῷ δήμῳ . . .).

§ 5. *Rider to second Decree, giving the reply of the Athenian δῆμος to the request about the ἀπαρχή.*

[Ὅ δεῖνα εἶπε τὰ μὲν ἄλλα
καθάπερ τῆ] βουλῆ· τῆ δὲ Παρθένῳ ἐξαιρε[.
. ὁ δ]ῆμος ἐ[ῦ]ζηται.

The Athenians granted the request of the Neopolitans, which appears to have been grounded upon a vow made to their Πάρθενος.

58.

Selymbria recovered by Alkibiades : B. C. 409.

The text is from *C. I. A. Supplement to vol. i. 61 a, p. 18.*

The capture of Selymbria was a brilliant exploit according to Plutarch, *Alcib.* 30 ; cp. *Diod.* xiii. 66. Xenophon (*Hell.* i. 3. 10) simply says : 'Αλκιβιάδης δὲ τοῖς ὄρκοις (the convention with Pharnabazos) οὐκ ἐτύγχανε παρών, ἀλλὰ περὶ Σηλυμβρίαν ἦν ἐκείνην δ' ἐλὼν πρὸς τὸ Βυζάντιον ἦκεν, κ.τ.λ. The present decree prescribes the conditions upon which Selymbria is restored to the Athenian alliance. The earlier lines are much broken ; and the heading is lost. After other provisions, the document proceeds thus :—

§ 1. *Remission of debts owing to Athens: [ῥσα δὲ ὀφ]εἶλει τὸ κοινὸν τὸ Ση[λυμβριανῶν ἢ ἰδιω]τῶν τις Σηλυμβ[ρ]ιανῶν τῷ | [κοι- νῷ, ἀφείσθαι].*

§ 2. *Sentences of confiscation, disfranchisement, and exile, cancelled: [καὶ] εἴ του χρήματα ἐδεδήμε[ντο] ὀφείλειν, ἢ εἴ τις ἠτίμωτ[ο, ἐντιμον εἶναι. τοῖς δὲ] φεύγουσι Σηλυμβριανῶν | [κά-θοδον εἶναι?]ος* πολεμίου δὲ καὶ φίλου | [τοὺς αὐτοὺς ἔχειν?].*

§ 3. *Property of Athens or of the allies left at Selymbria, and lost or spent in the war, not to be required back again: [ῥσ]α δὲ ἀπώλετο ἐν τῷ πολέμῳ | [χρήματα Ἀθηναί]ων ἢ τῶν συμμάχων, ἢ εἴ τι ὀφείλ[ουτος ἢ παρακ]αταθήκην ἔχοντός του ἔπραξα[ν οἱ ἄρ- χοντες,] μὴ εἶναι πρᾶξιω πλὴν γῆς καὶ οἰ[κίας].*

§ 4. *Private contracts not dissolved: [τὰ δὲ ἄ]λλα ξύμβολα [τ]ὰ προτοῦ ἐν τοῖς ἰ[διώταις πρ]ὸς τοὺς ἰδιώτα[ς] ἢ ἰδιώτη πρὸς τὸ κ[οινὸν ἢ κοι]νῷ πρὸς ἰδιώτη[ν] ἢ ἐάν τι ἄ[λλο] γίγ[νηται, δια]- λύειμ π[ρ]ὸς ἀλλήλους* ὅτι δ' ἂν ἀμφισβη[τῶσι, δικά]ς εἶναι ἀπὸ ξυμβόλων.*

§ 5. *These provisions to be inscribed: oaths interchanged: τὰς δὲ ξυθῆκ[ας ἀναγράφ]αντας ἐς στήλην θεῖναι ἐς τὸ ἱερὸ[ν τοῦ Ἀπόλλωνο]ς (?). ὤ[μο]σαν Ἀθηναίων οἱ στρατηγοὶ | [καὶ οἱ τριήρ- αρχο]ι καὶ οἱ ὀπλίται καὶ εἴ τι[ς ἄλλος Ἀθηναίων π]αρήν, καὶ Σηλυμ[βρ]ιανοὶ π[ανδημί].*

§ 6. *Decree of Alkibiades, confirming the above agreement, and adding certain provisions:*

[Ἀλ]κιβ[ιάδης] εἶπε* καθ' ἃ ξυνέθεντο Ση-
[λυμβριαν]οὶ πρ[ὸς Ἀθ]ηναίους, κατὰ ταῦτα ποιεῖν,
[καὶ καταθ]εῖναι ἐμ[πόλ]ει ἀναγράφαντας τοὺς τ-
[ε ὄρκους καὶ τ]ὰς συνθή[κ]ας μετὰ τοῦ γραμματέως τ-
5 [ῆς βουλῆς] (here something has been erased) ἐν στήλῃ λιθί-
[νῃ τέλει] τοῖς αὐτῶν [κ]αὶ τὸ ψήφισμα τότε.
[Ἀπολλόδω]ρον δὲ τὸν Ἐμπέδου ἐπαινεῖσαι, καὶ ἀφεί-
[ναι αὐτὸν τῆ]ς ὀμηρε[ι]ας, καὶ [ἐ]ξαλείψαι τὰ ὀνόμα-
[τα τῶν ὀμῆρ]ων τῶν Σηλυμ[βρ]ιανῶν καὶ τῶν ἔγγυθ-
10 [τῶν εἶναι κ]ύριον τὸν γραμ[μα]τέα τῆς βουλῆς, [ὁ]π[ρό]-
σοι εἰσὶ γεγ[ραμμένοι, ἐναντίον τῶν πρυτάνε-
[ων* μ]αχον δὲ τὸν Σηλυμβ[ρια]νὸν ἀναγρ-
[άψαι ἐν τῇ] αὐτῇ στήλῃ πρόξε[νον Ἀ]θηναίων*

[εἶναι δὲ κα]ι Ἐπολλοδώρω τῆμ προ[ξέ]νιαν κα-
 15 [θάπερ' τῶ] πατρὶ αὐτοῦ. τοὺς δὲ πρέσβ[εις καὶ] Ἐπολ-
 [λόδωρον κ]αλέσαι ἐς πρυτανεῖον ἐπ[ὶ ξέ]νια ἐ-
 [ς αὔριον].

Compare No. 28. Alkibiades arrived at Athens B. C. 408, on the day of the Plynteria, twenty-fifth of Thargelion (June), and stayed until the Eleusinia were over (Sept.); within this time this decree was passed. I follow the chronology of Curtius, *Gr. Gesch.* ii. 680.

59.

Revision of the Laws: B. C. 409.

The text is from *C. I. A. i.* 61; Suppl. to vol. i. p. 18; cp. Köhler, *Hermes*, ii. 27 foll.

Διόγν[η]τος Φρεάρριος ἐγραμμάτε[νε].

Διοκλήσ ἡρχε.

- § 1. [Ἐ]δοξεν τῆ βουλῇ καὶ τῶ δήμῳ. [Ἀ]κ[αμα]ντ[ις ἐπρυτά-
 ν]ευε, [Δι]ό[γ]-
 νητος ἐγραμμάτευε, Εὐθύδικο[ς ἐπεσ]τάτει. [Ξ]ε[νοφά]νης
 ε[ἶ]πε· [τ]ὸ[ν]
 5 Δράκοντος νόμον τὸμ περὶ τοῦ [φόν]ου [ἀ]ν[α]γραψά[ν]τ[ων
 οἱ ἀ]ν[α]γρα[φ]ή-
 σ τῶν νόμων παραλαβόντες παρὰ [τ]οῦ [κατὰ πρυτανείαν
 γραμμα]τέω-
 σ τῆς βουλῆς ἐστήλη λιθίνη κ[αὶ κ]α[τ]α[θέ]ν[τ]ων πρόσθεν
 τ[ῆ]ς[το]-
 ἄς τῆς βασιλείας. οἱ δὲ πωληταὶ [ἀπ]ομ[ισθωσάντων κατὰ
 τὸν νό]μο-
 ν. οἱ δὲ Ἐλληνοταμίαι δόντων τὸ ἀ[ργύριον].

- § 2. *Law of Draco, taken from the 'first axon' of Solon:—*

Πρῶτος ἄξων. καὶ ἐὰμ μὴ ἔκ προνο[ία]ς [κ]τ[εῖνη τίς
 τινα, φεύγειν. δ]ι-
 κάζειν δὲ τοὺς βασιλέας αἰτιῶ[ν] φό[νον] ἢ [ἐάν τις αἰτιᾶ-
 ται τὸν βου]λ-
 εύσαντα· τοὺς δὲ ἐφέτας διαγν[ῶναι].

The next lines, though much mutilated, are restored by Köhler by help of Demosth. in *Macartatum*, p. 1069, as follows:—[αἰδέ-
 σασθαι δ', ἐὰν μὲν πατήρ]-ἢ ἢ ἀδελφὸ[s] ἢ ὑῆς, ἀπα[ντας], ἢ τὸ[ν]

κ]ω[λύοντα κρατεῖν υ|τοιουσ . . ε. ρα . . φ . . στ . τος
 κτα σ|θαι ἐθέλωσ[ι] τὸν δ[ρ]κ]ον
 ἔαν δὲ τούτων μηδεὶς ἦ, κτεί]νη δὲ ἄκω[ν], γ[ν]ῶσ[ι
 δὲ οἱ πευ]τ[ή]κοντα καὶ εἰς οἱ ἐφέται ἄκοντα] | κτεῖναι, ἐσέσθ[ω]ν
 δέ[κα οἱ φράτορες ἔαν ἐθέλωσιν. τούτους δ]ὲ [ο]ἰ πευτῆκο[ν]τ[α
 καὶ] εἰς ἄρ[ι]σ[τ]ίνδην αἰρεῖσθων. καὶ οἱ πρό]τε[ρ]ο]ν κτεί[ν]α[ν]τες
 ἐν τ]ῶ[δε τῶ θεσμῶ ἐνεχέσθων]. What follows is less certain :—
 [κ]αὶ φ[ρά]τ[ο]ρ[α]ς τοὺς πευτῆκοντα κα]ἰ | ἔνα, . . . φ]όνου
 [ἐ]λωσ[ι] . . .] The next lines are restored by Köhler by help of
 Demosthenes in *Aristocrat.* p. 631–2 (cp. *Lept.* 505) : ἔαν δὲ τίς
 τ]ὸ[ν ἀνδροφόνον κτεῖνη ἢ αἴτιος ἦ φόνου, ἀπεχόμενον ἀγορᾶ]ς
 [ἐ]φ]ορ[ί]α]ς [καὶ ἄθλων καὶ ἱερῶν Ἀμφικτιονικῶν, ὥσπερ τὸν Ἀθη-
 ναῖ]ον [κ]τείναντα, ἐν τοῖς αὐτοῖς ἐνέχεσθαι. διαγιγνώσκειω δὲ
 τοὺς ἐφ]έτα[ς]. The remainder is hopelessly broken.

One of the measures which followed the restoration of the democracy, in the summer of B.C. 411, was a revision of the laws. This appears from Lysias (*in Nicom.* init.), who accuses Nikomachos, one of the ἀναγραφῆς of this decree (§ 1), of having been six years about the business (cp. Grote, ch. 66; and p. 79 *supra*). This revision was interrupted by the calamities which soon followed: but the work was revived upon the restoration under Thrasybulos, B.C. 403; see Andok. *De Myst.* 83,—Ἐδοξε τῶ δήμῳ Τισαμενὸς εἶπε πολιτεύεσθαι Ἀθηναίους κατὰ τὰ πάτρια, νόμοις δὲ χρῆσθαι τοῖς Σόλωνος, καὶ μέτροις καὶ σταθμοῖς, χρῆσθαι δὲ καὶ τοῖς Δράκοντος θεσμοῖς, οἷσπερ ἐχρώμεθα ἐν τῶ πρόσθεν χρόνῳ, κ.τ.λ. The mover of our decree, Xenophanes, was probably one of the ἀναγραφῆς of B.C. 411; it authorizes the γραμματεῖς of the βουλή (who changed with every prytany) to give them a true copy of Drako's law, that it might be inscribed and set up in the usual place: cp. Harpokration, *s. v.* κύρβεις· ἀναγράφαντες δὲ τοὺς νόμους εἰς τὰς κύρβεις, ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείᾳ. On Drako's law on involuntary homicide see Meier and Schömann, *Der Att. Process*, pp. 15 foll.; and on the peculiar number of the Ephetai, 51, which has been variously accounted for, see Schömann, *Antiq. juris pub. Græc.* p. 171. It is well known that Solon retained Drako's laws respecting homicide (Plutarch, *Solon*, 17).

60.

Æginetans restored by Lysander: soon after B.C. 404.

A marble found on the site of the temple of Athena at Ægina, and now at Munich: Böckh, *C. I. G.* ii. 2139.

The writing is later than the archonship of Euklid, but not much later. In B.C. 431 Ægina was occupied by Athenian settlers (Thuk. ii. 27): in the winter of 405 Lysander restored it to the Æginetans (Xen. *Hell.* ii. 2. 9). How came this inventory to be drawn up *by an Attic hand* a year or two later? Böckh's explanation is this. During the Attic occupation, the temple was under Attic management. It was some time before the island became thoroughly Dorian once more; and this document is part of the inventory of temple furniture drawn up when the temple finally passed from Athenian to Æginetan hands.

- § *Articles of iron* (the beginning is lost): ἀλύ-
σει ἢ. σιδήρια ἐξ ὀπῆς (iron window-bars) ἢἢἢ.
καρκίνω ἢ. § *Wooden articles*: Ξύλινα τάδε·
ἐξάλειπτρον ἢ. κι-
5 βωτοῖ ἢἢ. ἰκρία περὶ τὸ ξ-
δος ἐντελῆ (railing round the image). θρόνος ἢ.
δίφρος ἢ. βάθρα ἢἢἢ. θρό-
νος μικρὸς ἢ. κλίνη σμι-
κρὰ ἢ. βάθρον ἀνάκλι-
10 σιν ἔχον ἢ. κιβώτια μι-
κρὰ ἢἢ. βάθρον ὑποκρατή-
ριον ἢ. κιβώτιον πλα-
τὸ ἢ. § *Articles in the sacristan's room*: ἐν τῷ ἀμφιπολείῳ
τάδε· χαλκίον θερμαν-
15 τήριον (a boiler) ἢ. χειρόνιπτρον
ἢ. φιάλα ἢ. πέλεκυς ἢ.
μοχλὸς ἢ. μαχαίρια ἢἢ.
κλίνα ἢ. χαλκίον ἐγ-
λουτήριον (a rinsing bowl) ἢ. ἀρύστιχο-
20 ς ἢ. ἡθμὸς ἢ.

61.

Delos freed from Athenian control: soon after B.C. 404.

Lately discovered in the French explorations, and published in the *Bulletin de Correspondance Hellén.* iii. p. 12.

. καὶ θ[ιῶ-
 ν] καὶ ναφῶ-
 ν καὶ τῶν χ-
 ρημάτων τ-
 5 ὧν τοῦ θιοῦ.
 Ἐβασίλευον
 Ἄγισ, Πανσανίας
 Ἐφοροὶ ἦσαν
 Θυιωνίδας
 10 Ἀριστογενίδας
 Ἀρχίστας
 Σωλόγας
 Φειδίλας.
 Ἐν Δήλ[φ] δ' ἦρχεν? . . .

The date is fixed by the kingship of Agis and Pausanias. Agis appears to have died B.C. 397 (Xen. *Hell.* iii. 3. 1), and Delos was in Athenian hands until Ægospotami. This document can hardly be anything else than a decree of the Lakedæmonians instating the Delians in the full possession of their own temples and temple treasures. After the two kings, the five ephors are named. On the relations between Athens and Delos see Nos. 38 and 82; and Mr. Jebb's paper on Delos in the *Journal of Hellenic Studies*, vol. i. p. 7, and esp. pp. 23, 58.

PART IV.

FROM THE ARCHONSHIP OF EUKLID TO CHÆRONEA.

B. C. 403-338.

62.

Restoration of a monument destroyed by the Thirty :
probably B.C. 403.

Found on the Akropolis. The text from C. Curtius, *Hermes*, iv. 404; Köhler, *C. I. A.* ii. 3.

Θεοί.

[Ἀμύντο]ρος, Εὐρυπίλου,
[Ἀργεί]ου, Λόκρου, Ἀλκίμου.
[Ἔδοξε]ν τῇ βουλῇ· Οἰνήτις
5 [ἐπρυ]τάνευε, Δεξιθέος ἐγ-
[ραμ]μάτευε, Δημοκλῆς ἐπε-
[σ]τάται, Μονιππίδης εἶπε· Ἀ-
μύντορι καὶ Εὐρυπίλῳ κ-
αὶ Ἀργείῳ καὶ Λόκρῳ κα-
10 ἰ [Ἀ]λκίμῳ τοῖς [Ἀ]πημάντου
παισὶ, ἐπειδὴ καθηρέθη
ἡ στήλη [ἐ]πὶ τῶν τριάκοντ-
α ἐν ἧ ἢ [ν α]ὐτοῖς ἢ προξεν-
ί[α, ἀ]ν[α]γράψ[αι] τὴν στήλην
15 τὸν γραμμα[τέα τ]ῆς βουλῆς
τέλεσι τοῖς Εὐρυπίλου· κα-
λέσαι δὲ καὶ ἐπὶ ξένια Εὐ-
ρύπυλον ἐς τὸ πρυτανεῖο-
ν ἐς αὔριον.

Ἀμύντωρ Ἀπημάντου occurs in a fragmentary decree (*C. I. A.* ii. 4) containing a list of names apparently of *Thasians* who had been exiled for their Athenian sympathies. The sons of Ape-
mantos had probably been exiled from Thasos in the revolution
of B. C. 411 (*Thuk.* viii. 64 *supra* No. 57), and had been rewarded

by the Athenians with a decree of proxenia (comp. also Lysander's treatment of Thasos, Nepos, *Lysand.* 2; Grote, ch. 65). Eurypylos happening to be at Athens, discovers that this decree has been destroyed by the Thirty, and obtains permission to restore it. (Comp. Xen. *Hell.* i. 4. 9; Dem. *Lept.* 474.)

63.

Colonists from Opuntian Lokrians at Naupaktos : B.C. 403 (P).

A bronze tablet from Naupaktos in the Woodhouse Collection; it should have come to the British Museum, but it has disappeared. I give the text from W. Vischer, *Rhein. Museum*, 1871, pp. 39 foll.; cp. A. Riedenauer, *Hermes*, vii. 111; Bréal, *Revue Archéol.* 1876, p. 115.

§ 1. [*Obverse side.*] Ἐν Ναύπακτον κατόνδε ἀ'πιφοικία. Λορρόν τὸν Ὑποκναμίδιον, ἐπεί κα Ναυπάκτιος γένηται, Ναυπακτίων ἐόντα ὄπω[s] ξένον, ὅσια λαυχάνειν καὶ θύειν ἐξείμεν ἐπιτυχόντα, εἰ κα δειλῆται· αἱ κα δειλῆται θύειν καὶ λαυχάνειν κῆ δάμω κῆ ροιράνων αὐτὸν καὶ τὸ γένος καταίφει. τέλος τοῖς ἐπιφοίρους Λοκρῶν τῶν Ὑποκναμίδων μὴ φάρειν ἐν Λορροῖς τοῖς Ὑποκναμίδιοις, φρίν κ' αὐ τις Λορρός γένηται τῶν Ὑποκναμίδων. αἱ | δειλετ' ἀνωρεῖν καταλείποντα ἐν τῇ Ἰστιά παῖδα ἡβατὰν ἡδελφεὸν ἐξείμεν ἀνευ ἐνετηρίων. αἱ κα ὑπ' ἀνάγκας ἀπελάωνται ἐ Ναυπάκτω Λορροῖ τοῖ Ὑποκναμίδιοι ἐξείμεν ἀνωρεῖν· ὄπω Γέκαστος ἦν, ἀνευ ἐνετηρίων· τέλος μὴ φάρειν μηδέν, ὅτι μὴ [μ]ετὰ Λορρῶν τῶν Γεσπαρῶν.

A. Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μῆποστᾶμεν ἀ[π' Ὀ]ποντίων | τέκνα καὶ μαχανᾶ μηδεμιᾶ Γερόντας· τὸν ὄρρον ἐξείμεν, αἱ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα Γέτεια ἀπὸ τῶ ὄρρω ἐκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων, καὶ Ναυπακτίοις Ὀποντίοις.

B. Ὅσσις κα λιποτελέη | ἐγ Ναυπάκτω τῶν ἐπιφοίρων ἀπὸ Λορρῶν εἶμεν, ἔντε κ' ἀποτελεση τὰ νόμια Ναυπακτίοις.

Γ. Αἱ κα μὴ γένος ἐν τῇ Ἰστιά ἢ ἐχέπαμον τῶν ἐπιφοίρων ἢ (*sic*) ἐν Ναυπάκτω, Λορρῶν τῶν Ὑποκναμίδων τὸν ἐπάνχιστον κρατεῖν, Λορρῶν ὄπω κ' ἢ, αὐτὸν ἰόντα, αἱ κ' ἀνῆρ ἢ ἢ παῖς, τριῶν μῆνων· αἱ δὲ μῆ, τοῖς Ναυπακτίοις νομοῖς χρῆσται.

Δ. Ἐ Ναυπάκτω ἀνωρέοντα ἐν Λορροῖς τοῖς Ὑποκναμίδιοις ἐν Ναυπάκτω καρῶξαι ἐν τὰγορᾶ κῆν Λορροῖς τοῖ[s] Ὑποκναμίδιοις ἐν τῇ πόλι ὦ κ' ἢ καρῶξαι ἐν | τὰγορᾶ.

Ε. Περροθαριᾶν καὶ Μυσαχέων, ἐπεὶ κα Ναυπάκτι[ός τι]ς γένηται, αὐτὸς καὶ τὰ χρήματα τῆν Ναυπάκτω τοῖς ἐν Ναυπάκτω χρῆ-

σταί, | τὰ δ' ἐν Λορροῖς τοῖς Ὑποκναμιδίῳις χρήματα τοῖς Ὑποκναμιδίῳις | [*Reverse side*] νομίῳις χρήσται, ὅπως ἂ πόλις Φεκάστων νομίσει Λορρῶν τῶν Ὑποκναμιδίῳων. αἴ τις ὑπὸ τῶν νομίῳων τῶν ἐπιφοίῳικων ἀνχωρέει Περροθηαριῳῖν καὶ Μυσαχέῳων, τοῖς αὐτῶν νομίῳις χρήσται κατὰ πόλιῳν Φεκάστων. |

F. Αἴ κ' ἀδελφεοὶ ξῳωντι τῶν Ναύπακτον Φοικέοντος, ὅπως καὶ Λορρῶῖν τῶν Ὑποκναμιδίῳων Φεκάστων νόμος ἐστὶ, αἴ κ' ἀποθάνη, τῶν χρισημάτων κρατεῖν τὸν ἐπίφοῖον, τὸ κατιρόμενον κρατεῖν. |

Z. Τοὺς ἐπιφοῖρους ἐν Ναύπακτον τὰν δίκαν πρόδιον ἀρέσται ποτοὺς δικαστήρας, ἀρέσται καὶ δόμεν ἐν Ὀπύοντι κατὰ Φέ[τ]ῳος αὐταμαρόν. Λορρῶν τῶν Ὑποκναμιδίῳων προστάταν καταστάσαι, τῶν Λορρῶν τῶπιφοίῳφ καὶ τῶν ἐπιφοῖρων τῷ Λορρῷ, οἳτινές κα' πι[φε]τὲς (?) ξῳντιμοὶ ξ[ῳωντι]. |

H. Ὅσοστις κ' ἀπολίῳη πατῳρα καὶ τὸ μέρος τῶν χρημάτων τῷ πατρί, ἐπεὶ κ' ἀπογένηται, ἐξέῳμεν ἀπολαχεῖν τὸν ἐπίφοῖον ἐν Ναύπακτον. |

Θ. Ὅσοστις κα τὰ Φεφαθηκότα διαφθειρή τέχῳα καὶ μαχανῳ καὶ μιῳ, ὅτι κα μῳ ἀνφοτῳροις δοκέη, Ὅποντιῳν τε χιλῳων πλήθῳα καὶ Ναυπακτιῳν τῶν ἐπιφοῖρων πλήθῳα, ἄτιμον εῳμεν καὶ χρήματα παματοφαγεῳσται· τῶνκαλειμένῳ τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάροντ' ἀμῳραι δόμεν, αἴ κα τριάροντ' ἀμῳραι λείῳωνται τῳ ἀρχῳς· αἴ κα μῳ διδῳ τῷ ἐγκαλειμένῳ τὰν δίκαν, ἄτιμον εῳμεν καὶ χρήματα παματοφαγεῳσται. τὸ μέρος μετὰ Φοικιατῳν διομόσαι ὄρον τὸν νόμιον· ἐν ὑδρίαν τὰν ψῳφιξῳν εῳμεν καττὸ θέθμιον τοῖς Ὑποκναμιδίῳις Λορροῖς. Ταῦτὰ τέλεον εῳμεν Χαλείῳις τοῖς σὸν Ἀντιφῳτά Φοικηταῖς.

This is a law passed by the Opuntian Lokrians to regulate the precise relations which should exist between their colonists, who were leaving to settle at Naupaktos, and the old country at home. At the time of this enactment the Lokri Opuntii and Hypoknemidii (= Epikn.) formed one aggregate, composed of a number of separate cities, which regarded Opus as their μητρόπολις. The writing and style are rude, as might be expected from this region of Greece; but the dialect is certainly later than that of No. 31. It is therefore most probable that the colonists spoken of were sent to Naupaktos soon after the end of the Peloponnesian war, when the Messenians were ejected from Naupaktos by the Spartans: Pausan. x. 38. 5, τὰ δέ μοι Ναυπακτίῳν, ὡς τοῖς ἐς Ἰθῳῳμῳν ἀποστῳσιῳ ὁμοῦ τῷ σεισιμῳ τῷ ἐν Λακε-

δαίμονι Ἀθηναῖοι Ναύπακτον ἐνοικήσαί σφισιν ἔδοσαν ἀφελόμενοι τοὺς Λοκρούς (Ozolian), καὶ ὡς τοῦ Ἀθηναίων ὑστερον παλάσματος τοῦ ἐν Αἰγὸς ποταμοῖς Λακεδαιμόνιοι τοὺς Μεσσηνίους ἐδίωξαν καὶ ἐκ τῆς Ναυπάκτου, τάδε μὲν ἐπεξήληθέ μοι καὶ ἐς πλέον ἢ Μεσσηνία συγγραφῆ (iv. 24. 3; 26. 2). ἐκλιπόντων δὲ ὑπὸ ἀνάγκης τῶν Μεσσηνίων, οὕτως οἱ Λοκροὶ συνελέχθησαν αὖθις ἐς τὴν Ναύπακτον (cp. Thuk. i. 103). Among the 'Lokrians who flocked back again to Naupaktos' there were, according to this inscription, some from Opuntian or E. Lokris.

The commencement seems wanting, for there is no date or heading: and κατόνδε is harsh for κατὰ τόνδε (τὸν νόμον). After the first paragraph, the rest are numbered in the original (A, B, Γ, etc.). We will adopt these divisions in the following notes.

§ 1. 'Terms of colonization to (ἐν=ἐς) Naupaktos. After a Lokrian has become a citizen of Naupaktos, he shall retain his home rights as if he were no more than a ξένος at Naupaktos, and may take part in all rightful (ῥοσια=sacra, which he has a right to as a Lokrian) sacrifices whatsoever (ἐπιτυχόντα = τὰ τυχόντα), if he wishes (=βούληται), himself and his family for ever;—sacrifices, whether of the people or of brotherhoods (in κοινῶνες the reference is to the sacra of the gens or of the tribe etc. κῆ=καὶ ἐ for ἐκ.). The colonists not to pay taxes to E. Lokris, unless they return and become E. Lokrians again. If a colonist returns, leaving an adult son or brother in his place, he may be enrolled on the E. Lokrian registers without entrance-fee (εἰσιτήρια), at whatsoever town (ῥπω=ὀπόθεν) in E. Lokris he came from. Similarly if the colonists are ever ejected by enemies. They are to pay taxes only as citizens of W. Lokris, (i.e. not to pay any μετόικιον at Naupaktos, but to be full citizens).'

§ A. 'The colonists to swear to remain for ever allied with E. Lokris: and thirty years from this swearing, the Opuntians may call upon one hundred Lokrians of Naupaktos to swear the oath for the colonists again, and the Naupaktian Lokrians may likewise call upon the Opuntians.'

§ B. 'A colonist who returns from Naupaktos in debt to the colony, not to be received into E. Lokrians again, until the debts be paid.'

§ Γ. 'If a colonist dies, and leaves no issue to succeed him at Naupaktos (ἐχεπάμων=ἐπιπάμων=ἐπικληρος), then his next of

kin in his native town of E. Lokris may go in person and claim the estate, within three months of his death: otherwise the property must fall under the usual Naupaktian laws for such cases.'

§ Δ. 'A colonist returning from Naupaktos must notify the fact by the herald in the *agora* of Naupaktos, and in the town to which he belongs in E. Lokris' (ᾧ = ᾑθεν).

§ Ε. This refers to two gentes (?) of E. Lokris whose names are peculiar: Περφοθαρίαι suggests περικάθαρμα, and Μυσαχέες μύσος-ἀκείσθαι. It is evident that these two gentes or tribes stood in some respects on a different footing from the other E. Lokrians, but whether the difference lay in special privileges or in certain disqualifications, does not appear. Whatever their peculiar position was, it was not to follow them to Naupaktos: it had to do with the possession and inheritance of property.

§ Ζ. 'If a colonist at Naupaktos leave brothers in E. Lokris, and one of his brothers dies, the colonist-brother is to take possession of the property—i.e. his share of it.'

§ Ζ. 'In law-suits between a colonist and an E. Lokrian, the colonists are to bring the case before the courts at Opus within one year from the day of the offence: and they are to have their case heard before others (προδικία: ἀρέσται = ἐλέσθαι: cp. λαμβάνειν δίκας Hdt. v. 83). Such colonists of E. Lokrians as are magistrates for the year are to appoint προστάται in the respective countries, an E. Lokrian προστάτης for the colonists who may be staying in Lokris, and a Naupaktian προστάτης for the E. Lokrians who may visit Naupaktos.'

§ Η. 'A colonist who leaves a father behind him, from whom he has expectations, shall be entitled to his share (ἀπολαχεῖν) upon the father's death' (unless, of course, disinherited altogether).

§ Θ. 'These statutes (Ἐφεδικότα, pf. from ἀνδάνω) under no pretext to be broken, under the heaviest penalties (παματοφαγέισται clearly = δημοσιεύεσθαι). Anyone charging another with breach of them is to have immediate hearing. The "party" accusing (τὸ μέρος) to swear that he is telling truth with imprecations upon himself and his household. The dikasts to give their vote by ballot. The above regulations with regard to colonists from E. Lokris are to hold good *mutatis mutandis* for colonists from Chaleion under Antiphates.'

This free translation will explain most of the difficulties. It seems as if both at Naupaktos and in E. Lokris the chief legislative power lay with a kind of limited ἐκκλησία of one thousand citizens (χιλίων πλήθω), reminding one of the 'five thousand' at Athens under the oligarchy (Thuk. viii. 72 etc.).

64.

Honours to the Samian Demos for their fidelity: B.C. 403.

Found at Athens. The text is from Köhler, *C. I. A.* ii. pp. 393 foll.

In B. C. 404 Lysander took Samos by siege, expelled the δῆμος and established an oligarchy (Xen. *Hell.* ii. 3. 6). The Samian δῆμος had all along stood faithful to Athens (Thuk. viii. 21; Xen. *Hell.* ii. 2. 6: εὐθὺς δὲ καὶ ἡ ἄλλη Ἑλλάς ἀφειστήκει Ἀθηναίων μετὰ τὴν ναυμαχίαν πλὴν Σαμίων), and now upon the restoration of the democracy at Athens and at Samos, they send envoys to Athens and are voted honours as follows.

Of the *first decree* only a few syllables remain.

Second decree, § 1. [Ἐδοξεν τῇ βούλῃ καὶ τῷ δήμῳ Πανδ]ιονίς ἐπρυτάνευε, Ἀγύρριος Κ[ολλυτεὺς | ἐγραμμάτευε, Εὐκλείδης ἥρχε, Κα]λλίας Ὡθαθεν ἐπεστάτει. Κηφισοφῶν [εἶπεν | ἐπαινέσαι τοὺς Σαμίους ὅτι εἰσὶν] ἄνδρες ἀγαθοὶ περὶ Ἀθηναίους, καὶ ἅπ[αντα | κύρια εἶναι ἢ πρότερον ὁ δῆμος] ἐψηφίστατο ὁ Ἀθηναίων τῷ δήμῳ τῷ Σ[αμίων |

For Agyrrhios cp. Dem. in *Timocr.* 742.

§ 2. *The Athenians to assist the Samians in their embassy to Sparta.* τοὶ κελεύουσιν ἐς Λακεδαίμονα δυτινα . . . | σδέονται Ἀθηναίων συνπράττειν προσελέσ[θαι | συμπρα]-τόντων τοῖς Σαμίοις ὅτι ἂν δύνωνται ἀγαθῶ[ν.] | . . . ἐκείνων. § 3. *Praise of Ephesos and Notion and — ? for harbouring the Samian epiles:* ἐπαινοῦσι δὲ Ἀθηναῖοι Ἐφεσίους καὶ Νοτ[ίης | ὅτι] Σαμίων τοὺς ἔξω δυτας. § 4. *Further compliments:* προσαγαγεῖν δὲ τὴν πρεσβε[λίαν | τῶν Σαμίων ἐς τὸν δῆμ]ον χρηματίσασθαι ἐάν του δέωνται· καλέσαι δὲ καὶ ἐπὶ | [δείπνον τὴν πρεσβ]εῖαν τῶν Σαμίων ἐς τὸ πρυτανεῖον ἐς αἴριον. § 5. *Kephisophon* (Xen. *Hell.* ii. 4. 36) *moves the cordial adoption of the above proposals:* Κηφισοφῶν | [εἶπε· τὰ μὲν ἄλλα κ]αθάπερ τῇ βουλῇ· ἐψηφίσθαι δὲ Ἀθηναίων τῷ δήμῳ κύρια | [εἶναι τὰ ἐψηφισμ]ένα πρότερον περὶ Σαμίων

καθάπερ ἡ βουλὴ προβουλεύσασα | [ἐς τὸν δῆμον ἐσ]ήνεγκεν· κα-
λέσαι δὲ τὴν πρεσβείαν τῶν Σαμίων ἐπὶ δέϊπνον | [ἐς τὸ πρυτανεῖο]ν
ἐς αὔριον. |

Third decree, in honour of Poses. § 1. [^{*}Ἐδοξεν τῇ βουλῇ]
καὶ τῷ δήμῳ· Ἐρεχθίδης ἐπρυτάνευεν, Κηφισοφῶν Πα[ιανι]εῦ[ς] |
[ἐγγραμμάτευεν, Εὐκλ]είδης ἤρχε, Πύθων ἐκ Κηδῶν ἐπεστάτει, Εὐ-
[. . . εἶπε· | ἐπαινέσαι Ποσῆν τὸν] Σάμιον ὅτι ἀνὴρ ἀγαθός ἐστιν
περὶ Ἀθηναίους, καὶ ἀνθ' ὧν[. . . .], δοῦναι αὐτῷ τὸν δῆμον δω-
ρειᾶν πεντακοσίας δραχμὰς | [. οἱ δὲ ταμίαι δόντων τὸ ἀργύ-
ριον· προσαγαγεῖν δὲ αὐτῷ | ἐς τὸν δῆμον καὶ εὐρέσθαι πα]ρὰ τοῦ
δήμου ὅτι ἂν δύνηται ἀγαθόν· τὸ δὲ βιβλίον | (= ψήφισμα, *Ag.*
Av. 1024) [. . . . αὐτῷ τὸν γραμματέα τῆς βουλῆς αὐτίκα μάλα· |
[καλέσαι δὲ ἐπὶ ξένια Σαμίου]ς τοὺς ἤκουτας ἐς τὸ πρυτανεῖον ἐς
αὔριον. | § 2. *Rider to the above probouleuma:* [Ἄ οὐ δεῖνα εἶπε
τὰ μὲν ἄλλα καθά]περ τῇ βουλῇ, ἐπαινέσαι δὲ Ποσῆν τὸν | [Σάμιον
καὶ τοὺς υἱεῖς, ἐπειδὴ ἄνδρες ἀγ]αθοὶ εἰσιν περὶ τὸν δῆμον τὸν Ἀθη-
ναίων, | [καὶ κύρια εἶναι τὰ ἐψηφισμένα πρότε]ρον ὑπὸ τοῦ δήμου
τοῦ Ἀθηναίων καὶ ἀναγρά[ψαι . . . ἐν στήλῃ] λιθίνῃ, οἱ δὲ ταμίαι
παρασχόντων | [τὸ ἀργύριον . . . δοῦναι δὲ . . . Πο]σῆ δωρεᾶν τὸν
δῆμον χιλίας δραχμὰς[. . . , ἀπὸ δ]ὲ τῶν χιλίων δραχμῶν στέφανον
ποῆσαι[ι καὶ ἐπιγράψαι τούτῳ στεφανοῦν αὐ]τὸν τὸν δῆμον ἀνδρα-
γαθίας ἕνεκα καὶ | [φιλίας τῆς ἐς Ἀθηναίους· ἐπιγράψαι δὲ] καὶ
Σαμίου ὅτι εἰσιν ἄνδρες ἀγαθοί· | [ἵνα δὲ εὔρωται καὶ ἄλλο ἀγαθὸν
παρὰ] τοῦ δήμου, προσάγειν αὐτοὺς τοὺς πρυτ[άνει]ς ἐς τὴν πρώτην
ἐκκλησίαν μετὰ τὰ ἱερ]ά· προσαγαγεῖν δὲ καὶ τοὺς υἱεῖς το[ῦ]ς Ποσέου
| τοὺς πρυτάνεις ἐς τὴν βουλὴν ἐς τὴν πρώτ]ην ἔδραν· καλέσαι δὲ
κ[αὶ . . . |] καὶ Σαμίων τοὺς ἐπ. . . .

65.

The Korinthian War: alliance between Bœotia and
Athens: B.C. 395.

From the Akropolis. Köhler in *Hermes*, v. 1; *C. I. A.* ii. 6.

[Θε]οί.
[Συμ]μαχία Βοιω[τῶν καὶ Ἀθηναίων ἐς τὸ-
ν ἀεὶ] χρόνον.
[Ἐάν τ]ις ἴη ἐπ[ὶ πολέμῳ ἐπ' Ἀθηναίους ἢ
5 κατὰ] γῆν ἢ κατ[ὰ θάλατταν, βοηθεῖν βοιω-

τ]οὺς [π]αντὶ σθ[ένει καθότι ἂν ἐπαγγέλλω-
 ωσιν] Ἀθηναίῳ[ι κατὰ τὸ δυνατόν· καὶ ἐά-
 ν τις ἴ]ῃ ἐπὶ [πολέμῳ ἐπὶ Βοιωτοῦς ἢ κα-
 τὰ γῆν ἢ] κ[α]τὰ θάλατταν, βοηθεῖν Ἀθηναί-
 10 [ους . . . κ.τ.λ.]

The lacunæ are easily restored, as the formulæ are well known. For the history see Xen. *Hell.* iii. 5. 3-16; Lysias, *pro Mantith.* § 13: πρῶτον μὲν γάρ, ὅτε τὴν συμμαχίαν ἐποιήσασθε πρὸς τοὺς Βοιωτοῦς καὶ εἰς Ἀλιάρτον ἔδει βοηθεῖν, κ.τ.λ. The decree was proposed by Thrasybulos (see Grote, ch. 74). Observe that the 'Bœotians' are spoken of throughout, for at this time Thebes was supreme in Bœotia: after the peace of Antalkidas the Bœotian towns were declared independent (Xen. *Hell.* v. 1. 32 foll., cp. vi. 3. 18 foll.).

66.

Fragment of a Treaty between Athens and Eretria:

B. C. 395.

Found at Athens: the text from Köhler, *Mittheil. d. deutsch. Inst.* 1877, p. 212.

. . . κατὰ] τὸ [δ]υνατό[ν· ὅτι δ' ἂν δο-
 κῆ ἄμεινον εἶναι τ]οῖν πολέοιν κοινῇ [βο-
 υλενομέναι, τοῦτ]ο κύριον εἶναι· [δ]μόσα[ι
 δὲ Ἀθηναίων μὲν τ]οὺς στρατηγο[ὺς καὶ τῆ-
 5 ν βουλὴν καὶ τοὺς ἰ]ππέας, Ἐρετριέων δὲ τ[οῦ-
 σ στρατηγούς καὶ τ]ῆν βουλὴν καὶ το[ὺς ἰπ]π[έ-
 ας καὶ τὰς ἄλλας] ἀρχάς· ὑπάρχειν δ[ὲ . . .]σ.
 [. . .] ν· ὁμύνααι δὲ τ[δ]ν [ν]όμ[ι]μ[ο]-
 ν ὄρκον ἐκατέρω]ς τὸν παρά σφισιν αὐτ[ο-
 10 ἰς· ἐλέσθαι δὲ πρ]έσβεις αὐτίκα μάλ[α] τῆ]ν β-
 ουλὴν δέκα ἀνδρ]ας, πέντε μὲν ἐκ τῆς βο[υλ-
 ῆς, πέντε δὲ ἐξ ἰδι]ωτῶν, οἵτινες ἀπο[λήψο-
 νται τοὺς ὄρκους πα]ρὰ Ἐρετ[ρ]ιέω]ν, κ.τ.λ.

Xenophon, in his catalogue of the forces on the side of Athens in the Korinthian war, says: καὶ μὴν ἐξ Εὐβοίας ἀπάσης οὐκ ἐλάττους τρισχιλίων (*Hell.* iv. 2. 17). So Dioid. xiv. 82: εὐθὺς γὰρ αὐτοῖς ἢ τε Εὐβοία ἅπασα προσέθετο, κ.τ.λ. This fragment is assigned to this date chiefly from the style of the writing.

67.

**Korinthian War: alliance between Athens and
the Lokrians: B.C. 395.**

Köhler, *Hermes*, v. 2; *C. I. A.* ii. 7. From the Akropolis.

. . . 'Αθη]ναίων καὶ Λ[οκρῶν . .
 ἔάν τις ἴη ἐπ' 'Αθ]ηναίους ἐπὶ πολέμ[φ ἢ κ-
 ατὰ γῆν ἢ κατὰ θάλατταν, βοηθ]εῖν Λοκροῦς παντὶ σθέν[ει κ-
 αθότι ἂν ἐπαγγέλλωσι 'Αθηνα]ῖοι κατὰ τὸ δυνατόν. [καὶ ἐ-
 5 ἂν τις ἴη ἐπὶ Λοκροῦς ἐπὶ πολέ]μφ ἢ κατὰ γῆν ἢ κατὰ [θάλ-
 ατταν, βοηθεῖν 'Αθηναίους παντὶ] σθένει καθότι ἂν ἐ[παγγ-
 ἔλλωσι Λοκροὶ κατὰ τὸ δυνατόν]. ὅτι δ' ἂν ἄλλο δοκῆ' Α[θη-
 ναίοις καὶ Λοκροῖς συμβουλευομέ]νοις τοῦτο κύριον[εἶ-
 ναι].

The Opuntian Lokrians are meant, who are termed *Λοκροί* without further qualification by Herod. (vii. 132) and Thuk. (ii. 9). The Korinthian war arose out of a quarrel between Lokris and Phokis concerning *χώρας ἀμφισβητησίμου* (Xen. *Hell.* iii. 5. 3), the Lokrians being supported by Thebes, the Phokians by Sparta; the underlying cause being the Theban reaction against Lakedæmonian supremacy. See Xen. *Hell.* iv. 3. 15 and 2. 17. It is probable that the treaty before us was concluded before the battle of Haliartos, at the same time with the preceding. See Grote, ch. 74.

68.

**Battle of Korinth and Battle of Koroneia:
July, August, B.C. 394.**

On a handsome funeral monument found in Keramikos: Kumanudes, *Ἐπιγραφαὶ ἐπιτύμβιοι*, No. 13.

Οἶδε ἱππεῆς ἀπέθανον ἐν Κορίνθῳ· | φύλαρχος 'Αντιφάνης, | Με-
 λησίας, 'Ονητορίδης, Λυσίθεος, Πάνδιος, Νικόμαχος, | Θεάγγελος,
 Φάνης, Δημοκλέης, Δεξιλιέως, 'Ενδηλος. | 'Εν Κορωαίᾳ· | Νεοκλεί-
 δης.

Alluded to by Pausanias, i. 29. 8: *κεῖνται δὲ* (on the road from the Dipylon to the Akademy) *καὶ οἱ περὶ Κόρινθον πεσόντες*

ἐδήλωσε δὲ οὐχ ἥκιστα (so he moralizes) ὁ θεὸς ἐνταῦθα καὶ αὐθις ἐν Λεύκτροις τοὺς ὑπὸ Ἑλλήνων καλουμένους ἀνδρείους τὸ μηδὲν ἄνευ τύχης εἶναι κ.τ.λ. Xenophon (*Hell.* iv. 2. 17) says that the Athenian cavalry at Korinth numbered six hundred; he does not give the number at Koroneia (*ibid.* 3. 15). In both battles, especially in the latter, the hard fighting was between the foot-soldiers; the cavalry were scarcely engaged. See the next inscription.

69.

Battle of Korinth : B. C. 394.

A beautiful stèle, discovered in 1863, just outside the Dipylon. Above the inscription is a fine relief: a youthful horseman is striking his fallen foe with a spear. Figured in Dyer's *Athens*, p. 497; Kumanudes, *Ἐπιγρ. ἐπιτύμβ.* No. 540.

Δεξιλέως Λυσανίου Θορίκιος·
 ἐγένετο ἐπὶ Τεισάνδρου ἄρχοντος·
 ἀπέθανε ἐπ' Εὐβουλίδου
 ἐγ Κορίνθω τῶν πέντε ἰππέων.

Among the thousands of Attic tombs we know of, this one alone bears a date. Dexileos, named also in the preceding monument, was born in B. C. 414 when Tisander was archon (wrongly called Πείσανδρος by Diod. xiii. 7). As eleven horsemen fell at Korinth, the expression τῶν πέντε ἰππέων must be referred to some unrecorded episode of the expedition.

70.

Honours to Konon, at Erythræ in Ionia : B. C. 394.

Inscribed *στοιχηδόν* on a stèle in a church at Erythræ: the text from Le Bas-Waddington, *Voyage Archéol.* Pt. v. 39.

[Ἔδοξε] τῇ βουλῇ καὶ τῷ
 [δῆμῳ· Κ]όνωνα ἀναγράψαι
 [εὐεργ]έτην Ἐρυθραίων
 [καὶ π]ρόξενον, καὶ προε-
 5 [δρ]ῆν αὐτῷ εἶναι ἐν Ἐρυ-
 [θρ]ῆσιν καὶ ἀτέλειαν
 [πά]ντων χρημάτων καὶ
 [ἐ]σαγωγῆς καὶ ἐξαγωγῆς

[καὶ] πολέμον καὶ εἰρήνης·
 10 [κ]αὶ Ἐρυθραῖον εἶναι
 [ἀν] βούληται· εἶναι δὲ
 [ταῦ]τα καὶ αὐτῷ καὶ ἐκ-
 [γόνου]s· ποιήσασθαι δὲ
 [αὐτοῦ ε]ἰκόνα χαλκῆν
 15 [ἐπίχρυσον] καὶ στήσαι
 [δημοσίᾳ] Κόνωνι.
 [Ἡ βουλῇ] καὶ [ὁ δῆμος.]

This exactly accords with Xen. *Hellen.* iv. 8. 1-2: Pharnabazos and Konon, after the victory of Knidos, went on a cruise round the islands and the maritime cities, expelling the Lakonian harmosts, and assuring the cities that their citadels should not be garrisoned nor their liberty interfered with: οἱ δ' ἀκούσαντες ταῦτα ἠδοντό τε καὶ ἐπήμουν κ.τ.λ. So Diod. xiv. 84.

71.

Honours to Dionysios I. and his court:
 very early in B.C. 393.

A stèle found in the Dionysiac theatre, broken at the bottom and right, surmounted by a relief; Athena, with her shield and serpent, gives her hand to a woman holding a sceptre or torch, who represents Sicily. Köhler in *Hermes*, iii. 157; *C. I. A.* ii. 8.

Ἐπ' Εὐβουλλίδου ἀρχοντος, ἐπὶ τῆς [Πανδίο]-
 νίδος ἑκτης πρυτανευούσης,
 ἥ Πλάτων Νικοχάρους Φλυεὺ[s ἐγρα]-
 μμάτενε.
 5 Ἐδοξεν τῇ βουλῇ· Κινησίας εἶπε· π[ερὶ ὧν Ἄν]-
 δροσθένης λέγει, ἐπαιέσαι Δι[ο]ν[ύ]σιον τῶ-
 ν Σικελίας ἀρχ[ο]ντ[α] καὶ Λεπτίνην [τὸν ἀδελ-
 φὸ]ν τὸν Διον[ύ]σ[ι]ου κα[ὶ] Θεαρίδην τῶ[ν ἀδελφῶ-
 ν] τὸν Διονυσ[ί]ου καὶ Φιλ[ό]ξενον τ[ὸν

The proposer is Kinesias the dithyrambic poet, whose lean figure and profligate life made him the favourite butt of Aristophanes and the comedians: the 6th prytany would be about the time of the Lenæa (Gamelion). Dionysios I. was all along an ally, not very active, of Sparta (Grote, ch. 83; Xen. *Hellen.* v. 1. 26, 28; vi. 2. 4, 33). But after the victory of Knidos

(midsummer 394), when Konon sailed with Pharnabazos to the Saronic Gulf early in 393 (see Xen. *Hellen.* iv. 8. 7 foll.), so fast were Athenian hopes expanding, that Konon caused an Athenian embassy to be despatched to Dionysios at Syracuse, with the view of detaching him from Sparta, and allying him with Athens (Grote, ch. 75 *init.*). Lysias the orator, and two others, were sent (Lysias, xix. *de bonis Ar.* 19 foll.). Perhaps they carried with them the *ψήφισμα* before us: it is moved by a poet, who would probably be known to Dionysios, and certainly to Philoxenos the famous dithyrambic poet, who is here named amongst the tyrant's household (see Nos. 84, 88).

72.

Honours to Evagoras king of Kypros: B.C. 393.

Fragment found near the Dionysiac theatre. Köhler, *C. I. A.* ii. p. 397.

... Κόνω[ν]
 ἐπαιν]έσαι δὲ αὐ[τὸν] καὶ στεφανῶσαι χρυσῶ
 στεφ]άνῳ, ὁ δὲ κ[ῆρυξ] ἀναγορευσάτω ἐν τῷ θε-
 ἀτρῳ] ὄτ[α]ν ο[ἰ] τ[ρα] [γῳδοὶ ὧσι ὅτι ὁ δῆμος ὁ 'Α-
 5 θη]ναίων Εὐαγόρ[αν] στεφανοὶ ἀρετῆς ἐνεκε-
 ν τ]ῆς ἐς 'Αθηναίο[υς] εἶναι δὲ αὐτὸν 'Αθηναίων
 α]ὐτὸν καὶ τοὺς ἐκ[γόνους], κ.τ.λ.

The formulæ are easily restored. Evagoras materially helped Konon at the battle of Knidos, and received honours upon Konon's arrival at Athens: Isokrates, *Evag.* 54-57; cp. Pausan. i. 3. 1; Lysias, xix. *de bonis Ar.* 20; Demosth. p. 161.

73.

Commercial Treaty with Phaselis: B.C. 393-392.

Edited by Köhler, *Hermes*, vii. 159; *C. I. A.* ii. 11.

§ 1. [Ἐδο]ξεν τῇ [β]ουλῇ καὶ τῷ δ[ή]-
 μῳ 'Α]καμαντὶς [ἐ]πρυτάνευε,
 [Ἦ]νάσιππος ἐγραμμάτευεν,
 δης ἐπεστάται, Λέω[ν] ἐ[ἴ]-
 5 [πε' § 2. το]ῖς Φασηλίταις τὸ ψ[ήφ]ι-
 [σμα ἀν]αγράψαι, ὅτι ἀμ με[ν] 'Αθ-

- [ήνησι συμβό]λαιον γένηται
 [πρὸς Φ]ασηλι[τ]ῶν τινα, Ἐθή[νη-
 σι τὰς δ]ίκας γίνεσθαι π[αρ-
 10 ἀ τῷ πολ]εμάρχῳ καθάπερ Χ-
 [λοῖς καὶ] ἄλλοθι μηδὲ ἑμοῦ. § 3. τῶ-
 [ν δὲ ἄλλων] ἀπὸ ζυμβόλων κατ-
 [ὰ τὰς Χίων] ζυμβολὰς πρὸς Φα-
 [σηλίτας] τὰς δίκας ε[ἴνα]ι,
 15 τὰς [δε]ο . ἀφελεῖν. § 4. ἐ[ὰν] δὲ τ-
 [ῶν ἀλλαχο]ῦ ἄρχ[ω]ν δ[έ]ξι[η]ται δ-
 [ίκην κατὰ] Φασηλιτῶν τ[έ]νος,
 [τοῦτον μὴ τίν]ειν καταδίκας,
 [ἀλλ' ἢ μὲν δίκη] ἀ[κυρο]ς ἔστω. § 5. ἐ-
 20 [ὰν δὲ ἐκβῆν]α[ι] δ[οκ]ῆ τὰ ἐψη-
 [φισμένα, ὀφ]ει[λ]έ[τ]ω [μ]υρ[ί]ας δ[ρ]-
 αχμὰς ἱερ]ὰς τῇ Ἀθηναίᾳ. § 6. τ-
 [ὸ δὲ ψήφισμ]α τό[δε] ἀνα[γρ]αψά-
 [τω ὁ γραμμ]ατεὺς ὁ τῆς βουλῆς
 25 [ἐ στήλη] λιθί[νη] καὶ καταθ-
 [έτω ἐν πόλει] τ[έ]λεσι τοῖς τῶ-
 [ν Φασηλιτῶν].

No archon is named in § 1, but the date is soon after the battle of Knidos. It was then that Chios expelled the Spartan garrison and rejoined the Athenian alliance (Diod. xiv. 84), with Mitylene, Ephesos, and Erythræ. It was Chios that had introduced Phaselis into the Delian confederacy in Kimon's days (Plut. *Kim.* 12); and now again the two states act together. Phaselis, though a Dorian colony, remained one of the most faithful of the allies of Athens. It was the furthest member of the league to the East, and, lying on the highroad to Egypt and Phœnicia, enjoyed a prosperous trade, as its assessment at ten talents shows (Plut. *l. c.*; cp. Thuk. ii. 69). It was likely that suits would arise between merchants of Phaselis and of Athens: treaties providing for such cases between the citizens of two towns were common enough (σύμβολα), and suits conducted in accordance with such provisions were δίκαι ἀπὸ συμβόλων. Usually the case was heard in the defendant's city: but it is ruled in § 2 that all cases were to be heard at Athens before the

archon polemarch, at least all cases *περὶ συμβόλαια*, or business-contracts. § 3. *δικαὶ ἀπὸ συμβόλων* about other subjects are to be heard in accordance with the provisions already made in the treaty with Chios. § 4. This treaty in no way concerns disputes between Phaselites and non-Athenians *τῶν ἀλλαχοῦ*. It refers to cases between Athenians and citizens of the allied states. Only these were to be heard at Athens, and of these perhaps only the important ones. § 5. Fine threatened if the archon disobeys. The limitation was an important one for the allied city, as it limited the supremacy of Athens.

74.

**Treaty between Amyntas III. (father of Philip) and
the Chalkidians: B.C. 390-389.**

A marble found at Olynthos, and now at Vienna. It is broken at the bottom, and inscribed on both sides A and B, not *στοιχηδόν*. The text from Le Bas-Waddington, *Voyage Archéol.* Pt. iii. No. 1406 (uncials only), and H. Sauppe, *Inscr. Macedon. quattuor*, Weimar, 1847.

A.

Συνθήκαι πρὸς Ἀμύνταν τὸν Ἀρρίδαί[ου.]
 Συνθήκαι Ἀμύντα τῷ Ἐρρίδαίου
 καὶ Χαλκιδεῦσι συμμάχους εἶν[αι]
 ἀλλήλοις κατὰ πάντας ἀνθρώπου[s]
 5 ἔτεα πεντήκοντα, [ἐὰν δέ τι]s ἐπ' Ἀμύ[ν]-
 ταν ἦ ἔστ[ω ὁμοίως ἐμ π]ολέμ[ω]
 ἐπὶ Χα[λκιδέας, ἐὰν δέ τις ἐπὶ] Χαλκιδέ-
 α[s ἦ ἔστω καὶ ἐμ πολέμω ἐπ' Ἀμύνταν, κ.τ.λ.]

B.

Ἐξαγωγή δ' ἔστω πίσεως καὶ ξύλων [ο]-
 ἰκοδομοστηρίωμ πάντων, ναυπηγη-
 σίμων δὲ πλὴν ἐλατίων, ὅτι ἀμ μὴ τὸ
 κοινὸν δέηται· τῷ δὲ κοινῷ καὶ τούτων
 5 εἶν (sic) ἐξαγωγήν, εἰπόντας Ἀμύντα πρὶν ἐξ-
 άγειν, τελέοντας τὰ τέλεα τὰ γεγραμμέν[α].
 καὶ τῶν ἄλλων ἐξαγωγήν δὲ εἶν (sic) καὶ δια[ν]-
 αγωγήν τελέουσιν τέλεα καὶ Χαλκιδεῦ-
 σι ἐκ Μακεδονίης καὶ Μακεδόσιν ἐκ

- 10 Χαλκιδέων. πρὸς Ἀμφιπολίτας, Βοττι-
αίους, Ἀκανθίους, Μενδαίους μὴ π[οιεῖ-
σθ]αί φιλίην Ἀμύνταμ μηδὲ Χαλκιδ[έας
χωρὶς] ἐκατέρους ἀλλὰ μετὰ μιᾶ[s γνώμ-
ης ἐὰν ἀ]μφοτέροις δοκῇ κοιν[ῆ] σπει-
15 σασθαι πρὸς ἐκε[ῖ]νους. Ὁρκος συμμ[αχίας. Ἐμμε-
νῶ τῇ συμμαχίᾳ κατὰ τὰ συγκε[κ]μενα Χαλκι[δεῦσι] . . .
. Ἀμ]ύνταν
. . . . Χαλ[κιδ]

The restorations are chiefly from Sauppe. Line 1 foll. the variation between Ἐβρίδαῖος and Ἀβρίδαῖος is singular. The dialect is on the whole Ionic (cp. No. 98). εἷν in A l. 3, B ll. 5 and 7, must be intended for εἶναι. The authorities for Amyntas' reign are Diod. xiv. 89. 92; xv. 19; Xen. *Hellen.* v. 2-3; Isokrates, *Or.* iv. (*Paneg.*) 126; vi. (*Archid.*) 46. Grote gives a spirited account of the rise and fall of the Olynthian confederation (ch. 76), but we must follow the chronology of Droysen, *Hellen.* i. 1. 78. The reign of Amyntas III. was chequered with vicissitudes which show how far Macedon then was from being a secure or important power. His accession was in B. C. 390. After one year's reign he was driven by Illyrian invaders from his kingdom, and shortly afterwards restored by the Thessalians. Again the same enemies forced him to fly, and upon the ruins of Macedonia the Olynthian confederation (τὸ κοινὸν τῶν Χαλκιδέων) soon grew into importance. Amyntas' only hope was from the Greek cities. In 382 B. C. he was helped back to his throne by Athens and Sparta (see No. 77); but he was not safe until the downfall of the confederation in 379 B. C. It was in 383 B. C. that Akanthos and Apollonia, refusing to join the Olynthian league, applied to Sparta for help; and Sparta, together with Amyntas, finally broke up the league in 379 B. C. Amyntas died in 370-69 B. C. Sauppe is probably right in referring our treaty to the early years of his reign: at no later date would he be in league with the Olynthians, nor the Olynthians be at enmity with Mende or Amphipolis. The article of the treaty about timber, etc. reminds us that Southern Macedonia, the Chalkidic peninsula, and Amphipolis were the chief sources whence Athens (*e. g.*) derived the timber for her dockyards (cp. the following

passages, Xen. *Hell.* v. 2. 16, ξύλα ναυπηγίσματα ἐν αὐτῇ τῇ χώρῃ ἐστὶ, i. e. within the territory of the league; Thuk. iv. 108: when Macedon became mistress of these regions the Athenians were at a loss for timber, see Diod. xx. 46; Plut. *Demetr.* 10; Böckh, *Staatsk.* i. 97. 351. 543). This treaty appears to be chiefly to the commercial advantage of the league. Probably however Amyntas would want to import more timber, etc. from Chalkidike, than the league would from Macedonia. Amyntas gains the right to import as much timber (except pine) as he wants, unless the league have present need of it. The league are permitted similarly to import from Macedonia, and even pine-timber upon giving prior notice to Amyntas. And also as the Olynthian league, as long as it lasted, was a powerful check upon Macedonia, by the possession of the chief ports and avenues of trade between Macedonia and the rest of Greece, it was a gain to Amyntas to secure a safe export, import, and transport of all goods through the Chalkidic ports (ἐξαγωγὴν καὶ δια[*v*]αγωγὴν).

75.

**Phanokritos of Parion rewarded for giving information
of the enemy's fleet: B. C. 390-380 (P).**

The stone is in the Louvre. Böckh, *C. I. G.* 84, cp. p. 897; Köhler, *C. I. A.* ii. 38; Kirchhoff, *Abhandl. d. Berl. Ak., hist. phil. kl.* 1861, pp. 599 foll.

End of probouleuma.

. . δῆμ[ου Φαν]οκ[ρίτου] τὴν εὐεργεσ[τα]-
 ἀν]αγρά[ψαι ἐν στήλῃ] λιθίνει εἰς [ἀκ-
 ρ]όπολ[ιν]. κ[αλέσαι] δὲ αὐτὸν ἐπὶ ξέν[ι]-
 α] εἰς τὸ πρυτανεῖον εἰς αὔριον.

Decree of the people, moved by Kephalos by way of amendment.

- 5 Κέφαλος εἶπε· τὰ μὲν ἄλλα καθάπερ [τ]-
 ῆ] βουλεῖ· ἀναγράψαι δὲ Φανόκριτο[*v*]
 τὸν Παριανὸν πρόξενον καὶ εὐερ[γέ]-
 την αὐτὸν καὶ τοὺς ἐκγόνους ἐν στή[λῃ]
 λιθίνει καὶ στήσαι ἐν ἀκροπόλ[ει]
 10 τ]ῶν γραμματέα τῆς βουλῆς, ἐπει[δ]ῆ [πα-
 ρ]ήγγειλε τοῖς στρατηγοῖς περ[ὶ τῶν

ν]εῶν τοῦ παράπλου καὶ εἰ οἱ στρα[τηγο-
 ῖ] ἐπίθοντο, ἐάλωσαν ἂν α[ἰ τριήρεις]
 αἱ πολέμια· ἀντὶ τούτων εἶναι [μὲν τ]-
 15 ἦν προξενίαν καὶ τὴν εὐεργεσί[αν κ]-
 αὶ καλέσαι αὐτὸν ἐπὶ ξένια εἰς τ[ὸ π]-
 ρυτανεῖον εἰς αὔριον, με[ρ]ίσαι δὲ [τ]-
 ὀ ἀργύριον τὸ εἰρημένον τοὺς ἀποδέ-
 κτας ἐκ τῶν καταβαλλομένων χρημά-
 20 [τ]ων ἐπειδὴν τὰ ἐκ τῶν νόμων μερ[ί]σω-
 σι].

Böckh was inclined to refer this inscription to the time of the battle of Naxos, B.C. 376; but Kirchoff observes that the writing is not later than B.C. 390-380. The incident here recorded was something of this kind. The Athenian admirals had offered a reward (τὸ ἀργύριον τὸ εἰρημένον, l. 18) 'for information which would lead to the capture of the enemy's ships.' Phanokritos gave information, which was not acted upon. He claims the reward, but the admirals refuse it. He goes to Athens and appeals to the βουλή. The senate frame a *probouleuma* proposing honours to Phanokritos as an *εὐεργέτης*, but not mentioning the reward, for fear of offending the generals. In the ἐκκλησία an amendment is moved by Kephalos (the famous orator?), ordering the reward to be paid, and censuring the admirals for not acting upon the intelligence received. The *apodektæ*, or 'Receivers general,' are to pay the sum out of the ordinary revenues of the state, when they make the grants payable by law. As Phanokritos is of Parion on the Hellespont, Kirchoff suggests that the admirals referred to may be Iphikrates and Thrasybulos or Agyrrhios, who at the date named above were serving in the Hellespontine waters. Rangabé, *Antiq. Hell.* 1164, publishes a dedication copied by M. Pittakys upon the Akropolis: ὁ δῆμος | Φανόκριτον Φανοκλέους | Π[αριανόν ? ἀρε]τῆ[ς] ξυκεν. Lines 2, 6, 9, λιθίνει, βουλεῖ. HI and EI were frequently interchanged in the inscriptions of this period, and probably in pronunciation also.

76.

Negotiations between Athens and Klazomenæ, just
before the peace of Antalkidas: B. C. 387.

The text is from Köhler, *C. I. A.* ii. pp. 397 and 423.

[Θεόδοτος ἦρ]χε, Παράμυθος Φιλάργου Ἐρχιεὺς ἐγρ[αμμ]άτε[υ-
ε. Ἐδοξεν τῷ δήμ]ω. Θεόδοτος ἦρχε, Κεκροπίς ἐπρυτάνε-
[υε, Παράμυθος ἐγ]ραμμάτευε, Δαίφρων ἐπεστάται, Πολι-
[. . . . εἶπεν· ἐπαιν]έσαι μὲν τὸν δῆμον τοῦ Κλαζομενί-
5 [ων ὅτι πρόθυμὸς ἐστι]ν ἐς τὴν πόλιν τὴν Ἀθηναίων κ[αὶ
ὑν καὶ ἐν τῷ πρόσθεν] χρόνῳ, περὶ δὲ ὧλ λέγουσι Δε

The remainder of the two fragments is so much broken as to yield no continuous sense. It appears that provision was made in the treaty for the conveyance of corn to Klazomenæ (from the Hellespont?): -νοθεν σιταγωγούνται Κλαζομε[νι . . .]. And the Athenians pledge themselves not to banish political opponents from the town: [τ]οὺς φεύγοντας κατάγειν ἄ[νευ τοῦ δήμου τοῦ Κλαζομε]νίων μήτε τῶμ μενόντων μηδ[ένα ἐξαιρεῖν]. Also the mention of [Κλαζομ]ένιοι τῶν ἀπὸ Χυτοῦ, and τοὺς ἐπὶ Χυτῷ, illustrates a passage from Ephoros cited by Steph. Byz. s.v. Χυτόν. χωρίον ἠπέιρον Ἐφορος ἐννεακαϊδεκάτῳ. Οἱ δ' ἐκ Κλαζομενῶν κατῴκισαν τῆς ἠπέιρον τὸ Χυτόν καλούμενον, and Arist. *Pol.* viii. (v). 3. 15, Στασιάζουσι δὲ ἐνλίτε αἱ πόλεις καὶ διὰ τοὺς τόπους, ὅταν μὴ εὐφύως ἔχη ἡ χώρα πρὸς τὸ μίαν εἶναι πόλιν, οἷον ἐν Κλαζομεναῖς οἱ ἐπὶ τῷ Χύτρῳ (*lege* Χυτῷ) πρὸς τοὺς ἐν νήσῳ. It would seem then that Klazomenæ was negotiating an alliance with Athens,—one of the results probably of Iphikrates' successes at the Hellespont in 389 B.C. (*Xen. Hell.* iv. fin.). But these hopes were cut short by the 'peace of Antalkidas,' whereby the Asiatic Greek cities were summarily handed over to the Great King: Ἀρταξέρξης βασιλεὺς νομίζει δίκαιον τὰς μὲν ἐν τῇ Ἀσίᾳ πόλεις ἑαυτοῦ εἶναι καὶ τῶν νήσων Κλαζομενῶν καὶ Κύπρον (*ib.* v. 1. 31). Clinton, *ad annum* 387, places the promulgation early in Theodotos' year, 'about autumn.'

77.

The Athenians assist Amyntas III. to recover
his kingdom : B. C. 382.

Two fragments found near the Dionysiac theatre: Köhler, *C. I. A.* ii. pp. 397, 423.

. . . ἀνδρ]ας οἴτ[ινες, i. e. Athenian envoys
 .] ορ[. . . π]αρά Ἀμύ[ντου
 .] ἐπιμελήσουτα[ι
 τῆ]ς στήλης, ὅπως ἀ[ν τελεσθῶσι τὰ ἐψηφ-
 5 ισ]μένα τῷ δήμῳ· ἐ[π]αινέσαι δ[ὲ Ἀμύν-
 αν] καὶ τοὺς πρέσβε[ις] τοὺς ἐλθόντ[ας πα-
 ρ'] αὐτοῦ Πτολεμαίω[ν κ]αὶ Ἀ[ν]τήνορα κ[αὶ] . .
 σωνα· ἐπαινέσαι [δὲ κ]αὶ τοὺς πρέσβε[ις]
 τοὺς πεμφθέν[τας ὑπ]ὸ τοῦ δήμου εἰς Μ[ακ]-
 10 εδονίαν περὶ τ[ῆς συ]μ(μ)αχίας· δοῦναι δ[ὲ]
 το[ῖ]ς πρέσβεσ[ιν τοῖ]ς αἰρεθεῖσιν εἰ[ς] (Μακεδονίαν ?)
 [ἐφ]όδια ΔΔ δρ[αχμὰς ἐ]κάστῳ τὸν ταμί[α-
 ν τ]οῦ δήμου· κ[αὶ] αἰνέσαι κ[αὶ] ἐπὶ ξένια τοῦ[ς]
 πρέ]σβεις [τοὺς παρ' Ἀμ]ύντου καὶ τοὺς π[ε-
 15 μφθέ]ντα[ς ὑπὸ τοῦ δήμου] ἐπὶ δεῖπνον εἰς
 [τὸ πρυτανεῖον εἰς αὔρ]ιον.

Appended in two columns were the names of those who swore to the treaty on the part of Athens and of Amyntas; only a fragment remains. . . . [Φύλα]ρχοι· . . . κλήσ Ἐρχι . . . ἀρης Παια.—[Ἀμύντα]ς Ἀρβυδαίου, [Ἀλέξανδ]ρος Ἀμύντου.

That Amyntas recovered his throne is stated by Isokrates, vi. *Archid.* 46; Diod. xiv. 92. He co-operated with Sparta against the Olynthian confederacy (Diod. xv. 19), and we can understand his receiving assistance from that quarter. The Schol. on *Æschin. Fals. Leg.* 26 affirms that the Athenians also helped to restore him: of this fact our inscription is witness. The date is probably B. C. 382. See Schäfer, *Demosthenes und seine Zeit*, ii. p. 7. The Alexander here named was the eldest son of Amyntas, who succeeded him. For an outline of Amyntas' reign see No. 74, his treaty with Chalkidians.

78.

The new Athenian confederacy ; Byzantion
received : B.C. 378.

Two fragments, published by Köhler, *C. I. A.* ii. 19 ; see *id.* in *Herms*, v. p. 10.

- (α) . . . ἸΑθην-
α]ίων καὶ [νῦν καὶ ἐν τῷ πρό]-
σθεν χρόν[ῳ ὄντες διατελ]-
οῦσιν, ἐψηφ[ίσθαι τῷ δήμῳ]
5 εἶναι Βυζ[αντίους ἸΑθηναίων]
συμμάχους κ[αὶ τῶν ἄλλων συ]-
μμάχων· τὴν [δὲ κ.τ.λ.]
- (β) [καλέσαι δὲ τοὺς πρέσ-
βεις τῶν Βυζ]αν[τίων ἐπὶ ξέν-
10 ια] ἐς τὸ πρυτανεῖον ἐς [αὔρ]-
ιον. ἀναγράψαι δὲ τὴν σ[τήλ]-
ην τὸν γραμ(μ)ατέα τῆς βουλ[ῆς].
Οἶδε ἠρέθησαν πρέσβε[ις].
ἸΟρθόβουλος ἐκ Κεραμέω[ν].
15 ἸΕξηκεστίδης Παλληγεύς·
Ξενόδοκος ἸΑχαρνεύς·
Πύρρῳανδρος ἸΑναφλύστιος·
ἸΑλκίμαχος ἸΑγγεληθεύς.
Οἶδε ἐπρέσβευον Βυζαντ[ί]-
20 ων· Κύδων, Μενέστρατος,
ἸΑηγῆμων, ἸΑεστιαῖος,
ἸΑφιλῖνος.

The date is a little earlier than No. 81 ; *C. I. A.* ii. 18 is a yet more fragmentary treaty of the same date with Mytilene (*Diod.* xv. 28. 29). Comp. Grote, ch. 77 ; *Isokr.* xiv. *Plat.* 27. 28. Some of the envoys are well known. Orthobulos was taxiarch of Akamantis at the battle of Haliartos (*Lysias*, xvi. *pro Mant.* 13). Pyrrhander is named in No. 81, § 7, as one of the envoys sent to Thebes : this is referred to by *Æschines* (*in Ctes.* 139), who says *ἔτι καὶ νῦν ἧ*, in B.C. 330, so that he lived to a great age ; cp. No. 79, l. 7. Kydon the Byzantine is also known to us as one of those who contrived the surrender of Byzantion to Alkibiades

and the Athenians in B.C. 408 (Xen. *Hellen.* i. 3, 18). When Lysander regained the town after Ægospotami, Kydon fled to Athens and received the citizenship (*ib.* ii. 2. 1). He must have returned to his native place after the restoration of the democracy there by Thrasybulos in 390 (*ib.* iv. 8. 27), and now undertakes this mission in the Athenian interest.

79.

Alliance between Athens and Chalkis in Eubœa :

B.C. 378-377.

A stela recently discovered near the Dionysiac theatre : Köhler, *C. I. A.* ii. p. 398.

- [Αρ]ιστοτέλης Εὐφιλήτου
 [Αχ]αρνεὺς ἐγραμμάτευε[ν].
 [Ἐπ]ὶ Ναυσινίκου ἀρχοντος.
 [Ἐδοξ]εν τῇ βουλῇ καὶ τῷ δήμῳ· Λεωντ[ί]ς
 5 ἐπρυτ[άνευεν, Ἀριστοτέλης ἐγραμμάτευ-
 [εν, τῶν π]ροέδρων ἐπεψήφισεν Παντάρετο-
 [ς]ιεύς· Πύρρανδρος εἶπεν· περι ὧν λ-
 [έγουσιν] οἱ Χαλκιδῆς, προσαγ[α]γείν αὐτοὺς π-
 [ρος τὸν δ]ῆμον ἐς τὴν πρώτην ἐκκλησίαν, γ-
 10 [νόμην] δὲ ζυμβάλλεσθαι τῆς βουλῆς ὅ[τι] δο-
 [κέι τῇ] βουλῇ δέχεσθαι τὴν συμμαχία[ν] π-
 [αρὰ τῶν] Χαλκιδ[έω]ν τύχη ἀγαθῇ καθὰ ἐπ-
 αγγ[έλλον]τα[ι οἱ] Χαλκιδῆς· ὁμόσαι δὲ τ[ὴν]
 15 πό[λιν Χαλ]κι[δεῦ]σ[ι]ν καὶ τοὺς Χαλκιδέα[ς Ἀ]-
 θ[ηναίους] κα[ὶ] ἀν[αγράφαι] ἐ στήλη λιθί[ν]-
 η [καὶ στ]ῆσα[ι Ἀθή]νησι μὲν ἐν ἀκροπόλ[ει,
 ἐ]ν [δὲ Χαλ]κίδ[ι ἐν τ]ῷ ἱερῷ τῆς Ἀθηναίας [τ-
 ὸν δρκον] καὶ [τὰς σ]υνθήκας· εἶναι δὲ συ[νθ-
 ῆκας Ἀθ]ηναίο[ις κ]αὶ Χαλκιδεῦσιν τάσ[δε·
 20 συμμαχί]α Χαλ[κιδέων] τῶν ἐν Εὐ[β]οίᾳ [καὶ
 Ἀθηναί]ων· ἔχει[ν τῆ]ν ἑαυτοῦ Χαλκιδέ[ας ἐλ-
 ευθέρ]ους ὄντα[ς καὶ] αὐτονόμους καὶ . .
 . . s μήτε φρουρὰν ὑποδεχομένους . .
 . . [μ]ῆτε φόρον φέροντας μήτε .
 25 . . [δ]εχομένους παρὰ τὰ δόγματ[α τῶ-
 ν συμμαχ]ῶν· ἔαν δέ[ι] τις [τῆ] ἐ[πι]πο[λ]έ[μ]φ [ἐπ-
 ἰ τὴν χώραν κ.τ.λ.

Compare the preceding inscription: the present is slightly later. See Dioid. xv. 30, *πρῶται δὲ καὶ προθυμότερα συνεμάχησαν αἱ κατὰ τὴν Εὐβοίαν οἰκοῦσαι, χωρὶς Ἑστιάδας*. It is interesting to refer to the earlier settlement of Chalkis in B. C. 445: No. 28.

80.

Treaty with Chios; new Athenian confederacy:

B. C. 378-377.

Put together out of various fragments; the text is from Köhler, *Mittheilungen*, etc., ii. 138 foll.

(The beginning is lost).

. ο

ταῦτα με[. κο]
ινῶν λόγων [. ἀγαθ]ῶν τοῖς Ἑλλ-
ησιν μέμνην[ται] καθάπερ

- 5 Ἀθηναῖοι τὴν εἰρήνην καὶ τὴν φι]λίαν
καὶ τοὺς δροκους καὶ [τὰς οὐσας συνθήκας]
ἃς ὤμοσεν βασιλεὺς] κα[ὶ Ἰ] Ἀθηναῖοι καὶ]
Λακεδαιμόνιοι καὶ ο[ὶ] ἄλλο[ι] Ἑλληνας],
καὶ ἤκουσιν ἀγαθῶ] ἐπαγ[γ]ελλόμενοι[τῶ]
10 δῆμῳ τῶ] Ἀθηναίων κα[ὶ] ἀπάσῃ [τῇ Ἑ]-
λλάδι καὶ βασιλεῖ, [ἐψηφί]σθαι τῶ] δῆμ-
φ, ἐπαινέσαι μὲν τ[ὸν δῆμον τὸν τ]ῶν Χί-
ων καὶ τοὺς πρέσβεις [τοὺς ἤκουτ]ας, ὑπάρχ-
ε[ῖν δ]ὲ τὴν εἰρήνην κα[ὶ τοῦ]ς δροκους καὶ τὰς
15 σ[υνθήκ]ας [τ]ῶν οὐ[σ]ῶν, συμμάχους δὲ ποι-
εῖσ[θα]ι Χίους ἐπ' ἔλευ[θε]ρίῳ καὶ αὐτον-
ομί[α] μὴ παραβαίνοντας τῶν ἐν ταῖς σ-
τήλαις γεγραμμένων περὶ τῆς εἰρήνης
μηδέν, μήδ' ἐάν τις ἄλ[λ]ος παραβαίνῃ π-
20 ειθομένους κατὰ τὸ δυ[να]τόν· στήσαι δὲ σ-
τήλην ἐν ἀκροπόλει [πρό]σθεν τοῦ ἀγάλμ-
ατος¹, ἐς δὲ ταύτην ἀνα[γρ]άφειν, ἐάν τις ἴ-
η ἐπ' Ἀθηναίους, βοηθε[ῖν] Χίους παντὶ σθέ-
[νει] κατὰ τὸ δυνατόν, [καὶ] ἐάν τις ἴη [ἐπ-
25 ἰ Χί]ους, βοηθεῖν Ἀθηναίου[ς π]αντὶ σθέ[νει]
κατὰ τ[ὸ] δυνατόν ὁμόσα[ι δ]ὲ τοῖς [ἤκουσι-

¹ i. e. of Athena Polias.

ν Χίους] μὲν τὴν βουλὴν κ[αί] τοὺς [στρατηγ-
 οὺς καὶ τα]ξίαρχους, ἐγ Χί[φ] δε
 as ἀρχάς· ἐ[λέσθαι δὲ πέντε
 30 ἄνδρας, οἷτι]νες πλεῦ[σ]
 πόλιν κ.τ.λ.

A fragment of the conclusion of the ψήφισμα.

[καλέσαι δὲ τὴν πρεσβεία]ν τῶν Χί[ων ἐπὶ
 ξένια ἐς τὸ πρυτανε]ῖον ἐς αὐρι[ον. οἶδε
 ἠρέθησαν πρ]έσβεις· Κέφαλα[s Κολλυ-
 τεύς] Ἄλωπεκῆθεν, Αἴσιμο[s],
 5 s Φρεάβριος, Δημοκλε[ίδης],
 . . . οἶδ]ε ἐπρέσβευον Χίων· Βρύων, Ἄπε-
 [. . . κ]ριτος, Ἀρχέλας.

The Chians, ever since the peace of Antalkidas, had been very favourably disposed to Athens, and were the first to join the new confederation, together with Mitylene and Byzantion. See Nos. 78, 79: and cp. Isokr. xiv. *Plataic.* 28; viii. *de pace* 16: φημί δ' οὖν χρῆναι ποιείσθαι τὴν εἰρήνην μὴ μόνον πρὸς Χίους καὶ Ῥοδίους καὶ Βυζαντίους ἀλλὰ πρὸς ἅπαντας ἀνθρώπους, καὶ χρῆσθαι ταῖς συνθήκαις μὴ ταύταις αἰς ὧν τινὲς γεγράφασιν, ἀλλὰ ταῖς γενομέναις μὲν πρὸς βασιλέα καὶ Λακεδαιμονίους, προστατούσαις δὲ τοὺς Ἕλληνας αὐτονόμους εἶναι κ.τ.λ. (written B. C. 356).

81.

Formation of the new Athenian confederacy:

B. C. 378-377.

A large stela put together out of twenty fragments: Meier, *Commentatio epigraph.* i. Halle, 1851; Köhler, *C. I. A.* ii. 17.

Ἐπὶ Ναυσινίκου ἀρχοντος.

Καλλίβιος Κηφισοφώντος

Παιανιεύς ἐγραμμάτευεν.

Ἐπὶ τῆς Ἰπποθωντιδο[s ἐβδό]μης πρυτα-
 5 νείας· ἔδοξεν τῇ βου[λῇ καὶ τῷ] δήμῳ·

Χαρίνος Ἄθμων[εὺς ἐπ]εστάτει·

Ἀριστοτέλη[s] εἰ[πεν· τύχ]ῃ ἀγαθῇ τῇ Ἀ-
 θηναίων καὶ [τ]ῶν [συμμ]άχων τῶν Ἀθηναίω-
 ν, ὅπως ἂν Λα[κε]δ[αιμό]νιοι ἐώσι τοὺς Ἕλλη-

- 10 *vas* ἐλευθέ[ρ]ους [καὶ] αὐτονόμους ἡσυχίαν
 ἄγειν τ[ὴν χώραν] ἔχοντας ἐμ βεβαίῳ τῆ-
 [ν ἑαυτῶν (*the next three lines were anciently erased*) . .
- § 1. . ἐψηφί[σθαι τῷ δήμῳ, ἐὰν τις βούλ-
 [ῆται τῶν Ἑλ]λήνων ἢ τῶν βαρβάρων τῶν ἐν
 15 [ἠπεύρω ἐν]οικούντων ἢ τῶν νησιωτῶν, δε-
 [οὶ μὴ βασι]λέως εἰσίν, Ἀθηναίων σύμμαχ-
 [ος εἶναι κ]αὶ τῶν συμμάχων, ἐξεῖναι αὐ[τ]-
 ῶ [ἐλευθέρ]ῳ ὄντι καὶ αὐτονόμῳ, πολι-
 τ[ευομέν]ῳ πολιτείαν ἦν ἂν βούληται, μή-
 20 τε [φρουρ]ᾶν εἰσδεχομένῳ μήτε ἄρχοντα
 ὑπο[δεχ]ομένῳ μήτε φόρον φέρουσι, ἐπὶ
 δὲ τ[οῖς] αὐτοῖς ἐφ' οἷσπερ Χίῳ καὶ Θηβαῖ-
 οὶ κα[ὶ] οἱ ἄλλοι σύμμαχοι. § 2. τοῖς δὲ ποιησ-
 αμέν[οι]s σύμμαχίαν πρὸς Ἀθηναίους καὶ
 25 τοὺς συ[μμ]άχους ἀφεῖναι τὸν δῆμον τὰ ἐγκ-
 τήματα ὁ[π]ίσ' ἂν τυγχάνῃ ὄν[τα ἢ ἰδι]α [ἢ δ]-
 ημόσια Ἀθ[η]ναίων ἐν τῇ χ[ώρα] τῶν ποιου]-
 μένων τὴν σύμμαχίαν κ[αὶ περὶ τούτων π]-
 ῶστιν δοῦναι [Ἀθηναίους· ἐὰν δὲ τυγ]χάν[ῃ]
 30 τῶν πόλεων [τῶν ποιουμένων τ]ὴν σύμμαχ-
 ἰαν πρὸς Ἀθην[αίους σ]τ[ῆ]λαι οὖσαι Ἀθήνησ-
 ῖ ἀνεπιτήδειο[ι, τ]ῆμ βουλὴν τὴν αἰεὶ βουλε-
 ύουσαν κυρίαν εἶ[ν]αι καθαιρεῖν· [ἀ]πὸ δὲ Ν-
 αυσινίκου ἄρχο[ντ]ος μὴ ἐξεῖναι μήτε ἰδ-
 35 ἰα μήτε δημοσ[τ]ῆ[ρ] Ἀθηναίων μηθεὶ ἐγ-
 κτήσασθαι ἐν τ[α]ῖς τῶν συμμάχων χώραι-
 s μήτε οἰκίαν μήτε χωρίον μήτε πριαμέ-
 νῳ μήτε ὑποθε[μ]ένῳ μήτε ἄλλῳ τρόπῳ
 μηθεὶ· ἐὰν δὲ τις ὠνήται ἢ κτᾶται ἢ τί-
 40 θηται τρόπῳ ὄψου, ἐξεῖναι τῷ βουλο-
 μένῳ τῶν συμμάχων φῆναι πρὸς τοὺς συν-
 ἑδρους τῶν συμμάχων· οἱ δὲ σύνεδροι ἀπο-
 [δ]όμενοι ἀποδο[ν]των [τὸ μὲν ἦ]μ(ι)σιν τῷ φήναντι, τὸ δὲ ἄ-
 [λλο κοί]νῳ [ἔστ]ῳ τῶν συ[μμ]άχων. § 3. ἐὰν δὲ τι-
 45 s [ἔ]πὶ πολέμῳ ἐπὶ τ[οῦ]s ποιησαμένους
 τὴν σύμμαχίαν ἢ κατὰ γ[ῆ]ν ἢ κατὰ θάλαττα-
 αν, βοηθεῖν Ἀθηναίους καὶ τοὺς συμμάχους
 τούτοις καὶ κατὰ γῆν καὶ κατὰ θάλαττα-

ν παντὶ σθένει κατὰ τὸ δυνατόν. § 4. ἐὰν δέ τ-
 50 is εἶπη ἢ ἐπιψηφίση ἢ ἄρχων ἢ ἰ[δ]ιώτη-
 s παρὰ τὸδε τὸ ψήφισμα ὡς λύειν τι δεῖ τ-
 ὦν ἐν τῷδε τῷ ψηφίσματι εἰρημέν[ων, ὕ]-
 παρχέτω μ[έν] αὐτῷ ἀτίμω εἶναι καὶ [τὰ
 χρ]ήμα[τα αὐτ]οῦ δημόσια ἔστω καὶ τῆς θ[εοῦ
 55 τ]οῦ ἐπιδ[έκα]τον καὶ κρινέσθω ἐν Ἀθην[αί-
 ο]is καὶ τ[οῖς] συμμάχοις ὡς διαλύων τῆ[ν]
 συμμαχία[ν, ζ]ημιούντων δὲ αὐτὸν θανάτῳ
 ἢ φυγῇ οὐ[περ] Ἀθηναῖοι καὶ οἱ σύμμαχο-
 ι κρατοῦσι[ν· ἐὰν] δὲ θανάτου τιμηθῇ, μὴ τα-
 60 φήτω ἐν τῇ Ἀττι[κῇ] [μ]ηδὲ ἐν τῇ τῶν συμ-
 μάχων. § 5. τὸ δ[ὲ ψήφι]σμα τὸδε ὁ γραμματεὺς
 ὁ τῆς βουλῆ[s ἀναγρ]αφάτω ἐν στήλῃ λιθί-
 νῃ καὶ καταθέ[τω] παρὰ τὸν Δία τὸν Ἐλευ-
 θέριον· τὸ δὲ ἀρ[γύ]ριον δοῦναι εἰς τὴν ἀν-
 65 αγραφήν τῆς στ[ήλῃ]s ἐξήκοντα δραχμὰς
 ἐκ τῶν δέκα ταλ[άν]των τοῦς ταμίας τῆς θε-
 οῦ. § 6. εἰς δὲ τὴν στήλῃν ταύτην ἀναγρά-
 φειν τῶν τε οὐσ[ῶ]ν πολέων συμμαχιῶν τ-
 ἂ δνόματα καὶ [ἦ]τις ἀν ἄλλῃ σύμμαχος γί-
 70 (γ)νηται. § 7. ταῦτα [μ]ὲν ἀναγράψαι, ἐλέσθαι δ-
 ἔ τὸν δῆμον πρέσβεις τρεῖς αὐτίκα μάλ-
 [α] εἰς Θήβας, [ο]ἴτινες πείσουσι Θεβαίους δ-
 [τι] ἀν δ[ύ]ν[ων]ται ἀγαθόν. οἶδε ἠρέθησαν.
 Ἀριστοτέλης Μαραθώνιος. Πύρρανδρο-
 75 s Ἀναφλύστ[ι]ος· Θρασύβουλος Κολλυτεύς.

§ 8. Ἀθηναίων πόλεις αἶδε σύμμαχοι· Χίοι, Τενέδιοι, | Μυτι-
 λη[ν]αῖοι, | [Μηθ]υμ[ν]αῖοι, | Ῥόδιοι, Ποιήσσιοι, | Βυζάντιοι, | Πε-
 ρίνθιοι, | Πεπαρήθιοι, | Σκιάθιοι, | Μαρωνῖται, | Διῆς, | Πάρ[ι]οι,
 Ο . . . , | Ἀθην[ῆ]ται, Π . . . , | Θεβαῖοι, | Χαλκιδῆς, | Ἐρετριῆς, |
 Ἀρεθούσιοι, | Καρύστιοι, | Ἴκιοι, | Πα[λῆς?] | (*here five names are
 lost. Then follows the beginning of another decree proposed by the
 same Aristoteles: and on the left side of the slab the names of the
 confederate cities are continued as follows:—*[Κερκ]υραίων | [ὁ δῆ]-
 μος, | [Ἀβδ]η[ρῖ]ται, | [Θάσι]οι, | [Χαλκι]δῆς | ἀπὸ [Θράκ]ης, |
 Αἴνιοι, | Σαμοθράκ[ες], | Δικαιοπολίται, | Ἀκαρνᾶνες, | Κεφαλ-
 λήνων | Πρῶννοι, | Ἀλκέτας, | Νεσπτόλεμος, | [*a name ap-
 ciently erased*], | Ἀνδριοι, | [Τ]ήνιοι, | [Ἐσ]τιαιῆς, | Μυ[κ]όνιοι, |

Ἄντισσαῖοι, | Ἐρέσιοι, | Ἀστραιούσιοι, | Κεῖων | Ἴουλιῆται, |
 Καρθαίει, | Κορήσιοι, | Ἐλαιούσιοι, | Ἀμόργιοι, | Σηλυμβριανοί[ς], |
 Σίφνιοι, | Σικινῆται, | Διεῖς | ἀπὸ Θράκης, | Νεοπολίται, | Ζακυν-
 [θ]ίων | ὁ δῆμος | ὁ ἐν τῷ Νήλλ|φ.

For a fuller treatment see Busolt, *Das Zweite Athenische Bund*; A. Schäfer, *De sociis Atheniensium Chabriae et Timothei aetate, etc.* Lips. 1856. But for the most part Diod. xv. 28–30, and Grote, ch. 77 will suffice. We will note a few minor points. § 1. The βάρβαροι οἱ ἐν [ἡπειρῶ ἐν]οικοῦντες are such as Alketas king of the Molossi, and his son Neoptolemos, who are named below: Neoptolemos succeeded his father, dividing the kingdom with his brother Arybbas (see No. 113), and his daughter Olympias was the mother of Alexander the Great. The provisions in § 2, directed against any approach to the system of κληρουχίαι, are well discussed by Grote, *l. c.* § 3. The alliance is defensive only. § 4. Observe the large powers given to the federal representatives; they may condemn an Attic citizen to banishment or to death as an *ιερόσυλος*. § 5. The statue of Zeus Eleutherios was in the Keramikos; see Pausan. i. 3. 1, who mentions statues of Konon, Timotheos and Evagoras the Kyprian, at the same spot. Thirty drachmæ was the usual cost of inscribing a decree: but this is a long one, and names were to be added from time to time. On this reserve fund of ten talents see No. 87. § 6. The list is given below. § 7. For Pyrrhander see No. 78; Thrasybulos, namesake and comrade of the liberator, is mentioned by Xen. *Hellen.* v. 1. 26, as commanding the fleet, and by Dem. *de Cor.* p. 301, as an orator of mark; cp. Aristot. *Rhet.* ii. 23; Dem. *adv. Timocr.* 742. § 8. *The list of confederates.* From personal examination of the stone, Köhler says that the Chians, Mytileneans, Methymnæans, Rhodians, Byzantines, appear to be inscribed in the same hand with the preceding decree. This tallies with Diod. xv. 28: *πρῶτοι δὲ πρὸς τὴν ἀπόστασιν ὑπήκουσαν Χῖοι καὶ Βυζάντιοι, μετὰ τούτους Ῥόδιοι καὶ Μυτιληναῖοι, καὶ τῶν ἄλλων τινες νησιωτῶν.* A second hand inscribed the Tenedians, Thebans, Chalkidians, Eretrians, Pœessians, Arethusians, Karystians. A third hand added the Perinthians, Peparethians, Skiathians, Maronitæ, Dieis, Ikians, Palês. The rest were added afterwards, as the alliance extended. Thus Abdera joined after the battle of Naxos (Diod.

xv. 36). Similarly Hestiea comes low down in the list: see Diod. xv. 30. Also the three towns of Keos, Iulietæ, Karthæa, Koressos are separated from the fourth, viz. Ποιήσοιοι. Lastly, the δῆμος of Zakynthos, apparently established outside of the city in a Zakynthian village called Nellon, is enrolled as an ally of Athens, like the 'Samian δῆμος' of the old confederacy. Xen. *Hellen.* vi. 2. 2, and Diod. xv. 45, tell us of Timotheos' dealings with the Zakynthian factions: see Grote, ch. 77. Observe that no cities of Asia Minor are here enrolled: the 'peace of Antalkidas' had left them in the hands of the great king (§ 1), until Alexander freed them. Else one might have looked for Phaselis in the list (see No. 73). There are several names wanting which might be expected: e.g. Naxos. It is clear from this document that Diodoros' estimate is true enough (xv. 30): τοῖς Ἀθηναίοις εἰς συμμαχίαν συνέβησαν ἐβδομήκοντα πόλεις.

82.

**Accounts of the Athenian Commissioners of the Delian
Temple funds, from B. C. 377 to B. C. 374.**

The 'Sandwich marble,' in the Library of Trinity Coll., Cambridge: where I have re-read it. See Böckh, *C. I. G.* 158; *Staatsh.* ii. pp. 78 foll.

Some account has been given on No. 38 of the relations between Athens and Delos. The formation of the Delian confederacy under Athens, and the placing of the common funds in the temple, had tended to subordinate the religious interests of Delos to the political. The transfer of the treasury to Athens in 454 B. C. (No. 24) would still further diminish its prestige: so that amid the troubles of the Peloponnesian war, though the Athenians and the islanders still continued to send their *θεωρίαι*, in B. C. 426 the splendour of the festival had dwindled almost to nothing (see Thuk. iii. 104). In 426 the Athenians re-established the Delian festival, and the magnificent *θεωρία* of Nikias (Plut. *Nic.* 3) belonged to the second or third celebration. Henceforward the Athenians undertook the direct management of the temple and its treasures. If we are right in concluding from No. 61 that after Ægospotamoi the Athenians were for a time dispossessed, we may hazard the conjecture that their influence in Delos was restored (not without some opposition, as this inscription testifies) at the formation of the New Athenian Con-

federacy in B. C. 378. The Delian Commissioners were called 'Αμφικτύονες, because *in theory* they were the deputies of the 'Ιώνων τε καὶ περικτιόνων νησιωτῶν (Thuk. *l. c.*) to whom the festival pertained from olden times. The great festival took place on the sixth and seventh of Thargelion (May) in the third year of each Olympiad: a lesser festival took place yearly. The financial term dated from one great festival to another, and this inscription accordingly gave the accounts of the four years in which Kalleas, Charisander, Hippodamas, and Sokratides were archons, *i. e.* B. C. 377-6 to 374-3 (see § 8). But it is observable that none of the payments are accounted for later than Thargelion in Hippodomas' year, *i. e.* B. C. 374. The following paraphrase will explain the heading § 1: 'In the name of the gods. Sums called in by the Athenian Amphiktyons (*i. e.* Delos-Commissioners) from Kalleas' archonship down to Thargelion in Hippodamas' year (—according to Attic reckoning, but in Delian reckoning, from Epigenes' archonship down to Thargelion in Hippias' year—) during the term for which each Amphiktyon held office (*viz.* one year each); their secretaries being Diodoros, son of Olympiodoros of Skambonidæ (third year of the πεντετηρίς),—Idiotes, son of Theogenes of Acharnæ, during Charisander's archonship (second year), down to the commencement in Hekatombæon of Hippodamas' archonship—Sosigenes, son of Sosiades of Xypetè (first year), during the year of Kalleas' archonship: (the Amphiktyons being) Epigenes, son of Metagenes of Koilè, Antimachos, son of Euthynomos of Marathon, Epikrates, son of Menestratos of Pallene.' From this heading we learn (1) that each Amphiktyon administered the temple for one year, beginning with the month Hekatombæon, the first month of the Attic civil year; (2) the receipts for the three first years only are here recorded, the fourth year's receipts being left for the accounts of the next quadriennium; so that (3) only three Amphiktyons are here named, and their three respective secretaries; (4) as these accounts could not be made up till the close of the third year, the secretary of the third year names himself first, as having drawn up the earlier portion of these accounts, § 1-4. The remainder, including the expenses of the festival in the fourth year, was drawn up by the fourth secretary: the account thus completed was then inscribed on this marble.

§ 1. *Heading.* [Θ]εο[ς]. Τάδε ἔπραξαν Ἀμφικτύονες Ἀθηναίων ἀπὸ Καλλέου ἀρχοντος μέχρι τοῦ Θαρρηλιῶνος μηνὸς τοῦ ἐπὶ Ἰπποδάμαντος ἀρχοντος Ἀθήνησι, ἐν Δῆλῳ δὲ ἀπὸ Ἐπιγένους ἀρχοντος μέχρι τοῦ Θαρρηλιῶνος μηνὸς τοῦ ἐπὶ Ἰππίου ἀρχοντος, χρόνον ὅσον ἕκαστος αὐτῶν ἦρχεν, οἷς Διόδωρος Ὀλυμπιοδῶρου Σκαμβωνίδης ἐγραμμάτευεν, ἀπὸ Χαρισάνδρου ἀρχοντος Ἰδιώτης Θεογένους Ἀχαρνεὺς μέχρι τοῦ Ἐκατομβαιῶνος μηνὸς τοῦ ἐπὶ Ἰπποδάμαντος ἀρχοντος, Σωσιγένης Σωσιάδου Ξυπταιῶν ἐνιαυτὸν ἐπὶ Καλλέου ἀρχοντος Ἐπιγένη[s M]εταγένους ἐκ Κοίλης, Ἀντίμαχος Εὐθυνόμου Μαραθῶνιος, Ἐ[π]ικ[ρ]ά[τ]η[s] Μενεστράτου Παλληνεὺς.

§ 2. *Interest paid by cities on loans borrowed from the Temple:—*

Ἄδε τῶν πόλεων τ[οῦ] τόκου ἀπέδο[σ]αν

Μυκόνιοι ΧΗΗ^ΠΔ

Σύριοι ΧΧΗΗΗ

Τήνιοι Τ

Κεῖοι [ϞΗΗΗ]Η^ΠΔΔΔ^ΠΗΙΙΙ

Σερίφιοι Χ^ΠΗ

Σίφνιοι ΧΧΧΗ^ΠΔΔΔΔ^ΠΗΙΙ

Ἰῆται ϞΗΗΗ

[Πάριο]ι ΧΧ^ΠΗΗΗΗ^ΠΗ^ΠΔΔ

Οἰναῖοι ἐξ Ἰκάρου ΧΧΧΧ

Θερμαῖοι ἐξ Ἰκάρου ΗΗΗ[Η]

Κε]φάλαιοι τόκου παρὰ τῶν πόλεων ΤΤΤ[Τ]ΧΧΧ^ΠΗΗΗΗ^ΠΔΔ
ΔΔΔ^ΠΗΙΙΙ.

The cities are all from the neighbouring islands: on loans from temple funds, see No. 46.

§ 3. *Interest similarly paid by individuals (citizens of Delos and Tenos):—*

Οἱ[δ]ε τῶν ἰδιο(τῶ)ν¹ τοῦ τ[οῦ]κόου ἀπέδοσαν

Ἀρίστω[ν] Δήλιος ὑπὲρ Ἀπολλοδώρου Δηλίου . . . ϞΗΗΗΗ

Ἀ[ρ]τυσί[λ]εως Δήλιος ὑπὲρ Γλαυκέτου Δηλίου . . ϞΗΗ

Ἰψοκλέης Δήλιος ΗΗΗ

Ἀγασ[ι]κλεῆς Δήλιος ὑπὲρ Θεοκύδου Δηλίου . . . ΗΗΔ[ΔΓ]

Θεόγνητος Δήλιος ὑπὲρ Ἰψοκλέους Δηλίου . . . ϞΗΗΗΔ^ΠΗΙΙ

Ἀντίπατρος Δῆ[λ]ιος ὑπὲρ Ἰψοκλέους Δηλίου . . . ΗΗ^ΠΔΔΔΔ^ΠΗ^ΠΗ[Η]

Πολυ s Τήνιος ὑπὲρ Μ . . . μένουσ Τηνίου . . . ΗΗΗΗ

Λευκίνος Δῆλι[ο]ς ὑπὲρ Κλειτάρχου Δηλίου ϞΗΗ[ΗΔ]ΔΔΔ

¹ Τῶν ἀσυντὰ λίθῳ, neque spatium vacat.

Κλε[ο]¹φῶν Δήλιος ὑπὲρ Πιστοξέενου Δηλίου . . . ΗΗΗΠ^α
 Πατροκλέης [Δήλ]ιος ὑπὲρ Ὑψοκλέους Δηλίου . . . ΗΗΗ
 Ἄριστέιδης Τήμιος ὑπὲρ Οἰνάδου Τηλίου ΗΗΔ

[Κ]εφάλαιον τόκου παρὰ τῶν ἰ[δ]ιωτῶν² Π (?) ΗΗΗΔΔΓ

§ 4. *Other miscellaneous receipts:—*

Εἰσεπράχθη μηνυθὲν ἐκ τῶν Ἐπισθένους Δηλίου . . ΗΗ[Η]^αΔΔΔ
 Εἰσεπράχθη μηνυθὲ[ν π]αρὰ Πύθωνος Δηλίου . . . ΧΗ(?)
 Ἐκ τῶν ἐνεχύρ[ω]ν τῶν ὠφ[λ]ηκότων τὰς δίκαι[s],
 τιμῆς κε[φ]άλαιον ΧΠ^αΗΗΗΔΔΔΔΓ
 Μισθώσεις τεμενῶν ἐξ Ῥηελίας ἐπὶ ἀρχόντων
 Ἀθήνησι Χαρισάνδρου, Ἴπποδάμαντος, ἐν Δήλῳ
 δὲ Παλαίου, Ἴπ[π]ίου ΤΤΧΗΗ[Δ]Δ
 Μισθώσεις τεμενῶν ἐν Δήλῳ ἐπὶ τῶν αὐτῶν ἀρ-
 χόντων ΧΧΗΗΗΗΠ^αΔΔΔ
 ††††

Οἰκιῶν μισθώσεις Ἴπποδάμαντος ἀρχοντος Ἀθήνησι,
 ἐν Δήλῳ δὲ Ἴππίου ΗΗΠ^α[Δ]ΔΔΔΓ††
 Λήμματος κεφάλαιον Π^αΤΤΤΧΧΧΠ^αΗΔΔΔΔ†††††ΙΙC.

Μηνυθέν is part of a confiscated estate which was concealed by the offender and afterwards claimed by the magistrates upon information given: see §§ 9, 10. *Ἐνέχυρα* are sums recovered by distraint from persons who have neglected to pay a debt proved in court; *μισθώσεις* are rents of houses (*οἰκιῶν*) or of lands belonging to the temple (*τεμενῶν*).

§ 5. *Expenses of the Festival (May, 373):—*

Ἄπὸ τούτου τάδε ἀνηλώθη·

γέφανος ἀριστέιου τῷ θεῷ, καὶ τῷ ἐργασαμένῳ μισθός. . ΧΠ^α
 οἴποδες νικητήρια τοῖς χοροῖς καὶ τῷ ἐργασαμένῳ μισθός Χ³
 ρχεθεώροις Τ
 ἰς κομιδὴν τῶν θεωρῶν καὶ τῶν χορῶ[ν] Ἀντιμάχῳ Φί-
 λωνος Ἐρμεῖφ τριηράρχῳ ΤΧ
 ριθμός βοῶν τῶν εἰ[ς τὴ]ν ἑορτὴν ὠνηθέντων ΗΠ|||
 μὴ τούτων ΤΧΧΗΗΗΗΔΓ†††††
 ἔταλ[α χρυσ]ᾶ καὶ χρυσωτῆ⁴ μισθός. ΗΔΔΓ
 ἰς τὰ προθύματα τῆς ἑορτῆς (lost)

¹ lapis Ω.

² signa numeralia in hoc lapide interdum incertiora sunt.

³ litera una abest, fracto lapide.

⁴ TEI lapis.

[Κομ]ιδῆ τῶν τριπόδων καὶ τῶν βοῶν κ[α]ὶ πεντηκοστῇ
καὶ τροφ[ῆ] τοῖς βουο[σ]ί, καὶ ξύλων τιμῆ τῶν ἐπὶ . . .
. . . ν τιμ[ῆ] . . . καταλλ. (lost)

Most of § 5 will be clear to anyone who will refer to *Thuk.* iii. 104 and *Plut. Nicias*, 3; κομιδή is 'cost of carriage:' πεντηκοστή is export duty of two per cent.: the ξύλα were possibly to make a bridge (like *Nikias*') between Rheneia and Delos, the πέταλα were for gilding the horns of the oxen sacrificed.

§ 6. *Further sums which ought to have been paid by certain cities as interest due,—a portion only having been paid (see § 2):—*

Αἶδε τῶν πόλεων τοῦ τό[κ]ου, ὃν ἔδει αὐτὰς ἐπὶ τῆς ἡμετέρας ἀρχῆς ἀποδοῦναι, [ἐ]νέλιπο[ν], καὶ οὐκ ἀπέδοσαν τῶν τεττάρων ἐτῶν.

Κεῖοι	XXXXHΔΔΓΓΗ
Μυκόνιοι	HHHHΔΔ
Σύριοι	XXXXΓHHHH
Σίφνιοι	XXΓΔΔΔΓΓΓΓΗ
Τήνιοι	XXHHHH
Θερμαῖοι ἐξ Ἰκάρου	HHHH
Πάριοι	TTTTXΓHHHHΔΔΔ
Οἰναῖοι ἐξ Ἰκάρου	ΓΔΔΔ

§ 7. *Arrears of interest owed by cities which paid no portion of their interest during the four years:—*

Αἶδε τῶν πόλεων τὸν τόκον οὐκ ἀπέδοσαν τὸν ἐπὶ τῆς ἡμετέρας ἀρχῆς τεττάρων ἐτῶν ἐπὶ ἀρχόντων Ἀθήνησι Καλλέου, Χαρισάνδρου, Ἰπποδάμαντος, Σωκρατίδου, ἐν Δήλῳ δὲ Ἐπιγένους, Παλαίου, Ἰππίου, Πυρραίου.

Νάξιοι	TXXXΓH
Ἄνδριοι	TT
Καρύστιοι	TXHHHH (after

this comes an erasure of eleven spaces).

§ 8. *Arrears of interest not paid by individuals:—*

Οἶδε τῶν ἰδιωτῶν τὸν τόκον οὐκ ἀπέδοσαν τὸν ἐπὶ τῆς ἡμετέρας ἀρχῆς τεττάρων ἐτῶν ἐπὶ ἀρχόντων Ἀθήνησι Καλλέου, Χαρισάνδρου, Ἰπποδάμαντος, Σωκρατίδου, ἐν Δήλῳ δὲ Ἐπιγένους, Παλαίου, Ἰππίου, Πυρραίου.

Ἀγάθαρχος Ἀρίστωνος Δῆ[λι]ος	HHHH
--	------

Ἄγακλῆς Ὑψοκλέους Τήνιος	ΗΗ . .
Εὐφραίνετος Εὐφ[ά]ντου Δήλιος	ΗΔ
Αλκμεωνίδης Θρασυ . . . ου Ἀθηναίος	Γ ^Β Δ
Γλαύκιππος Κλειτάρχου Δήλιος	ΗΗΗΗΔ
. . . ων Καρύστιος	ΗΗ
Σκυλλίας Ἄνδριος ,	ΗΗ
Ἐψοκλῆς Θεο[γνή]του Δήλιος	ΗΗΗΗ
Πριανεύς Σύριος Γαλήσιος	ΔΔΔΔΓΓ
. κλειδῆς Θρασυννάλου Δήλιος.	Γ ^Β Γ
Ἄβρων Θράσωνος [Σφήτ]τιος	ΗΗΓ ^Β ΔΔΔ
Λάχης Λάχητος Στειριεύς	Γ ^Β ΗΗ
. μαισι Νυμφοδώρου Δήλιος	ΗΔΔΔΔ
Θράσων Ἄβρωνος Σφήττιο[s]	(lost)
[Α]ριστ[ε]ίδης Δεινομένους Τήνιος ὑπὲρ Οἰνάδου	
Κλεο [Τ]ηνίου	ΗΗΔ

§ 9. *Fines inflicted but not yet paid* :—

Οἶδε ὦφλον Δηλίων ἀσεβείας [ἐπὶ Χα]ρισάνδρου ἀρχοντος Ἀθή-
 νησι ἐν Δήλῳ δὲ Παλαίου. τ[ίμημα] τὸ [ἐ]πιγε[γ]ραμμένον [κ]αὶ
 ἀειφυγία, ὅτι [κ]α[ὶ] ἐκ τοῦ ἱερ[οῦ] τοῦ Ἀπόλλωνος τοῦ Δηλίου
 ἦγον τοὺς Ἀμφικτύοντας καὶ ἔτυ[πτον] Ἐπιγένης Πολυκράτους Μ.
 Πύρραϊθος Ἀντιγόνου Μ. Πατρο[κλέ]ης Ἐπισθένους Μ. (*Here a
 name is erased*). Ἀριστοφῶν Λευκί[ππου] Μ. Ἀντιφῶν Τύννω[υ]ος
 Μ. [Ὀ]δοιτέλης Ἀντιγ[όνου] Μ. Τηλ[εφάν]ης Πολυάρκου Μ.

In the second year of the quadriennium, eight (?) Delians had
 been fined 10,000 dr. each (τίμημα), as is appended to their names
 (τὸ ἐπιγεγραμμένον, i. e. M.), and sentenced to perpetual banishment,
 for assaulting the Amphiktyons and dragging them out of the
 temple. One of the names is erased, leaving seven. Of these, two
 bear the names of the Delian archons of the first and fourth years,
 —Epigenes and Pyrrhæthos. Doubtless they are the selfsame men.
 But how could Pyrrhæthos be elected archon at Delos after the
 sentence of ἀειφυγία? Quite well: for Delos was not a part of
 Attic territory or of the confederation, to which alone the ἀει-
 φυγία would refer; and what more likely than that the patriotic
 party at Delos should select as their archon a man who had even
 violently challenged the Athenian occupation of the temple?
 For the Delians resented it bitterly, and repeatedly claimed the

restoration of their rights, as the *Δηλιακοὶ λόγοι* of several of the orators (written in defence of the Athenian occupation) prove (see Hyperides, *Frag.* xiii). How long after the time of Demosthenes the Delians remained deprived of their temple we do not know. Philip and Alexander cannot have refused the petition of the Delians against Athens. In 166 B. C. the Romans made over Delos again to Athens (Polyb. xxx. 18; xxxii. 17; Böckh, *Staatsk.* i. 541). Its devastation under Mithridates is recorded by Pausan. iii. 23, 2.

§ 10. *List of houses dedicated to Apollo:—*

Οἰκ[ίαι] ἐν Δῆ[λφ] ἰ[ε]ραὶ τοῦ Ἀπόλλωνος τ[οῦ] Δῆ[λίου]. Οἰκία ἐν Κολων[ῶ], ἡ ἦν Εὐ[φάν]του, ἡ γείτων Ἀλεξος, [τὰ] κεραμεία, ἃ [ἦ]ν Εὐφά[ντου], ο[ἱ] τ[ῆ]ς γείτων τὸ βαλανεῖον τὸ Ἀ[ρίσ]τωνο[ς] ἐμ πεδίω. οἰκία, ἡ ἦν Λευκίπ[του], ἡ [γ]είτων Ὑπεσ s. οἰκία, ἡ ἦν Ἐπισθέ[ρου]ς, ἡ γείτων Πιο[σῆ]ς. χαλκείον, ἃ ἦν [Λ]ευκίππου, ἡ γείτων I. δεων οἰκ[ή]ματα . οἰκία [ο]ἰκ[ί]α, ἡ ἦν Ἐπισθέ[ρου]ς, ἡ γείτων [α]ἱ ἦσαν [Λ]ευκίππου, [α]ἱ γείτων τω[ν], οἰκ[ή]μα ἃ ἦν Εὐ[φάντου] ιεο . .

These are no doubt confiscated properties. Some of the names are the same as in § 9. *Οἰκία* is a dwelling-house, *οἰκημα* a building. *Χαλκείον* is a bronze foundry, for the Delian bronze was famous (Pliny, *N. H.* xxiv. 2).

83.

The Korkyræans, Akarnanians, and Kephallenians join
the Alliance: B. C. 375.

Köhler, *C. I. A.* ii. 49; cp. Schäfer, *De Sociis Atheniensium*, etc., p. 12.

[Φ]ιλοκλή[ς] Ω[ν] . . . ἐγραμμάτευεν.

Ἐπὶ Ἱπποδάμα[ντος] ἀρχοντος ἐπὶ τῆς . . . ἰδος δευτέρας πρυταν[είας], ἡ Φιλοκλή[ς] Ω[ν]

Ἐγραμμάτευε· ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ· Κρ[ί]τος εἶπε· περὶ ὧν λέγουσιν ἐν τῇ βουλῇ οἱ π[ρ]όσβ[ε]τοι τῶν Κερκυραίων καὶ τῶν Ἀκαρνάνων καὶ τῶν Κεφα[λ]λήνων, ἐπαινεῖσαι μὲν τοὺς πρόσβ[ε]τοι Κερκυραίων [κ]αὶ Ἀκαρνάνων καὶ Κεφα[λ]λήνων, ὅτι εἰσὶ ἀνδρες [ἀ]γα[θ]οὶ περὶ τὸν δῆμον τὸν Ἀθηναίων καὶ τοῦς] συμμάχους [κ]αὶ αἱ νῦν καὶ ἐν τῷ πρόσ[θεν] χρόνῳ· ὅπως δ' ἂν πραχθεῖ[ν]

ὧν δέονται, προσαγαγε[ῖν αὐτοὺς ἐς τὸν·δ]ῆμον, γν[ώ]μ[η]-
 ν δὲ ξυμβάλλεσθαι τῆς [βουλῆς, ὅτι δοκεῖ] τῇ βουλῇ
 ἀνα[γ]ράψαι τῶν πόλεων τ[ῶν ἡκουσῶν τὰ δ]νόμενα [ἐ]s
 τὴν στήλην τὴν κοινὴν τῶ[ν συμμαχων τὸν] γραμμα[τ]έ-
 15 α τῆς βουλῆς καὶ ἀποδοῦνα[ι τοὺς ὄρκους τα]ῖς πόλε[σι]
 ταῖς ἡκούσαις τὴν βουλήν [καὶ τοὺς στρατηγούς (?) καὶ τ-
 οὖ]s ἱππέας καὶ τοὺς συμμαχ *the rest is broken.*

This decree dates from the autumn of B.C. 375, immediately after Timotheos' visit to Korkyra (Xen. *Hell.* v. 4. 64). The result of this decree was that the names of Korkyra, Kephallenia, and Akarnania were inscribed upon the list (No. 81); and an alliance was made with them, of which the treaty with Korkyra is extant in a mutilated condition *C. I. A.* ii. pp. 399 foll. I give the form of the oaths, which can be restored without difficulty:—

Athenian Oath.

Βοηθήσω Κ[ορκυραίων τῷ δήμῳ παντὶ σθ]-
 ἐνει κατὰ τὸ [δυνατὸν ἐάν τις ἴη ἐπὶ πολ]-
 ἔμφῃ ἢ κατὰ γ[ῆν ἢ κατὰ θάλατταν ἐπὶ τὴν χ]-
 ὄραν τὴν Κορκ[υραίων καθότι ἂν ἐπαγγέλ]-
 5 λωσι Κορκυραῖο[ι, καὶ περὶ πολέμου καὶ ἐ]-
 ἰρήνης πράξ[ω καθότι ἂν τῷ πλήθει τῶν σ]-
 υμμαχων δοκῇ [. τὰ
 δ]όγματα τῶν συ[μμάχων νῆ τὸ-
 ν] Δία καὶ τὸν Ἀπόλλω [καὶ τὴν Δῆμητρα· εὐο-
 10 ρ]κοῦντι μέμ μοι εἴη πο[λλὰ καὶ ἀγαθὰ, εἰ δὲ
 μή,] τὰναντία.

Korkyran Oath.

[Βοηθήσω Ἀθη]ναίων τῷ [δῆ]μῳ [παντὶ σθέν-
 ει κατὰ τὸ δυνα]τὸν αἰ [κά] τις [ἴη ἐπὶ π-
 ολέμφῃ ἢ κατὰ γῆ]ν ἢ κατὰ [θ]άλασσαν ἐπὶ τὰν
 15 χῶραν τὰν Ἀθη]ναίων κα[θό]τι κ' ἐ[π]αγ[γέλλω]-
 ντι Ἀθηναῖ]οι, καὶ περ[ὶ] πολέμ[ο]ν κ[αὶ εἰρ]ή-
 νας πράξω καθότι] κα Ἀ[θ]ηναῖο[ι]s κ[αὶ] [τῷ] π-
 [λήθει τῶν συμμα]χων [δο]κῇ, κ[αὶ] σ[.
 : τὰ δόγμα]τα Ἀθηνα[ί]ων κα[ὶ] τῶ]ν
 20 [συμμαχων]ατα· να[ὶ] τὸν Δία [κα]ὶ
 [τὸν Ἀπόλλωνα καὶ τὰν Δα]μάτ[ρα]· εὐορ[κοῦν]-

τι μέμ μοι εἶη πολλὰ καὶ ἀγαθὰ], εἰ δὲ μή, [τὰ-
ναντία].

The Akarnanians, after the alliance they concluded with Athens at the opening of the Peloponnesian war (Thuk. ii. 68), were among the staunchest of the Athenian allies, with the exception of one town (Thuk. ii. 102, *Ολιιάδας ἀεί ποτε πολεμίουσ ὄντας μόνουσ Ἀκαρνάνων*, cp. i. 111). Their personal affection for the Athenian general Phormio is testified by Thuk. ii. 81 foll., 102 foll.; iii. 7 (cp. No. 118). Not less cordial were their relations with Demosthenes (Thuk. iii. 94 foll., 107 foll.). So on the Athenian side in the Syrakusan expedition (Thuk. vii. 57), καὶ Ἀκαρνάνων τινὲσ ἅμα μὲν κέρδει, τὸ δὲ πλέον Δημοσθένουσ φιλιὰ καὶ Ἀθηναίων εὐνοία ζύμμαχοι ὄντεσ ἐπεκουρησαν. Again they fought for Athens in the Korinthian War (Xen. *Hell.* iv. 2. 17; cp. iv. 6. 1 foll.). In B.C. 389 Agesilaos forced them into alliance with Sparta (Xen. *Hell.* iv. 7. 1; *Ages.* 2. 20). Our inscription records their return to their old allies, and Korkyra and Kephallenia with them.

The following epitaph, found in the Kerameikos, may refer to these negotiations (Kumanudes, Ἐπιγρ. Ἐπιτυμβ. 14; *Arch. Zeit.* 1871, p. 28).

Ἐνθάδε Θέρσανδρον καὶ Σιμύλον, ἄνδρε ποθεινὸν
πατρὶδι Κερκύρα, δέξατο γαῖα τάφω·
πρέσβεισ ἐλθόντασ κατὰ συντυχίαν δὲ θανόντασ
παῖδεσ Ἀθηναίων δημοσίᾳ κτέρισαν.

84.

Honours to Dionysios I. of Syracuse, from Athens:

B. C. 369-368.

Text from Köhler, *O. I. A.* ii. 51; cp. id. in the *Mittheilungen d. deutsch. Inst. in Athen.*, i. pp. 13 foll.

[Ἐπὶ Ἀ]ν[σι]στράτου ἄρχοντοσ ἐπὶ [τῆσ . . .
. . . ἰδ]οσ δεκάτησ πρυτανε[λί]ασ, [ῆ] Ἐξη[κ .
. . . τοῦ δεινοσ] Ἀζηνιε[ν]σ ἐγραμμάτε[νε-
ν· τῶν προ]έ[δρων] ἐ[πε]ψή[φι]σ[ε]
5 . . .]ἰδιοσ εἶπεν· περὶ ὧν οἱ πρέσβεισ ο[ἱ
παρὰ] Διονυ[σ]λου ἤκου[τε]σ λέγουσι[ν], δεδ[όχ-
θαι τῆ] βουλῆ· περὶ μὲν τῶν γρα[μ]μά[των

ὦν ἐπε]νψεν Διονύσιος, [τῆς] ο[ικ]οδομ[ίας]
 τοῦ νε]ῶ καὶ τῆς εἰρή[ν]ης, τοὺς συ[μ]μά[χους]
 10 δόγμ]α ἐξενε[γ]κε[ῖν εἰς] τὸν δῆμον, ὅτι ἂν
 [αὐτο]ῖς βουλευ[ο]μ[έ]νοι[ς δ]οκῆ ἄρι[στον
 εἶνα]. προσαγαγεῖν δὲ τ[οῦ]ς πρέσβε[ις εἰ-
 σ τὸν] δῆμον εἰ[ς] τὴν πρῶτ[ην] ἐκκλ[ησίαν π-
 ροσκ]αλ[έσ]αντ[α]ς τοὺς συμμ[α]χ[ο]υς [τοὺς π-
 15 ροέδ]ρους [κ]αὶ χρ[η]ματ[ί]ζ[ει]ν [π]ερὶ ὧν [λεγου-
 σιν, γ]νώμ[ην] δ[ὲ] σ]υμβάλλε[σθ]αι τ[ῆς] βουλῆ-
 σ ἐς τ]ὸν δῆμον, ὅτι δο[κ]εῖ τῇ βου[λῇ], ἐπα-
 νέσ]αι μὲν Διονύσιον τὸ[ν] Σικελίας ἀρ-
 χοντ]α κ[α]ὶ τοὺς ὑεῖς τοὺς [Δι]ονυσίου Δι-
 20 ονύ]σιο[ν] καὶ Ἑρμόκριτον, ὅτι εἰσὶν ἀνδ-
 ρες] ἀγαθοὶ [π]ερὶ τὸν δῆμον τὸν [Ἀθηναίω-
 ν καὶ] τοὺς συμμαχ[ο]υς καὶ βοηθ[οῦ]σιν τῇ
 βασι]λεύει εἰ[ρη]νῇ ἣν ἐπόησα[ν]το Ἀθην-
 αῖοι] καὶ Λακεδαιμόνιοι] κ[α]ὶ [οἱ ἄλλοι Ἐ-
 25 λληνες] καὶ [Δ]ιο[ν]υσίω μὲν [ἀποπέμπειν τ-
 ὸν στέφανον] ὃν ἐψηφίσ[α]το ὁ [δῆμος, στεφ-
 ανῶσαι δὲ τοὺς ὑ]εῖς τοὺς Διονυσίου χρυσ-
 φ̄ στεφάνω ἐ]κ[άτ]ερον [ἀ]πὸ χ[ιλίων] δραχ-
 μῶν ἀνδραγαθί]ας [ἐ]νε[κα καὶ φιλίας]· εἶν-
 30 αὶ δὲ Διονύσι]ο[ν καὶ] το[ῦ]ς ὑ]εῖς αὐτοῦ Ἀθη-
 ναίους αὐτοῦς] κα[ὶ] ἐκγόνου]ς καὶ φυλῆς κ-
 αὶ δῆμον καὶ φ]ρατρίας ἧ[ς] ἀ[ν] βούληται, τ-
 οὺς δὲ πρυτάνε]ις [τοῦ]ς [τ]ῆ[ς] Ἑρεχθίδος δο-
 ῦναι τὴν ψῆφον πε]ρὶ αὐτοῦ κ.τ.λ.

Dionysios the elder had all along been a faithful, though not very active, ally of Sparta (see Lysias, xix. *de bonis Ar.* § 20; Xen. *Hell.* v. 1. 26-8; Diod. xv. 23. 47; Xen. *Hell.* vi. 2. 4. 33; Diod. xvi. 57). The attempt made by Athens in B.C. 394-3 (No. 71) to win Dionysios to their side had not been at all successful. But after the important congress of B.C. 371 (Xen. *Hell.* vi. 3), when Athens and Sparta became allied against Thebes, Dionysios was reconciled to Athens (Xen. *Hell.* vii. 1. 20. 28; Diod. xv. 70); and at the Lenæa B.C. 367 he gained the first prize for his Tragedy *λύτρα* Ἐκτορος, having previously stood second and third (Clinton, *F. H.* ad ann.). This decree and the next following make an important addition to our scanty

knowledge of the transactions briefly spoken of by Xen. *Hell.* vii. 1. 27-28; Diod. xv. 70 (cp. Grote, ch. 79). The second expedition of Epaminondas into the Peloponnese took place in 369 B.C., when the Spartans received assistance not only from the Athenians but also from Dionysios. Probably the crown mentioned in l. 26 was voted at that time. The decree before us was passed in the early summer of B.C. 368. At this same season Ariobarzanes' envoy Philiskos, acting in the name of the great king, on the strength of the peace of Antalkidas, convened the congress at Delphi with a view to a general peace, perhaps at the suggestion of Athens (Grote, *ibid.*). Little or nothing came of it, as the Spartans stoutly demanded that they should have Messene restored to them. Xenophon names the Athenians and Spartans, and their allies, and the Thebans, as represented at the congress, but says nothing of Dionysios. It is clear however from this decree that he was an important agent in these proceedings. Without believing the statement of Ephoros (quoted by the Schol. on Aristides, *Panath.* 177. 20,—who confuses Dionysios I. and II.) that Dionysios was in league with the Persians against the liberties of Greece,—which represents the diplomatic gossip of the time,—we may yet believe that he was very willing to enlarge his own influence by acting with the Persians as a mediator between the contending Greek states.

The following points in the decree require comment. Line 5 foll.; Dionysios was sending envoys to the Delphian congress; he also sends envoys and a letter to Athens, recommending peace. The temple referred to is doubtless Delphi. Just as it was a foremost provision of the treaties of 423 and 421 B.C. (Thuk. iv. 118, v. 18) that the Delphian temple should be neutral, so here in the negotiations for a general peace, it seems to be suggested that each state shall contribute to some building now in hand at Delphi, as a pledge of *bona fides* in the movement for peace. Lines 9-16: the synod of the allies convened at Athens is to consider Dionysios' suggestions, and report thereon to the *δῆμος*. The *βουλή* further frames this *προβούλευμα* to be submitted to the *δῆμος* without delay, the deputies of the allies and the envoys of Dionysios being also invited to the *ἐκκλησία*. Lines 16 foll.: the Athenians praise Dionysios for his zeal in

maintaining the provisions of the peace of Antalkidas (τῆ βασιλέως εἰρήνη), and grant him and his sons the freedom of their city (cp. Demosth. p. 161). The decree of the *people*, approving this προβούλευμα, is lost.

85.

Honours to Mytilene for fidelity to Athens :

B. C. 369 and 368.

The text from Köhler, *C. I. A.* ii. pp. 400 foll.

§ A. Decree of the senate and people, B. C. 368:—

[Θ]εοί.

[Μυτ]ιληναίων.

[Ναυσικ]ένης ἦρχεν, Αἰαντῖς ἐπρυ-
 [τάνευε]ν, Μόσχος Κυδαθηναίεὺς ἐ-
 5 [γραμμά]τευν, Ἀρίστυλλος Ἐρχι[ε-
 ὺς ἐπεστ]άτει.

[Ἐδο]ξεν τῆ βουλῇ καὶ τῷ δήμῳ·

. . . φ[.] ἐ]ῖπεν' [π]ερὶ ὧν οἱ πρέσβεις οἱ ἐχ Λέσβου
 ἤκουτ[ες] λέ-

[γο]υσιν [ἐψηφ]ίσθαι τῆ βουλῇ, προσαγαγεῖν αὐτοὺς εἰς τὸν δῆ-
 10 [μον τοὺς] προέδρους οἱ ἂν λάχωσιν προεδρεύειν εἰς τὴν πρῶ[τ]η-
 ν ἐ]κκλησίαν, γνώμην δὲ συββάλλεσθαι (sic) τῆς βουλῆς εἰς [τὸν]
 δ[ῆμο]-

ν δ[.]τι δοκῆ (sic) τῆ βουλῇ, ἐπ[ε]ιδὴ Μυτιληναῖοι ἄνδρες [ἀγαθοί ε-
 ἰσι] π[ε]ρ[ι] τὸν δῆμον τὸν Ἀθηναίων κα[ι] νῦν κ[α] ἐν τῷ [πρό-
 σθεν χ-

ρόνφ] ἐ[π]α[ι]νεῖσαι τὸν δῆμον τὸμ Μυτιληναίων ἀρε[τ]ῆς ἔ[νεκ]α
 [π-

15 ἐρὶ τὸν δῆμον] τὸν Ἀθηναίων, καὶ εἶναι πρόσο[δον α]ὐτοῖς . .

. . πρὸς τῆ[ν] βουλὴν ἢ τὸν δῆμον πρῶ[τοις] μετ[ὰ τὰ ἰε]ρ[ά]
 ἐπαινεῖσαι δὲ καὶ Ἱερο[ι]ταν ὅτι ἐστὶν ἀ[ν]ή[ρ] ἀγαθὸς περ[ι] τ[ὸ]ν
 δῆ[μον] τὸν Ἀθηναίων καὶ τὸν Μυτ[ι]λη[να]ίων. ἀναγράψαι δ[ὲ]
 τ[ὸ]δ-

[ε τὸ ψ]ῆ[φ]ι[σμα] τὸν γραμματέα τῆς [βου]λ[ῆς] ἐν στήλῃ λιθίνῃ
 20 [καὶ σ]τήσαι ἐν ἀκροπόλει. [ἀν]αγράψαι δὲ κ[αὶ] τ[ὸ] ψήφι-
 [σμα] ε-

[ἰς τὴν α]ὐτὴν στήλῃν δ ἀπε[κρ]ίνατο ὁ δῆμος τοῖς πρέσβεσι

[τοῖς Μυ]τιλην[αίων] το[ῖς] μετὰ [Ἱε]ρολί[α (viz. the decree
 appended below.) εἰ]ς δὲ τὴν ἀναγραφ-
 [ῆν τῆς στη]λης (δοῦναι) [τ]ὸν ταμίαν τοῦ δήμου τῷ γραμματεῖ τ-
 [ῆς βου]λῆς ΔΔ δραχμάς. ἐπαινεῖσαι δὲ τοὺς πρέσβεις τοὺς
 25 [πεμφ]θέντας εἰς Μυτιλήνην καὶ καλέσαι ἐπὶ δεῖπνον εἰς
 [τὸ πρυ]τανεῖον εἰς αὔριον. καλέσαι δὲ καὶ τοὺς συνέδρο[υ-
 s τοὺς] Μυτιληναίων ἐπὶ ξένια εἰς τὸ πρυταν[ε]ῖο[υ] εἰς αὔ[ρ]-
 ιον. κ[α]λέσαι δὲ καὶ τοὺς συνέδρους τῶμ Μηθυμναίων
 [καὶ Ἀ]ντισσαίων καὶ Ἐρεσίων καὶ Πυβ[ρ]αίων ἐπὶ ξ[ένια
 30 εἰς τ]ὸ πρυτανεῖον εἰς αὔριον.

§ B. *Rider moved by Autolykos*:—

Αὐτόλυκος εἶπεν· τὰ μὲ[ν]
 ἄλλ]α καθ[ά]περ τῇ βουλῇ, ἐπαινεῖσαι δὲ τοὺς πρέσβεις
 [τοὺς] πεμφθέντας εἰς Λέσσβον (sic) Τιμόνοον καὶ Αὐτόλυκ-
 [ον κ]αὶ Ἀ[ρ]ιστοπέιθην καὶ καλέσαι αὐτοὺς ἐπὶ δεῖπνον εἰ-
 [ς τ]ὸ πρυτανεῖον εἰς αὔριον.

§ C. *Decree of the year before, appended as ordered above*:—

35 [Ἐπὶ Λυ]σιστράτου ἄρχοντος· ἔδοξεν τῇ
 [βουλῇ] καὶ τῷ δήμῳ· Καλλίστρατος [εἰ-
 πεν· ἐπα]ινεῖσαι μὲν τὸν δήμον τὸμ Μυτ[ι]-
 ηναίω]ν ὅτι καλῶς καὶ προθύμως συ[ν]-
 πολέμη]σα[ν] τὸμ πόλεμον τὸν παρελθό[ν]-
 40 α, ἀποκρίνασ]θα[ι] δὲ τοῖς πρέσβεσι[ν] . . .
 Ἀ]θ[η]ναῖοι ἐπολέμησ[αν] ὑπ-
 ἔρ τῆς ἐλευθερίας τῶν Ἑλλήνων κα[τὰ] . .
 οἱ ἐπεστράτευσ[αν] . .
 παρὰ τ]οὺς ὄρκους καὶ τὰ[ς] σπο-
 45 [νδὰς κ.τ.λ.] (*the rest is very imperfect*).

Mytilene was one of the first to join the new confederacy in B.C. 378 (see No. 81); the particular services referred to in the *appended decree*, § C, are not known, but probably Lesbian ships had helped Chabrias at the battle of Naxos in B.C. 376, and accompanied Timotheos in his Ægean cruise the following year. Doubtless Mytilene shared the growing hopes of further maritime supremacy for Athens (Grote, ch. 79): but more than this we cannot say towards connecting our inscription with the history of the time. Pape-Benseler cite the name Hierætas from coins of Mytilene. The *σύνεδροι* are the deputies of the

cities in the league, sent to the synod at Athens. In § B the mover was perhaps near kinsman of his namesake the envoy.

86.

Negotiations between the Athenians and Leukadians :

B. C. 368.

The text from Köhler, *C. I. A.* ii. p. 400.

The beginning is lost ; the end of a treaty remains :—

. . . . ης· ἰππάρχω Νικη
 ικλῆς· στρατηγού· Φορμ[ίωv],
 Σπουδίας. Λευκαδίων οἶδε ὤ-
 ρκωσαν· Ἰσοδήμος, Ὀλυμπί-
 5 αδας.

Beginning of a fresh decree, dated :—

[Ἐ]πὶ Ναυσικίεovs ἀρχοντος ἐπὶ τῆς Κεκρ-
 [οπίδο]s πρώτης πρυτανείας· Μνησίβουλο-
 [s ἐ]γραμμάτευε, Φίλιππος Εἰρ[ε]-
 σίδης ἐπεστάτει, ὁ δέiνα εἶ]πεν· περ[ὶ]
 10 ὧν κ.τ.λ.

The Leukadians were allied with Sparta in 373 B.C. in the expedition against Korkyra (*Xen. Hell.* vi. 2, 3, 26). No peace or treaty between the Athenians and Leukadians is mentioned by the Historians : but as Zakynthos and Kephallenia were already enrolled in the Athenian alliance (No. 81), possibly Leukas also followed them, especially when, after the battle of Leuktra (B.C. 371), the hopes of Athens rose higher than before (*Grote*, ch. 79).

87.

Honours from Athens to Straton, king of Sidon :

B. C. 370-380.

Found on the Akropolis ; now at Oxford, where I have collated it afresh. The top only is imperfect. Böckh, *C. I. G.* 87 ; Köhler, *C. I. A.* ii. 86.

[. . . κατασ-
 τ(?)]αθήναι . . . αs(?), ἐπεμελ[ήθη] ὅπως ὡs
 κάλλιστα πορευθήσονται οἱ πρέσ-
 βεις ὡs βασιλέα οὗs ὁ δῆμος ἐπεμψ-

5 εν' και ἀποκρινάσθαι τῷ ἤκοντι π-
 ἀρὰ τοῦ Σιδωνίων βασιλέως ὅτι και
 ἐς τὸν λοιπὸν χρόνον ὧν ἀνὴρ ἀγαθ-
 ὸς περὶ τὸν δῆμον τὸν Ἀθηναίων οὐ-
 κ ἔστι ὅτι ἀτυχῆσει παρὰ Ἀθηναίω-
 10 ν ὧν ἂν δέχται· εἶναι δὲ και πρόξεν-
 [ο]ν τοῦ δήμου τοῦ Ἀθηναίων Στράτω-
 να τὸν Σιδῶνος βασιλέα και αὐτὸν
 και ἐκγόνους· τὸ δὲ ψήφισμα τόδε ἀν-
 αγραψάτω ὁ γραμματεὺς τῆς βουλῆς
 15 [ἐ] στήλη λιθίνῃ δέκα ἡμερῶν και
 καταθέτω ἐν ἀκροπόλει, ἐς δὲ τὴν ἀ-
 ναγραφήν τῆς στήλης δοῦναι τοὺς
 ταμίαις τῷ γραμματεῖ τῆς βουλῆς Δ
 ΔΔ δραχμὰς ἐκ τῶν δέκα τάλαντων· π-
 20 οισιάσθαι δὲ και σύμβολα ἡ βουλή πρ-
 ὸς τὸν βασιλέα τὸν Σιδωνίων ὅπως
 ἂν ὁ δῆμος ὁ Ἀθηναίων εἰδῆ ἕάν τι
 πέμπῃ ὁ Σιδωνίων βασιλεὺς δεόμε-
 νος τῆς πόλεως, και ὁ βασιλεὺς ὁ Σ-
 25 ιδωνίων εἰδῆ ὅταμ πέμπῃ τινα ὧ-
 ς αὐτὸν ὁ δῆμος ὁ Ἀθηναίων· καλέσα-
 ι δὲ και ἐπὶ ξένια τὸν ἤκοντα παρὰ
 τοῦ Σιδωνίων βασιλέως ἐς τὸ πρυτα-
 νεῖον ἐς αὔριον.

Rider proposed by Meneksenos :—

30 Μενέξενος εἶπεν· τὰ μὲν ἄλλα καθά-
 περ Κηφισόδοτος· ὅποσοι δ' ἂν Σιδω-
 νίων οἰκοῦντες ἐς Σιδῶνι και πολι-
 τευόμενοι ἐπιδημῶσιν κατ' ἐμπορ-
 35 ἴαν Ἀθήνησι μὴ ἐξεῖναι αὐτοὺς μετ-
 οίκιον πράττεσθαι μηδὲ χορηγὸν
 μηδένα καταστήσαι μηδ' εἰσφορὰν
 μηδεμίαν ἐπιγράφειν.

The preamble of the decree, of which only a few words are preserved in lines 1-3, probably dealt with honours voted to Straton for his various services, and his kindness in helping forward the Athenian envoys, who had come to him at Sidon,

in proceeding yet further to the Persian court (ὡς βασιλέα, line 3). In line 1 the Σ though probable is not quite certain, and the letter before it may be Λ or Α: also, as Straton is throughout called ὁ Σιδῶνος β., or ὁ Σιδωνίων β., I prefer construing ὡς βασιλέα in its usual sense, and make the subject of ἐπεμελήθη Straton himself. All we know of Straton is from a citation from Theopompos in Athen. 531: Οἷα γὰρ τοὺς Φαίλακας Ὅμηρος ποιεῖν μεμυθολόγηκεν ἑορτάζοντας καὶ πίνοντας καὶ κιθαρωδῶν καὶ ῥαψωδῶν ἀκρωμένους, τοιαῦτα καὶ ὁ Στράτων διετέλει ποιῶν πολλὸν χρόνον . . . ἔτι δὲ μᾶλλον πρὸς τὸν Νικοκλέα φιλοτιμούμενος (Nikokles, the son of Evagoras,—see Nos. 72, 136,—prince of Kypros) . . . οἷγε προῆλθον εἰς τοσαύτην ἄμιλλαν, ὡς ἡμεῖς ἀκούομεν, ὥστε πυθανόμενοι παρὰ τῶν ἀφικνουμένων τὰς τε παρασκευὰς τῶν οἰκιῶν κ.τ.λ. ἐφιλονεῖκουν ὑπερβάλλεσθαι τοῖς τοιοῦτοις ἀλλήλους . . οὐ μὴν περὶ γε τὴν τοῦ βίου τελευτήν διηγητόχρησαν, ἀλλ' ἀμφοτέροι βιαίῳ θανάτῳ διεφθάρησαν. Both Straton and Nikokles were of course only subject-kings under the Persian government (cp. Ælian, *Var. Hist.* vii. 2). By σύμβολα (in line 19) are meant merely 'tickets of admission' to public hospitality, which will secure the bearer the favour of the authorities. Kephisodotos (l. 30) is doubtless the well-known orator who is named by Xen. *Hell.* vi. 3. 2; vii. 1. 14; he was one of the σύνδικοι in the defence of Leptines. (See *Comm.* on Dem. *adv. Lept.*, which will also explain the exemption from εἰσφορὰ and χορηγία, etc.) There must always have been a certain number of Sidonian merchants residing at Athens and the Peiræus: twelve tombstones of Sidonians are published in Kumanudes' Collection of Attic epitaphs. Curtius (iv. 1. 16) speaks of a Sidonian prince Straton who was deposed by Alexander upon his conquest of Phœnicia. It is quite possible that he is the same Straton; nor is this irreconcilable with Theopompos' statement that he died a violent death. In l. 16 the ταμίαι τοῦ θεοῦ are meant: see No. 81, § 5, where also we find ἐκ τῶν δέκα ταλάντων. This must have been some special reserve fund for occasional expenses (see Köhler in *Hermes*, v. 12).

88.

Alliance between Athens and Dionysios I.:

B. C. 368-367.

Text from Köhler, *C. I. A. ii.* 52; cp. id. in *Mittheilungen*, i. pp. 13 foll., and preceding decrees Nos. 71, 84.

Ἐπὶ Ναυσιγέν]ους ἄρχ[ουτος ἐπὶ τῆς
 s π]ουταν[είας ἦ
 ἔγραμ]μάτευε [.
 . . . τῆς πρυ]τανελα[s τῶν προέδρων ἐπεψή-
 5 φιζε]s Ἄλλ[ιππου [. . . . ἔδοξε τῷ δήμ-
 ω' . . .]δ[ιος] εἶπεν' [τύ]χ[η ἀγαθῇ τῇ Ἀθην-
 αίων, δε]δ[όχθ]αι τῷ δήμ[ω ἐπαινέσαι μὲν Δ-
 ιονύσι]ο[ν τ]ὸν Σικελία[s ἄρχοντα, ὅτι ἐστὶ-
 ν ἀνὴρ ἀ]γ[α]θὸς περὶ τὸν [δῆμον τὸν Ἀθηναίω-
 10 ν καὶ τ]οὺς συμμάχους' εἴ[ναι δὲ συμμάχους αὐ-
 τὸν κα]ὶ τοὺς ἐκγόνους [τοῦ δήμου τοῦ Ἀθην-
 αίων ἐ]s [τ]ὸν αἰὶ χρόνον [ἐπὶ τοῖσδε' ἐάν τις
 ἦ ἐπὶ τ]ῆν χώραν τῆν Ἀ[θηναίων ἐπὶ πολέμ-
 ω ἢ κατ]ὰ γῆν ἢ κατὰ θάλα[ατταν, βοηθεῖν Διο-
 15 νύσιον] καὶ τοὺς ἐκγόν[ους αὐτοῦ καθότι ἀν
 ἐπαγγέ]λλωσιν Ἀθην[αῖοι καὶ κατὰ γῆν καὶ
 κατὰ θάλα]ατταν παντ[ὶ σθένει κατὰ τὸ δυνα-
 τόν' καὶ] ἐάν τις ἦ ἐ[πὶ Διονύσιον ἢ τοὺς ἐ-
 κγόνου]s αὐτοῦ ἢ ὅσων ἄ[ρχει Διονύσιος ἐπὶ
 20 πολέμω] ἢ κατὰ γῆν ἢ κατὰ θάλαατταν, βοθη-
 εῖν Ἀθη]ναίους καθότι ἀ[ν ἐπαγγέλλωσιν κα-
 ἰ κατὰ γ]ῆν καὶ κατὰ θάλα[ατταν παντὶ σθένει
 κατὰ τ]ὸ [δυ]νατόν' ὅπλα [δὲ μὴ ἐξεῖναι ἐπι-
 φέρειω] Δ[ιο]νυσίω μηδ[ὲ τοῖς ἐκγόνοις αὐ-
 25 τοῦ ἐπὶ] τ[ῆ]ν χώραν τῆν Ἀ[θηναίων ἐπὶ πημον-
 ῆ ἢ μήτε] κ[ατ]ὰ γῆν ἢ μήτε κ[ατὰ θάλαατταν' μηδὲ
 Ἀθηναί]ο[ι]s ἐξεῖναι ὅπ[λα ἐπιφέρειω ἐπὶ
 Διονύ]σι[ο]ν μηδὲ τοῦ(s) ἐκ[γόνους αὐτοῦ μηδὲ
 ὅσων ἄ]ρχ[ε]ι Διονύσιος [ἐπὶ πημονῆ ἢ μήτε κ-
 30 ατὰ γῆν] μ[ῆ]τε κατὰ θάλα[ατταν. λαβεῖν δὲ τὸν
 ὄρκον τ]ὸ δ[μ] περὶ τῆς συμ[μαχίας τοὺς πρέσβ-
 εῖς τοῦ]s παρὰ Διονυσί[ου ἦκοντας, ὁμόσαι

δὲ τήν τε] βουλὴν καὶ τοῦ[ς στρατηγούς καὶ τ-
 οὺς φυλ(?)ά]ρχους καὶ τοῦ[ς ταξίαρχους· ὁμόσα-
 35 ι δὲ Διο]νύσιον καὶ τοῦ[ς υἱεῖς αὐτοῦ καὶ τ
 τῶν Συρακοσί[ων καὶ τ
 ράρχους ὁμνύ[ναι δὲ κατὰ ἔτος ἕκα-
 στον ἕκα]τέρους τοῦ[ς ὄρκους· ἀπολαβεῖν δὲ
 Ἐ]θηναί[ων τοὺς πρέσβ[εις τοὺς πεμφθέντας ἐ-
 40 σ Σικελ]αν. ἀναγράψ[αι δὲ τὸδε τὸ ψήφισμα
 τὸν γραμ]ματέα τῆς [βουλῆς . .

The restorations are easily made in accordance with usual formulas of treaties. With lines 30 foll., which prescribe the manner of taking the oaths on either side, compare the similar provisions in Thuk. v. 47. The restoration of the last few lines is pretty certain as to the general sense, though particular words may be doubtful. The relations between Dionysios and Athens have been described in Nos. 71, 84: this alliance with Athens (which is nowhere else recorded) was one of the last acts of his life, for he died towards the middle of B. C. 367.

89.

Alliance between Athens and Sparta: B. C. 367.

Köhler, *C. I. A.* ii. 50; comp. 52 c, p. 401.

Ἐπὶ Ναυσιγέ]νους ἄρχοντος, ἐπὶ τῆς Αἰα[ντίδος δ-
 εκάτης πρυ]τανείας· Μόσχος Θεοστόλου Κ[υ]δ[αθηναεὺς
 ἐγραμμάτε]νε· ἔδοξε τεῖ βουλῇ (sic) καὶ τῷ [δήμῳ· Αἰ-
 αντὶς ἐπ]ρυτάνευε· Παράμυθος Ὀτρυν[εὺς ἐπεστάτ-
 5 ει· Μ]όσχος Θεοστόλου Κυδαθηνα[εὺς] ἐγ[ραμμάτευν·
 Δι]όφαντος εἶπεν· περὶ ὧν οἱ πρέσβει[ς ἀπαγγέλ-
 λ]ουσι οἱ ἐγ Λακεδαίμονος ἤκουτες [ἐψηφίσθαι]
 τῇ βουλῇ τοὺς προέδρους οἱ ἂν [τ]υγχά[νωσι προεδρ]-
 εύοντες ἐν τῷ δήμῳ χρη[μα]τί[σ]ται [περὶ αὐτῶν γυ]-
 10 ὶ μιν δὲ ξυνβάλλ[εσθα]ι τῆς βουλῆς εἰ[ς τὸν δῆμον, δ]-
 τι δοκεῖ τῇ βουλ[ῇ, ἐπει]δὴ Κ[ό]ρ[ο]ς [ο] [Λακεδαίμ]-
 ὄνιος ἀγαθ[ός ἐστιν] περὶ [τ]ὸν [δῆ]μ[ον τὸν Ἐθην]-
 αίων καὶ νῦν κα(ι) ἐ[ν τῷ πρ]όσ[θεν χρ]ό[ν]ῳ, εἶναι αὐτὸ]-
 15 ἰ αὐτὸν καὶ ἐγγόνου[ς]· τὸ δὲ [ψήφισμα τὸδε ἀναγραψ]-

ἀτω ὁ [γ]ραμματεὺς τῆς βουλ[ῆς ἐν στήλῃ λιθίνῃ κ]-
αὶ στ[η]σάτω ἐν ἀκροπόλῃ (sic). [εἰς δὲ τὴν ἀναγραφὴν ὁ
τα]μ[ι]α[ς] τοῦ δήμου δότω [Δ]Δ δραχμᾶς ἐκ τῶν ἐς τὰ κατὰ
ψ]ηφίσματα ἀναλισκ[ο]μέ[νων τῶν δήμῳ].

An alliance between Athens and Sparta was concluded in B. C. 369 (see Xen. *Hellen.* vii. 1. 1-14; Grote, ch. 79). Köhler, *C. I. A.* ii. p. 402, gives conclusive reasons, quite apart from this inscription, to prove that we must supply [Ναυσιγέ]νους as the archon (B. C. 368-7) and not [Ἄλκισθέ]νους, B. C. 372-1. The tenth prytany (see Köhler, *l. c.*) would be about midsummer 367 or the last prytany in Nausigenes' year. The decree must therefore refer to some supplementary negotiations about the alliance.

90.

Samos taken and occupied by Attic Kleruchs:

B. C. 365.

List of Treasures in the Heræon: B. C. 346-5.

Text from C. Curtius, *Inscripfien und Studien zur Gesch. von Samos*, Lübeck, 1877, pp. 10 foll. The original is still at Samos, built into a farm-yard wall.

[Ἐπ]ὶ Πεισιλιέω ἄρχοντος ἐν Σάμῳ, Ἀθήνησι δὲ ἐπὶ Ἀρχίου
ἄ[ρχου]τος] παρέλαβον οἱ ταμίαι Φίλων Λαμπ(τρεύς), Διονύσιος
Κολλυ(τεύς), Βλε[. . .]. Π]αγια(νεύς), Φιλοκλῆς Φρεᾶ(ρίος), Εὐ-
ξενος Θορί(κιος), Θεοκλῆς Ἀχαρ(νεύς), Θεόφιλ[ος] . . .], Θέωρος
'Ἐλευ(σίγιος), Ἀριστόμαχος Ἀναφλ(ύστιος) παρὰ ταμιῶν τῶν ἐ[πὶ]
Θεο]κλέους ἄρχοντος ἐν Σάμῳ, Ἀθήνησι δὲ Θεμιστοκλέους, [Σω]-
σθέ]νους Εὐῶ(νυμέως), Ἀγνοκράτους Ἀλ[αί](έως), Ἀλκίου Πρασι-
(έως), Φιλοστράτου ἐ[ξ] Οἴ(ου), | Ἀρ]ιστάρχου Ἀγνου(σίου), Ἀγα-
σίου Ἀχαρ(νεύς), Ρ[ο]δίου Μελι(τέως), Ἀντιφῶντος Ἐλε[υ]σι(νίου),
Καλλιμάχου Ἀφιδ(ναίου), Ἀμφικλέους Αἰγι(λιέως), ἐπὶ τῆς Κεκρο-
πίδος δε[υ]τέρας πρυτανείας ἕκτη καὶ δεκάτῃ, βουλή ἐν Ἡραίῳ, τῶν
προέδ[ρ]ων ἐπεψήφισε Φ[αί]ν[ι]πος Κήττι(ος), συμπρόεδροι Φιλό-
στρατος Κηφι(σιεύς), Χ[αί]ρ[ε]φάνης Ἀλαι(εύς), Λύσανδρος Στειρι-
(εύς), Διότιμος Ἀχαρ(νεύς), Φόρυς Μελι(τεύς), Θεόξ[ε]ν[ος] Ἐλευ-
(σίγιος), Παρμουίδης Τρικο(ρύστιος), Τιμαίνετος Αἰγι(λιεύς). Κόσμος
τῆς θεοῦ κι[θῶ]ν Λύδιος ἕξαστιν ἔχων ισ[ά]τιδος, Διογένης ἀνέ-
θηκε, κιθῶν Λύδιος ἕξαστιν ὑακωθίνην ἔχων κ.τ.λ.

For Timotheos' successes, and especially his conquest of Samos, see Isokrates, xv. (*de permut.*) 107 foll. In spite of the engagement so explicitly given in No. 81, the Athenians proceeded to send out Kleruchs: and though Samos was not a member of the Athenian league, but (since the peace of Antalkidas) had been gradually brought under Persian dominion, yet none the less the Samian κληρουχία gave great offence to Greece. The first colonists were doubtless sent at once in B. C. 365, and further detachments followed in 361 and 352 B. C. (Grote, ch. 79; Curtius, *Gr. Gesch.* iii. pp. 457, 791). The native Samians appear to have been entirely banished (see No. 135), and so large was the efflux from Athens to Samos, that Demades is quoted by Athen. p. 99 D as saying: τὴν μὲν Αἴγιον εἶναι λήμην τοῦ Πειτραϊῶς, τὴν δὲ Σάμον ἀπορρώγα τῆς πόλεως ('offset'). The father of Epikuros was one of these Samian colonists, and the childhood of the philosopher was spent there: he came to Athens at eighteen (Diog. Laert. x. i. 1). The temple of Hera at Samos, a temple well known from Herodotos, was comparable with Delphi and Olympia for its collection of works of art. The list, of which I have given the heading only, enumerates the κόσμος τῆς θεοῦ ('her toilet') in three groups, viz. articles of clothing, articles in ivory or metal, drinking vessels (φιάλαι). The dialect is Attic with an Ionic admixture, e. g. κισθῶν (χιτών); the Attic treasurers retained the spelling of the previous Samian registers. The heading reveals to us how completely the κληρουχία was a microcosm of Athens itself: here are archon, prytanies, πρόεδροι, ταμίαι, and the other details of the Athenian system. It is evident that one of the ταμίαι for B. C. 346 has been omitted by accident. The inventory was taken during the first six months of the new ταμίαι who entered office in July 345. At Athens it would have been made in the presence of the Logistæ; but here it is before a special sitting of the βουλή in the Heræon itself. The list closely resembles the treasure-lists drawn up at Athens after the archonship of Euklid; especially those of Artemis Brauronia of the time of Lykurgos the orator. Ἐξαστις seems to mean 'a fringe of unravelled threads.'

91.

**Astykrates of Delphi banished by the Amphiktyonic
Council; welcomed at Athens: B.C. 363.**

Text from Köhler, *C. I. A.* ii. 54; cp. Kirchhoff, *Monatsberichte d. Berl. Akad.* 1866, p. 196-202.

[Ἐπὶ Χαρ]ικλείδου ἀρχοντο[ς ἐπὶ τ-
ῆς Ἀκα]μαντίδος δεύτερα[ς πρυτ-
ανεία]ς, ἢ Νικόστρατο[ς Φ
. .] Παλληνεὺς ἐγρα[μμάτευεν,
5 τρι]ακοστῇ τῆς πρυτ[ανείας.
Ἐδ]όξεν τῇ βουλῇ καὶ τῷ δήμῳ . . .
. .]ης Παιανιεύς ἐπεστάτ[ε, Κρατίνος?
εἰ]πεν· περὶ ὧν λέγει Ἀστυκρ[άτης ὁ Δελφ-
ὸ]ς καὶ οἱ μετ' αὐτοῦ ἐψηφίσθ[αι τῇ βουλ-
10 ῇ], τοὺς προέδρους, οἱ ἂν λάχω[σι προεδρε-
ύε]ιν ἐν τῷ δήμῳ, προσαγαγ[εῖν Ἀστυκρ-
άτ]ην καὶ τοὺς μετ' αὐτοῦ εἰς [τὸν δῆμον ε-
ἰς τ]ὴν πρώτην ἐκκλησίαν κα[ὶ] χρηματίσ-
αι, γ]νώμην δὲ ξυμβάλλεσθαι [τῆς βουλῆς
15 εἰς] τὸν δῆμον, ὅτι δοκεῖ τῇ [βουλῇ ἐπε-
ιδῆ] Ἀνδρόνικος ὁ Θετταλὸ[ς ἱερομνημο-
νῶν] παρὰ τοὺς νόμους τῶν Ἀ[μ]φ[ικτύωνων
καὶ] τοὺς Δελφῶν εἰσήγαγε[ν ἀειφυγίαν?
κατ'] Ἀστυκράτους καὶ τῶν μετ' α[ὐτοῦ, ὥστε
20 φυγ]αδεῦσαι Ἀστυκράτην καὶ [τοὺς μετ' α-
ὐτοῦ], καὶ τοὺς οὐσίας ἀφείλετο, [ἀγαθῇ τύ-
χη] δεδόχθαι τῷ δήμῳ, τὰς μὲν [δίκας τὰς
κατὰ] Ἀστυκράτους καὶ τῶν μετ' [αὐτοῦ γε-
γέ]νημένας ἐν Ἀμφικτύοσι [ἀτελεῖς εἰ-
25 ναι]. εἰ δὲ τίς τι αἰτιᾶται Ἀστ[υκράτη] κα-
ὶ τοῦ]ς μετ' αὐτοῦ ἀδικεῖν Δελ[φῶν τινα ἢ τ-
ὸ κοινὸν] τῆς πόλεως τῆς Δελ[φῶν] . . (*here six
or eight lines are lost*) . . .
. . καλέσαι [δὲ Ἀστυκράτην καὶ τοὺς μετ' α]-
ὐτοῦ ἐπὶ ξένια [εἰς τὸ πρυτανεῖον εἰς αὔ]-
30 ριον.

Rider proposed by Kratinos:

- Κρατίνος εἶπεν· [τὰ μὲν ἄλλα καθάπερ τῆ] βουλή περὶ ὧν Ἄσ[τυκράτης ὁ Δελφὸς λ]-έγει· εἶναι δὲ Ἄστυκρ[άτην Ἀθηναίου κα]-
 5 ἰ ἐκγόνους αὐτοῦ, καὶ εἶνα[ι αὐτὸν φυλῆς]
 φρατρίας. ἐπιμελείσθαι [δὲ] αὐτο[ῦ καὶ τ]-
 ἤμ βουλήν τὴν αἰεὶ βο[υ]λε[ύ]ουσας ἐάν [του] δέηται. εἶναι δὲ αὐτῷ κα[ὶ ἀτ]έλειαν οἰ-
 10 κῶντι Ἀθήνησι. τὴν δὲ ψήφον δοῦναι περ[ὶ]
 αὐτοῦ τοὺς πρυτάνεις τοὺς [μετὰ] τὴν Ἀκαμ-
 αντίδα πρυταν[εύ]οντας ἐν τῇ [π]ρώτῃ ἐ-
 κκλησίᾳ. εἶναι δὲ καὶ τοῖ[ς] μ[ετ]ὰ Ἄστυκ-
 15 ράτους ἐκπεπτωκόσι [ἰ]σοτέλειαν καθά-
 περ Ἀθηναίους, [Ἄ]ρχεδάμω, [Ἄ]ρι[στ]οξένω,
 Δ[α]μοτίμω, Νικά[νδ]ρω, Πατρο[κ]λεῖ, Ἀρχέ-
 20 λα, Μένωνι, Ἐχε[. . κ]ράτει, Ἡ[γησ]άρχω, Ἐλ-
 πινίκω. [τ]ὸ δὲ ψήφισμα τόδ[ε] ἀ[ν]αγρά[ψα]ι
 τὸν γραμματέα τῆς βουλῆ[ς] ἐν [σ]τήλῃ [λ]ι-
 20 ῖθι καὶ στήσαι [ἐ]ν ἀκροπόλ[ε]ι. εἰς [δὲ] τ-
 ῖν ἀναγραφὴν τῆς στήλ[ης] δοῦναι τὸν τα[μ]-
 20 λαν τοῦ δήμου ΔΔ δρα(χ)μὰς ἐκ [τ]ῶν [κα]τὰ ψηφί-
 σματα ἀναλισκομένων τ[ῶ]ν δήμω. καλέσ-
 20 αι δὲ Ἄστ[υ]κράτη καὶ τοὺς μ[ε]τὰ Ἄστυκράτ-
 20 οὺς ἐπὶ ξένια εἰς τὸ πρυτανεῖον εἰς αὔριον.

Professor Kirchhoff remarks that this decree is dated about nine months before the battle of Mantinea, or shortly before the last march of Epaminondas into Peloponnese. Thebes was at this moment supreme in northern Greece, since the capture of Oropos from Athens in B.C. 366 (Xen. *Hell.* vii. 4. 1), the destruction of Orchomenos B.C. 364 (Diod. xv. 79), and the crushing defeat of Alexander of Phææ (Plut. *Pelopid.* 35). The Thebans, thus dominant, were not slow to make the Amphiktyonic council subserve their own political purposes, as afterwards in the Sacred War. But in Phokis there was a decided opposition to the supremacy of Thebes; and the Phokians declined to follow Epaminondas in his last expedition (Xen. *Hell.* vii. 5. 4). There-

fore we may adopt Kirchoff's plausible suggestion, that the persons here welcomed at Athens were citizens of Delphi who were friendly to Athens, and were the leaders of the anti-Theban opposition, and had accordingly been banished through Theban influence. Kratinos, who had probably moved the *προβούλευμα*, appears to have taken the opportunity of moving an amendment to it when brought before the *ἐκκλησία*.

92.

The Athenians thank Menelaos for helping Timotheos in Chalkidike : B.C. 363-362.

The text is from Köhler, *C. I. A.* ii. 55 ; cp. Sauppe, *Philologus*, xix. 247.

[Μ]ενέλαος Πελαγῶν εὐεργέτ[ης].

Ἐπὶ Χαρικλείδου ἄρχοντος ἐπὶ
τῆς Οἰνητίδος ἔκτης πρυτανείας.

- Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Οἰνεῖς (*sic*) ἐπρυτάνευ(ε)ν· Νικ-
5 [ό]στρατος ἐγραμμάτευεν· Χαρικλῆς Λευκονοεὺς ἐπεστά-
[τ]ει· Σάτυρος εἶπεν· ἐπειδὴ Τιμόθεος ὁ στρατηγὸς ἀποφα[ί-
νε]ι Μενέλαον τὸν Πελαγῶνα καὶ αὐτὸν συνπολεμο[ύ-
ντα] καὶ χρήματα παρέχοντα εἰς τὸν πόλεμον τὸν πρ-
[ὸς] Χαλκιδέας καὶ πρὸς Ἀμφίπολιω, ἐψηφίσθαι τῇ β-
10 [ουλ]ῇ προσάγειν αὐτὸν εἰς τὸν δῆμον εἰς τὴν πρῶ-
[την] ἐκκλησίαν, γνώμην δὲ ζυμβάλλεσθαι τῆς βουλ-
[ῆς εἰς] τὸν δῆμον, ὅτι δοκεῖ τῇ βουλῇ ἐπαινέσαι μὲ-
[ν αὐ]τὸν ὅτι ἀνὴρ ἀγαθὸς ἔστιν καὶ ποιεῖ ὅτι δύνατα-
[ι ἀγ]αθὸν τὸν δῆμον τὸν Ἀθηναίων· ἐπιμελείσθαι
15 [δὲ α]ὐτοῦ καὶ τοὺς στρατηγούς τοὺς ὄντας περ-
[ὶ Μα]κεδονίαν, ὅπως ἂν, ἐάν του δέηται, τυχεά-
[νῃ]· εἶναι δὲ καὶ εὐρέσθαι αὐτῷ παρὰ τοῦ δήμο-
[ν ἐ]άν τι δύνηται καὶ ἄλλο ἀγαθόν· καλέσαι δὲ [καὶ
Με]νέλαον ἐπὶ ξένια εἰς τὸ πρυτανεῖον εἰς [αὔριον].

Rider proposed by the mover :

- 20 [Σάτυ]ρος εἶπεν· τὰ μὲν ἄλλα καθάπε[ρ τῇ βουλῇ
ἐπει]δη [δ]ὲ καὶ οἱ πρόγονοι οἱ [Μενελάου εὐεργ-
έται ἦσαν] τοῦ δήμου τοῦ Ἀθη[ναίων, εἶναι καὶ
Μενέλαον εὐεργέ]τη[ν κ.τ.λ.

Menelaos was half-brother of king Philip. He and Archelaos and Arrhidæos were sons of Amyntas III by his mistress Gygæa (Justin, vii. 4, 5, cp. Harpokr. *s.v.* Μελέλαος). Archelaos was slain by Philip early in his reign, as a probable pretender: Menelaos and the surviving brother fled, and are afterwards found at Olynthos, their presence there being made a pretext for war by Philip (see Justin, viii. 3, 10). It is not known at what time they first went to Olynthos (Grote, ch. 88), but this inscription proves that Menelaos was in the neighbourhood of Thrace, and co-operating with Timotheos in those successes in Chalkidike and the Macedonian coast which are described by Isokrates (xv. *de permut.* 111-113). At a later date (B.C. 352, *Philipp.* i. § 27), Demosthenes chides the Athenians for allowing Menelaos to fight their battles for them, i.e. against Philip in Thrace. We know that Timotheos' great difficulty was money to pay his troops (cp. Grote, ch. 79), so that it is interesting to find Menelaos assisting him with funds. Timotheos failed to take Amphipolis. It is true (l. 21) that Menelaos inherited a connexion with Athens: as for Amyntas I cp. Hdt. v. 94; for Amyntas III see No. 78. Menelaos is called Πελαγών perhaps from his having been appointed governor of that district by his father Amyntas (so Böhnecke, *Demosthenes, Lykurgos, Hyperides und ihr Zeitalter*, p. 232).

93.

Counter-revolution in Keos checked by Athens: B. C. 363.

The text is from Köhler, *Mittheilungen d. arch. Instit. in Athen*, ii. p. 142. The marble is at Athens.

Θ ε ο ί .

Ἐπὶ Χαρικλείδου ἀρχοντος Ἀλαντὶς ἐπρυτάνευεν, Νικό-
στρατος Παλληνεὺς ἐγραμμάτευε, Φιλίτιος Βουτᾶδης
ἐπεστάται· § 1. ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ Ἀριστοφῶν
5 εἶπεν· ἐπειδὴ Ἰουλιῆται οὖς κατήγαγον Ἀθηναῖοι ἀπο-
φαίνουσι δφείλουσαν τὴν π[ό]λιν τὴν Ἰουλιητῶν τῇ πόλει
τῇ Ἀθηναίων τρία τάλαντα τὰ ἐκ τοῦ λογισθέντος ἀργυ-
[ρ]ίου κατὰ τὸ ψήφισμα τοῦ δήμου τοῦ Ἀθηναίων δ Μενέξενο-
5 εἶπεν, δεδόχθαι τῷ δήμῳ, ἀποδοῦναι Ἰουλιήτας Ἀθηνα-
10 οῖς ταῦτα τὰ χρ[ή]ματα ἐν τῷ Σκιροφοριῶνι μὲν τῷ ἐ-

πὶ Χαρικλείδου ἄρχοντος· ἔαν δὲ μὴ ἀποδιδῶσιν ἐν τῷ χρόνῳ τῷ εἰρημένῳ, ἐ[λ]σπραξάντων αὐτοὺς οἱ ἡρημένοι ὑπὸ τοῦ δήμου εἰσπράτ[τ]ειν τὰ ὀφειλόμενα χρήματα παρὰ τῶν νησιωτῶν τρῶπ[ω] ὅτῳ ἂν ἐπίστωνται· συνεισπρα-
 15 τῶντων δὲ αὐτοῖς [καὶ] οἱ στρατηγοὶ οἱ Ἰουλιητῶν Ἐχέ-
 τιμος καὶ Νικόλεω[s κ]αὶ Σ[ά]τυρος καὶ Γλαύκων καὶ Ἡρακ-
 λείδης. § 2. ὅπως [δ' ἂ]ν κ[αὶ] οἱ ὄρκοι καὶ αἱ συνθήκαι ἄς συνέθ-
 ετο Χαβρίας ὁ στ[ρ]ατηγὸς κα[ὶ] ὤμοσε Κελοῖς ὑπὲρ Ἀθηναίων
 καὶ Κελοῖν οὗς κα[τῆ]γαγον [Ἄ]θηναῖοι κύριαι ὄσι, ἀναγ-
 20 ράψαι τοὺς στρατηγ[οὺς] τοὺς [Ἰου]λιητῶν οὗς εἴρηται ἐν τῷ
 ψηφίσματι συνεισπράττειν τὰ χρήματα ἐν στήλῃ λιθί-
 νῃ καὶ στήσαι ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Πυθίου καθ-
 ἄπερ ἐν Κερθαίᾳ ἀναγεγραμμένοι εἰσὶ, ἀναγράψαι δὲ
 καὶ τὸν γραμματέα τῆς βουλῆς ἐς στήλῃ κατὰ ταῦτα καὶ
 25 στήσαι ἐν ἀκροπόλει, εἰς δὲ τὴν ἀναγραφὴν δοῦναι τὸν τα-
 μιᾶν τοῦ δήμου ΔΔ δραχμὰς ἐκ τῶν κατὰ ψηφίσματα ἀναλι-
 σκομένων. § 3. ἐπειδὴ δὲ Ἰουλιητῶν οἱ παραβάντες τοὺς ὄρκ-
 οὺς καὶ τὰς συνθήκας καὶ πολεμήσαντες ἐναντία τῷ δή-
 μῳ τῷ Ἀθηναίων καὶ Κε[λ]οῖς καὶ τοῖς ἄλλοις συμμάχοι-
 30 s καὶ θανάτου αὐτῶν καταγνωσθέντος κατελθούτ[ε]s ἐς
 Κέω τὰς τε στήλας ἐξέβαλο[ν] ἐ[ν αἰ]s ἦσαν ἀναγεγραμ[μ]έν-
 αι αἱ συνθήκαι πρὸς Ἀθηναίους καὶ τὰ ὀνόματα τῶν παρα-
 βάντων τοὺς ὄρκους καὶ τὰς συνθήκας, καὶ τοὺς φίλους τοὺς Ἀ-
 θηναίων οὗς κατήγαγεν ὁ δῆμος τοὺς μὲν ἀπέκτειναν, τῶν
 35 δὲ θάνατον κατέγνωσαν καὶ τὰς οὐ[σ]ίας ἐδημίωσαν παρὰ
 τοὺς ὄρκους καὶ τὰς συνθήκας, Σατυρίδου καὶ Τιμοξένου κα-
 ἰ Μιλτιάδου, ὅτι κατηγόρουσιν Ἀντι[πάτ]ρου ὅτε ἡ βουλή ἢ Ἀθη-
 ναίων κατέγνω αὐτοῦ θάνατον ἀποκτ[ε]ίναντος τὸν πρόξε-
 40 μον τοῦ Ἀθηναίων κ[α]ὶ [π]αρὰ [πά]ντα (sic) τοὺς ὄρκους καὶ
 τὰς συνθή-
 κας, φεύγειν αὐτοὺς [Κ]έω [καὶ] Ἀθήνας καὶ τὴν οὐσίαν αὐτῶ-
 ν δημοσίαν εἶναι τοῦ δή[μου] τοῦ Ἰουλιητῶν ἀπογράψαι δ-
 ἔ αὐτῶν τὰ ὀνόματα αὐτί[κα μά]λα ἐναντίον τοῦ δήμου τῷ γ-
 ραμματεῖ τοὺς στρατηγού[s τ]οὺ[s] Ἰουλιητῶν τοὺς ἐπιδημοῦν-
 45 τας Ἀθήνησι· ἔαν δὲ [τινες τῶν] ἀπογραφέντων ἀμφισβητ-
 ῶσι μὴ εἶναι τούτων τῶ[ν ἀνδρῶ]ν, ἐξεῖναι αὐτοῖς ἐγγυη-
 τὰς καταστήσασιν πρὸς [τ]οὺ[s] σ[τρ]ατηγούς τοὺς Ἰουλιητῶν τρι-
 ἀκοντα ἡμερῶν δικά[s] ὑ[π]ο[σ]χ[ε]ῖν [κα]τὰ τ[οὺς] ὄρκους καὶ τὰς

συνθήκας ἐν Κέφ καὶ [ἐν τῇ ἑκκ]λήτῳ [πό]λει Ἀθήνησι· Σ-
 50 ατυρίδην δὲ καὶ Τιμό[ξενον καὶ] Μ[ιλτιάδ]ην ἀ[π]ίειναι εἰ-
 ς Κέω ἐπὶ τὰ ἑαυτῶν· ἐπ[α]ιν[έ]σ[α]ι δὲ τ[οὺς] ἤκοντας Ἰουλιητῶ-
 ν Δημήτριον Ἡρακλε[ίδην] ἢ Ε[χέτι]μο[ν] Κ[αλ]λίφαντον· ἐπαι-
 νέσαι δὲ καὶ Σατυρ[ίδην] κα[ὶ] Τιμό[ξενον] καὶ Μιλτιάδην.
 ἐπαινεῖσαι δὲ καὶ [τ]ῆν [π]όλι[ν] τῆν Κα[ρ]θαίων καὶ Ἀγλώκρι-
 55 τον καὶ καλέσαι αὐτοὺς ἐπὶ [ξ]έ[ν]ια εἰς τ[ὸ] πρυτανεῖον ἐς
 αὔριον.

§ 4. Τάδε συνέθεντο καὶ ὤμοσαν οἱ στρατηγοὶ οἱ Ἀθηναίων πρ-
 ὸς τὰς πόλεις τ[ὰ]ς ἐν Κέφ κα[ὶ] οἱ σύμμαχοι· οὐ μνησικακήσω
 [τῶ]ν πα[ρ]εληλυθόντων πρὸ[ς] Κείους οὐ[δ]ὲ νὸς οὐδὲ ἀποκτενῶ Κ-
 60 [εἰων οὐδ]᾽ ἐνα οὐδὲ φυγάδα ποιήσω τῶν ἐμμενόντων τοῖς ὄρκο-
 [ις καὶ τ]αῖς συνθήκαις ταῖσδε, εἰς δὲ τὴν συμμαχίαν εἰσ[ά]-
 ξω καθάπ[ερ] τοὺς ἄλλους συμμαχοὺς· ἐὰν δὲ τι[ς] νεωτερίῃ τι
 [ἐν Κέφ παρ]ὰ τοὺς ὄρκους καὶ τὰς συνθήκας, οὐκ ἐπιτρέψω οὐ-
 [τε τέχνη] οὐ[τε] μηχανῇ οὐδεμιᾶ εἰς τὸ δυνατόν· εἰ δὲ τις
 65 [βούλεται κατοι]κεῖν ἐν Κέφ, ἑάσω αὐτὸν ὅπου ἂν βούληται τῶ-
 [ν συμμαχίδων πόλ]εων οἰκοῦντα τὰ ἑαυτοῦ καρποῦσθαι· ταῦτα
 [ἐμπεδορκήσω νῆ τὸν] Δία νῆ τὴν Ἀθηναίαν νῆ τὸν Ποσειδῶν νῆ
 [τὴν Δήμητρα, εὐορκοῦντι] μὲν πόλλ' ἀγαθ[ὰ] εἶναι, ἐπιορκοῦν[τ]-
 70 [ς Ἀθηναίους καὶ τοὺς συμμαχοὺς] καὶ Κείων οὐς κατήγαγον Ἀθη-
 ναῖοι· συμμαχήσω Ἀθηναίοις καὶ] τοῖς συμμαχοῖς καὶ οὐ-
 [κ ἀποστήσομαι ἀπ'] Ἀθηναίων οὐδὲ τῶ]ν συμμαχῶν οὔτε αὐτὸς
 [ἐγὼ οὔτε ἄλλω πείσομαι ἐς τὸ δυνατ]όν· τὰς δὲ δίκας καὶ [τ-
 ᾶς γραφὰς] πάσας ἑκκλήτους κ
 75 [ἐκ]ατὸν δραχμάς· ἐὰ-
 [ν δὲ . . . ντας ἢ Ἀθηναίω . . . τὰς συνθήκας
 [οὐδ]εμιᾶ βοηθή-
 [σω ταῦτα ἐμπ]εδορκήσω ν-
 [ῆ τὸν Δία νῆ τὴν Ἀθηναίαν νῆ τὸν Ποσειδῶν νῆ τὴν Δ]ήμητρα, εὐ-
 80 [ορκοῦντι μὲν πόλλ' ἀγαθὰ εἶναι, ἐπιορκοῦντι δὲ κα]κά.

Keos had been among the first islands that joined the new Athenian league in 376-375 B. C. (see No. 81). It appears from § 1 that Chabrias had received the cities of Julis and Karthæa into alliance during his cruise with Phokion, and had restored to Julis certain Athenian partisans who till then were in exile. Plutarch, *Phokion* 7, speaks of this time, and names Aristophon

the mover of this decree. The Athenians appear to have assisted the Julietæ with money, which now in 363 they are in want of, and require the Julietæ to pay by the month Skirophorion (June), the last month of Chariklides' year. Other islands in the league were backward in the payment of loans and *συντάξεις*, as appears from the mention of the commissioners in § 1.

§ 2 orders the re-erection *at Julis* of the terms of agreement settled by Chabrias when he reorganized the town: the stelæ containing them having been lately destroyed. These *συνθήκαι* and *ῥροκοι* are appended in §§ 4-5.

§ 3 describes the counter-revolution which had been attempted in opposition to Athenian interests. We are certainly right in connecting that movement with the naval expedition of Epaminondas, B. C. 363, described by Diod. Sic. xv. 78-79, and well discussed by Grote, ch. 79, the object of which was to injure the Athenian maritime influence. On the meaning of *ἐκκλητος πόλις* in ll. 45-50 see No. 200.

§ 4 recites the covenant and oath entered into by Chabrias and Phokion (representing Athens and the allies) towards the towns of Keos.

§ 5 gives the corresponding engagement and oath of allegiance on the part of the town of Keos towards Athens and the league. For a commercial treaty with Keos see No. 108.

94.

Alliance between Athens, the Arkadians, Achæans, Eleians, and Phliasiens, immediately before Mantinea: B. C. 362.

Text from Köhler, *C. I. A.* ii. p. 403; *id.* in *Mittheilungen d. arch. Inst. in Athen*, i. p. 197. The stela is broken at bottom; but the top is surmounted by a relief representing Zeus enthroned, with thunderbolt; a female figure (= the *συνμαχία*?) approaches, lifting her veil, while Athena stands by.

Ἐπὶ Μόλωνος ἄρχοντος.

Συνμαχία Ἀθηναίων καὶ Ἀρκάδων καὶ Ἀχαιῶν καὶ Ἡλείων καὶ Φλειασίων· ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Οἰλητὴς ἐπρυτάνευσεν, Ἀγάθαρχος Ἀγαθάρχον Ὀθήθε-
5 ν ἐγραμμάτευ[εν], Ξάνθυππος Ἑρμειος ἐπεστάται· Πτε-

ριανδρος εἶπε[ν]· εὔξασθαι μὲν τὸν κήρυκα αὐτίκα μ-
 ἀλα τῷ Διὶ τῷ Ὀλυμπίῳ καὶ τῇ Ἀθηνᾷ τῇ Πολιά-
 δι καὶ τῇ Δήμητρι καὶ τῇ Κόρῃ καὶ τοῖς δώδεκ[α θ]-
 εοῖς καὶ ταῖς σεμναῖς θεαῖς, ἐὰν συνενέλῃη (sic) [Ἀθη-
 10 ν]αίων τῷ δήμῳ τὰ δόξαντα περὶ τῆς συμμαχί[ας, θυ-
 σία]ν καὶ πρόσσodon ποιήσεσθα[ι] τελουμένων [τούτω-
 ν κα]θότι ἂν τῷ δήμῳ δοκῇ· τα[ῦ]τα μὲν εὐχθ[αι, ἐπει-
 δῆ δ]ὲ οἱ σύμμαχοι δόγμα εἰσήνευκαν εἰς τ[ὴν βουλ-
 ῆν δ]έχεσθαι τὴν συμμαχίαν καθὰ ἐπαγγέλ[ονται ο-
 15 ἰ Ἀρ]κάδες καὶ Ἀχαιοὶ καὶ Ἡλείοι καὶ Φλε[ιάσιοι κα-
 ἰ ἡ βο]υλῆ προουβούλευσεν κατὰ ταῦτά, δεδ[όχθαι τῷ δ-
 ῆμῳ εἶ]ναι συμμάχους τύχη ἀγα[θῆ] τοῦ δήμου εἰς
 τὸν ἀεὶ] χρόνον Ἀθηναί[ων τὸν δήμον καὶ τοὺς συμμάχ-
 οὺς καὶ Ἀ]ρκάδ[ας κ.τ.λ.

This is the peace concluded just before the battle of Mantinea, see Xen. *Hell.* vii. 5. 1-3. Xenophon does not name the Phliasians, but their position was, as hitherto, one of firm fidelity to the Spartan side; see Xenophon's chapter of praise, *ibid.* vii. 2. The Athenians sent a contingent of cavalry, which arrived just in time to save Mantinea from the grasp of Epaminondas: *ibid.* 5. 15-17. The terms of the vow show the deep anxiety of Athens and the rest of the anti-Theban alliance. Plutarch assigns the battle to the archonship of Chariklides (B. C. 363-2), see Clinton *F. H.* ad annum. It certainly took place at harvest-time: ἄλλως τε καὶ σίτου συγκομιδῆς οὔσης (Xen. *ib.* 5. 14). And this inscription proves it to have been early in the autumn of 362, soon after Molon's archonship began. This accords with Demosthenes, in *Polycl.* 1207.

95.

Envoys of Tachos king of Egypt at Athens: B. C. 362-361.

Text from Köhler, *C. I. A.* ii. 60. A mere fragment.

Θ [εοί].

Φανοκλ[ῆς

. . . s ἐγρα[μμάτευεν].

Τοῖς Ταχῶ [πρέσβεισιν].

5 Πίγητι, etc.

[Ἀ]πολλοδώρ[φ],

[Ζω]πύρω.

(The decree which followed is now lost).

Tachos King of Egypt shared in the general revolt of the Western Satrapies from Persia at the latter end of the reign of Artaxerxes II. When that revolt was crushed in 362 B.C. Tachos, in fear of Persia, called in the aid of mercenaries, and secured the assistance of the aged Agesilaos from Sparta (who died on his march homewards to Kyrene in the winter of 361–360 B.C.), and of Chabrias from Athens. See a good article in Smith's *Dict. of Biog.* s. v. Tachos; Xen. *Ages.* ii. 27 foll.; Plut. *Ages.* 36 foll. I follow the chronology of Clinton, *F. H.* ii, Appendix on the Kings of Sparta (*Agesilaos*).

96.

Relic of Chabrias' Expedition to Egypt: B.C. 362–361 (P).

On a stone (now lost) found somewhere near Memphis: the text is from Böckh-Franz, *C. I. G.* vol. iii. No. 4702.

All that the inscription itself reveals is that it is a votive monument to an Egyptian deity, erected by Greek mercenaries some time in the 4th century B.C. The writing cannot be later. The editors are therefore justified in conjecturing that these were mercenaries in Chabrias' expedition in help of King Tachos (see No. 95). Strabo mentions a *Χαβρίων χάραξ* and a *Χαβρίων κόμη* in the Delta, which doubtless date from this campaign (Strab. pp. 760, 803). The metrical lines, of which only a fragment remains, are only restored *verbi gratia*: the *οικοδομαί* are the pyramids. Dr. Birch tells me that *Τάνος* is Ptah or Pthah (in hieroglyphs Ta-nen or Tatnen) the chief god of Memphis.

[Ἄντ' εὐεργεσίας Ἑλλήνων ἀενάουσιω]

[Οἷδε πρὸς οἰκ]οδομαῖς Τάνον θεὸν ἰδρύσαντο.

Λυσικρίτος Ἀθηναῖ(ος), Ἀνδρό[χ]αρις Νισύρι(ος), Μνασιγένης Βοιωτ(ός), Ἐπιτέλης Κυραναῖ(ος), Στράτων Καρναυδ(εύς), Σωσι-κ[λ]ῆς Ἀθηνα[ῖ](ος), Δημήτριος Ἀθηναῖο(ς), Ἀπολλωνίδας Κορί(ν-θιος), Πυθόδωρος Ἀθηναῖ(ος), Ἀριστόβουλος Ἀθηναῖ(ος).

Καὶ τ[ῆ]ν τρά[πεζ]αν ἀνέθε-
σαν Ἀμυρταῖος Ῥόδιος κ.τ.λ.

The *τάπεζα* is a table of marble in front of the image to receive gifts and libations: K. F. Hermann, *Gottesdienstliche Alterth.* 17. § 15.

97.

**Alliance between Athens and the Thessalians, against
Alexander of Pheræ: B.C. 361-360.**

The text is from Köhler, *Mittheilungen d. arch. Inst.* 1877, pp. 197 foll., cp. p. 291.

Θεοί.

Ἐπὶ Νικοφῆμου ἄρχοντος
συμμαχία Ἀθηναίων καὶ
Θετταλῶν εἰς τὸν αἰεὶ χρόνον.

5 Ἐδοξεν τ[ῆ] β]ουλῇ κα[ὶ] τῷ δήμῳ· Λ[ε]ωντίς ἐπρυτάνευεν, Χαιρ[ί]ων Χαρυναύ[τ]ου Φαληρεὺ[ς] ἐγραμμάτευεν, Ἄρχιππος Ἀμφ[ί]τροπῆθε[ν] ἐπεστάτει· δωδεκάτη τῆς πρυτανείας· Ἐ[ξ]ηκεστίδης εἶπεν· [π]ε[ρὶ] ὧν λέγουσιν οἱ π[ρ]ο[ε]σβεις τῶν Θετταλῶ[ν], ἐψηφίσθα[ι] τῷ δ[ή]μῳ, δέχεσθαι
10 αὐτὴν συμμαχίαν τύχ[ῃ] ἀγαθῇ κ[α]θὰ ἐπ[α]γγέλλοντα[ι] οἱ Θετταλο[ί], εἶναι δὲ αὐ[τ]ο[ῖ]ς τῇ[ν] συμμα[χί]αν πρὸς Ἀθηναίους εἰς [τ]ὸν αἰεὶ χρόνον· εἶ[ν]αι δὲ καὶ τοὺς Ἀθηναίων συμμα[χ]ο[ύ]ς ἅπαντας Θετταλῶ[ν] συμμα[χ]ο[ύ]ς καὶ τοὺς [Θ]ετταλῶν Ἀ[θη]ναίων ὁμόσαι δὲ Ἀ[θη]ναίων μὲν τοὺς στρα[τ]η[γ]οὺς καὶ τ[ῆ]ν βουλὴν καὶ τοὺς ἱππάρχους καὶ τοὺς ἱππέ[α]ς τόνδε τὸν ὄρκον· Βοηθήσω π[α]ντὶ σθένει κατὰ τὸ δυνατόν, εἴαν τις [ἴ]η ἐπὶ τὸ κοινὸν τὸ Θετταλῶν ἐπὶ πολ[έ]μῳ ἢ τὸν ἄ[ρ]χοντα καταλύ[ῃ], ὃν εἴλοντο Θετταλοί, ἢ [τ]ύραννον καθ[ι]στῆ[ναι] ἐν Θετταλίᾳ· ἐπομνύναι δὲ τὸν
20 νό[μ]μον ὄρκον· ὅπως δ' [ἴ]η καὶ Θετταλοὶ ὁμόσῃσι τῇ π[ό]λει, ἐλ[ί]εσθα[ι] τὸν δῆμον πέντε ἀν[δρ]ας ἐξ[ἑ] Ἀθηναίων ἀπά[ν]των, οἵτινες ἀφικόμενοι εἰς Θετταλίαν ἐξορκώ[σ]ουσιν Ἀγέλαον τὸν ἄρχοντα καὶ τοὺς π[ο]λι[τ]άρχους καὶ τοὺς ἱππάρχους καὶ τοὺς ἱππέ[α]ς καὶ τοὺς ἱερ[ο]μηνόνας
25 καὶ τοὺς ἄλλου[ς] ἄρχοντας, ὅποσοι ὑπέ[ρ] τοῦ κοινοῦ τοῦ Θετταλῶν ἄρχουσι, τόνδε τὸν ὄρκον· Βο[η]θήσω παντὶ σθένει κατὰ τὸ δυνατόν, εἴαν τις [ἴ]η ἐπὶ τὴν πόλιν τὴν Ἀθηναίων· ὁμόσαι δὲ [κ]αὶ τοὺς πρέσβεις τοὺς τῶν Θετταλῶν ἐν

- 30 τ[ῆ] βουλῆ τοὺς [ἐπι]δημοῦ[ν]τας Ἀθήνησιν τὸν αὐ[τ]ο[ν] δ[ρ]οκ-
ο[ν] τ[ὸ] δ[ν] δὲ πόλεμον τὸν πρὸς Ἀλέξανδρον μὴ [ἐξ]εῖν[α] [κ]-
[αταλ]ύσασθαι [μή]τε Θετταλοῖς [ἄ]νευ Ἀθηναίων [μή]τε Ἀ-
[θηνα]ίοις ἄ[νευ] τοῦ ἀρχοντος καὶ τοῦ κοινοῦ [τοῦ] Θετ-
αλῶν]. ἐπαυ[ε]σα[ι] δὲ Ἀγέλαον τὸν ἀρχοντα [τ]α
- 35 τῶν Θετ[αλ]ῶν, ὅτι εὔ κ[α]λὶ προθύμ[ω]ς ἐ[π]]
. . . περὶ ὧν αὐ[τ]ο[ι]ς [ῆ] πόλ[ι]ς ἐ[π]η[γ]υεῖλ[α]τ[ο] ἐ[π]αινέσα[ι] κ-
[δὲ καὶ] τοὺς πρέ[σ]βεις τῶν [Θ]ετταλῶν τοῦ[σ] ἡκ[ο]ν[τα]ς [κ]αὶ κ-
[αλέ]σαι αὐτοὺς [ἐπὶ] ξ[έ]νια [εἰ]ς [τὸ] πρ[ο]ντα[ν]εῖον [εἰ]ς αὔρι-
[ον]. τῆ]ν δὲ στ[ῆ]λ[ην] τῆ]ν πρὸ[σ] Ἀ[λέ]ξανδ[ρ]ον [κα]θ[ε]-
λ[εῖ]ν [τ]οὺς
- 40 [ταμί]α[ς] τῆς θεοῦ τ[ῆ]ν π[ε]ρὶ τῆ]ς [σ]υμμαχία[ς]. τοῖς δὲ πρέσ-
[βει]σι δ[ο]ῦναι τὸν [ταμί]αν τ[ο]ῦ [δ]ήμου εἰς ἐφόδια Δ δραχ-
[μὰς] ἐκάστῳ. τῆ]ν δὲ συμ[μ]αχί[αν] τῆ]νδε ἀναγράφαι τὸν
[γρα]μ[μ]ατέα τῆς β[ου]λή[ς] ἐν [σ]τ[ῆ]λῃ λιθίνῃ [καὶ] σ[τ]ῆσαι
[ἐ]ν ἀκ[ρ]ο[π]όλ[ε]ι, εἰ[ς] [δ]ὲ [τῆ]ν [ἀναγραφ]ῆν τῆς [σ]τ[ῆ]-
λη[ς] δοῦνα-
- 45 [ι] τὸν ταμίαν τοῦ δή[μου] ΔΔ [δρ]α[χμὰ]ς εἶναι δὲ [Θ]ε[α]τ-
η[τ]ον [τ]ὸν Ἐρχία ο . . . το[ν]τα [ἄ]ρισ[τα] [κα]λὶ [πρ]άττοντα δ-
[τ]ι ἂν δύνηται ἀγα[θὸ]ν τῷ [δ]ήμῳ τῷ Ἀ[θηνα]ίῳ [ν] καὶ Θε-
τταλ[ο]ῖς ἐν τῷ τεταγμένῳ [φ].

Alexander the tyrant of Pheræ (B.C. 368–358), a man of cruel and unscrupulous character, was intent upon enlarging his power at the expense of the autonomous Thessalian towns. The Thessalians accordingly applied to Thebes, and the Thebans in repeated campaigns succeeded in checking and finally curbing his ambition, until he was forced to restore the Thessalian towns and content himself within Pheræ, becoming a dependant ally of Thebes (Diod. xv. 80; Plut. *Pelop.* 26 foil.). He had previously enjoyed the alliance of Athens (Diod. xv. 71), as our inscription testifies. The death however of Epaminondas in 362 B.C. freed him from fear of Thebes, and he at once manned a fleet and proceeded to harass the maritime allies of Athens (Diod. xv. 95; Polyæn. vi. 2; Dem. *in Polycl.* 1207–8). These hostilities between Athens and Alexander continued for several years, and the Thessalians, whose freedom he was again assailing, apply to Athens for an alliance against their common enemy. The phrase εἶναι ἐν τῷ τεταγμένῳ (*fin.*) means ‘he will

be acting a proper part,' 'doing his duty' (cp. Nos. 44. l. 48, III. l. 63).

98.

**Amphipolis taken by Philip; the friends of Athens
banished: B. C. 358-357.**

Found at Amphipolis: the text is from Böckh, *C. I. G.* 2008, and (more correctly) Le Bas, *Voyage Archéol.* Pt. ii. 1418; comp. H. Sauppe, *Inscr. Mac. quattuor*, Weimar 1847.

Ἔδοξεν τῷ δήμῳ Φί-
λωνα καὶ Στρατοκλέ-
α φεόγειν Ἀμφίπολι-
ν καὶ τῆν γῆν τὴν Ἀμφ-
5 ἰπολιτέων ἀειφυγί-
ην καὶ αὐτοὺς καὶ τοὺς
παῖδας, καὶ ἧμ πον ἀλί-
σκωνται πάσχειν α[ὐ]-
τοὺς ὡς πολεμίους καὶ
10 νηποινεὶ τεθνάναι.
τὰ δὲ χρήματ' αὐτῶν δ-
ημόσια εἶναι, τὸ δ' ἐπ-
ιδέκατον ἶρον τοῦ Ἀ-
πόλλωνος καὶ τοῦ Στρ-
15 υμόνος. τοὺς δὲ προστ-
άτας ἀναγράψαι αὐτ-
οὺς ἐ στήλην λιθίνην.
ἦν δέ τις τὸ ψήφισμα
ἀναψηφίσει ἢ καταδ-
20 ἔχεται τοὺς τέχν-
η ἢ μηχανῆ ὡτεψού-
ν τὰ χρήματ' αὐτοῦ δημ-
όσια ἔστω καὶ αὐτὸς
φεογέτω Ἀμφίπολι
25 ἀειφυγίην.

What pretext Philip had for attacking Amphipolis in 358 B.C., after evacuating it in 359, we are not told. Probably during the interval there were two parties within the town, the one desiring a closer union with Athens as of old, the other leaning

towards Philip: and he was ready enough to take advantage of the faction. At the commencement of his attack envoys were sent to Athens for help, who arrived just as the Athenians were returned from the Eubœan expedition (*Dem. Olynth.* i. p. 11), and their names were Hierax and *Stratokles*. Philon must have been another prominent friend of Athens; for upon the capture of the city Philip τοὺς μὲν ἄλλοτρίως πρὸς αὐτὸν διακειμένους ἐφυγάδευσε (*Diod.* xvi. 8). The dialect is Ionic: for Amphipolis, though an Athenian colony (*Thuk.* iv. 102: B.C. 437), was yet surrounded by Ionic neighbours, and from the first the Attic element in the town was comparatively small (*Thuk.* iv. 106). The influence of Sparta must have made it still smaller (*Demosth.* p. 164). The constitution of Amphipolis at this moment was not on the Athenian model: the *προστάται* suggest an oligarchical system.

99.

Honours to Athenodoros the Condottiere at Kios:

B. C. 360-356.

Copied by Le Bas in the courtyard of the Metropolitan Church at Ghemlik (Kios): entire except on the left. *Voyage Archéol.* vol. iii. Pt. V. 1140.

- [Ἐπὶ ἐπιμῆ]νίου Φρούρου, Ἀθηναίωνος εἰκάδι,
 [ἐν κυρία] ἐκκλησίᾳ, Κόνων ἐπρυτάνευε, γνώμη
 [τῶν ἀρχόν]των καὶ τῶν στρατηγῶν Ἀθηνόδωρον
 [ἐπαινεῖσαι? Ἀθ]ηναίων, ἀνδρα ἀγαθὸν γενόμενον
 5 [περὶ τὴν πόλ]ιν τὴν Κιανῶν καὶ εὐεργέτην· στήσαι
 [δ' αὐτοῦ εἰκό]να χαλκῆν, δεδόσθαι δὲ αὐτῷ καὶ ἐγγόνοις
 [προεδρίαν κ]αὶ ἀτέλειαν πάντων καὶ εἴσπλου καὶ ἕ(κ)πλου
 [ἀσυλῆ καὶ ἀσ]πονδῆ καὶ ἐν εἰρήνῃ καὶ ἐν πολέμῳ·
 [ἐὰν δέ τις ἀδ]ικῇ Ἀθηνόδωρον ἢ τοὺς ἐγγόνους τοὺς
 10 [Ἀθηνοδώρ]ου βωιθεῖν αὐτοῖς Κιανοῦς παντὶ σθένει
 [κατὰ τὸ δυ]νατὸν καὶ ταχ[ὺ δρ]αμοῦσι αὐτοῖς ἄμεινον εἶναι.

Athenodoros, a citizen of Imbros (*Plut. Phok.* 18, etc.) and of Athens (*Dem.* p. 620, etc.), was one of those *condottieri*, like Charidemos of Oreos and others, whose adventures are a characteristic of Greek history in the 4th century. We hear of him as serving under the Persian satraps (*Polyæn.* v. 21), and

later as the general and kinsman by marriage of Berisades, one of the claimants to the Thracian throne upon the death of Kotys in 360 B.C. (Dem. 624, etc.); in this position he assisted Athens to regain possession of the Thracian Chersonnese, B.C. 358 (Grote, ch. 80 *fin.*). Isokrates, in an oration 356 B.C. (*de Pace*, 164), speaks of Athenodoros as having 'founded a city' in Thrace. To the same period belongs his encounter with Charidemos narrated by Æneas, *Poliork.* 24. This was the zenith of his career, and our inscription is of this date: he was then strengthening his position by alliances with neighbouring states. M. Waddington compares the similar alliance (No. 100) between Hermias of Atarneus and the Erythræans. Later on we hear of Alexander imprisoning Athenodoros and others at Sardes, and releasing him at the request of Phokion (Plut. *l. c.*; Ælian *V. H.* i. 25). We may conjecture Konon (line 2) to have been the son of some admirer of the Athenian admiral, and so named after him.

100.

Hermias of Atarneus; his treaty with Erythræ:

B. C. 357 (P).

The stone is in the British Museum: I have revised the text by help of an impression. Le Bas-Waddington, Pt. V. 1536a.

. . . ἐς] τὴν χώραν τὴν Ἑρμίου κ-
 [αὶ τῶν ἐτ]αίρων πολέμου ἔνεκεν εἰ-
 [ναὶ ἀτελ]έα πάντα καὶ τὰ ἐκ τούτ(ω)ν
 [γενόμεν]α, πλὴν ὅσ' ἂν τις ἀποδῶται·
 5 [τῶν δὲ πρ]ηθέντων τελείτω πεντηκ-
 [οστήν. ἐ]πειδὴν δὲ εἰρήνη γένηται
 [ἀπάγεσ]θαι ἐν τριήκοντα ἡμέραις·
 [ἐὰν δὲ μ]ὴ ἀπάγηται τελείτω τὰ τέλ-
 [η. ἐκτίθ]εσθαι δὲ ἐπαγγείλαντας δ-
 10 [ικαίως]. εἶναι δὲ καὶ Ἑρμῖα καὶ το-
 [ῖς ἐταί]ροις ἐὰν τι βούλωται ἐκτ-
 [ίθεσθα]ι κατὰ ταῦτά. ὁμόσαι δὲ Ἐρυ-
 [θραίου]ς Ἑρμῖα καὶ τοῖς ἐταίροι-
 [ς· ὁ δὲ ὄρ]κος ἔστω ὅδε· Βοηθήσω Ἑρμί-
 15 [α καὶ τ]οῖς ἐταίροις καὶ κατὰ γῆν

[καὶ κατ]ὰ θάλασσαν παντὶ σθένει κ-
 [ατὰ τὸ δυ]νατόν, καὶ τὰ ἄλλα ἐπιτελ-
 [ῶ κατὰ τ]ὰ ὠμολογημένα. ἐπιμέλεσ-
 [θαι δὲ τοῦ]ς στρατηγούς. ὀρκῶσαι δ-
 20 [ἐ ἀγγέλους ἐ]λθόντας παρ' Ἑρμίου κ-
 [αὶ τῶν ἑταίρ]ων μετὰ τῶν στρατηγῶ-
 [ν ἐν οὐλοθυσι]αῖς ἱεροῖς τελείοι-
 [ς· τὰ δὲ ἱερὰ πα]ρέχειν τὴν πόλιν. ὁμ-
 [οίως δὲ καὶ Ἑρ]μίαν καὶ τοὺς ἑταίρ-
 25 [ους ὁμοῖαι δ]ι' ἀγγέλων βοηθήσειν
 [Ἐρυθραίοις κ]αὶ κατὰ γῆν καὶ κατὰ
 [θάλασσαν παν]τὶ σθένει κατὰ τὸ δυ-
 [νατόν καὶ τὰ] ἄλλα ἐπιτελεῖν κατὰ
 [τὰ ὠμολογη]μένα. ὁμνῦναι δὲ θεοὺς
 30 [τοὺς ὀρκί]ους. γράψαι δὲ ταῦτα ἐστ-
 [ήλην λιθίνη]ν καὶ στήσαι Ἐρυθραί-
 [ους μὲν ἐς τὸ] ἱερόν τῆς Ἀθηναίης, Ἑ-
 [ρμίαν δὲ ἐς τ]ὸ ἱερόν τοῦ Ἀταρνεῶς.

Hermias, the eunuch-slave who succeeded to the petty sovereignty of Atarneus and maintained his independence of the Persian dominion, owes his fame to the friendship of Aristotle, whose unique ode to Virtue was composed in memory of Hermias his benefactor. The facts of his life will be found in any Dictionary: the fullest account is given by Böckh on this inscription (*Kleine Schriften*, vi. 185). His league with the Erythræans may have been in view of the Social war which broke out in 357 B.C. The *ἑταῖροι* are 'comrades' of Hermias who commanded garrisons in towns belonging to his sway. The prospect of war explains the provision *περὶ τοῦ ἐκτίθῃσθαι*—cp. the Hierapytna and Priansos treaty, No. 172: the phrase *τὰ ἐκ τούτων γενόμενα*, which answers to that in the Kretan treaty *τούτων οἱ καρποί*, must refer to the offspring of slaves or cattle so bestowed away. It appears that Erythræ was also independent of Persia: under Alexander and his successors it was equally favoured (see No. 164, Letter of Antiochos Soter).

101.

Decrees of Mylasa concerning Maussollos, Satrap
of Karia : B.C. 367, 361, 355.

Found at Mylasa ; now in the Louvre : the text from Le Bas-Waddington, *Voyage Archéol.* Pt. V. 377-9 ; cp. Böckh, *C. I. G.* 2691 c, d, e, and vol. ii. p. 473. The three decrees are on one stone.

A. 39th year of *Artaxerxes Mnemon* (B.C. 367) :—

Ἔτει τριηκοστῷ καὶ ἐνάτῳ Ἀρταξέρξευ βασιλεύ-
οντος, Μουσσώλλου ἐξαιθαπεύοντος, ἔδοξε
Μυλασεῦσιν, ἐκκλησίης κυρίας [γ]ενομένης, καὶ ἐπε-
κύρωσαν αἱ τρεῖς φυλαί· ἐπειδὴ Ἀράϊσσις Θουσώλλου
5 ἀποσταλεῖς ὑπὸ Κα[ρ]ῶν πρὸς βασιλέα παρεπρέσ-
βευσεν καὶ ἐπεβούλευσε Μουσσώλλῳ, ὅτι εὐεργέτη
τῆς πόλεως τῆς Μυλασέων καὶ αὐτῷ καὶ τῷ πατρὶ
Ἐκατόμῳ καὶ τοῖς προγόνοις τοῖς τούτων, καὶ βασιλεύ[ς]
ἀδικεῖν καταγνοῦς Ἀράϊσσις ἐζημίωσεν θανάτῳ,
10 πρᾶξαι καὶ τὴν πόλιν τὴν Μυλασέων περὶ τῶν
κτημάτων ἐκείνου κατὰ τοὺς νόμους τοὺς πατρίους·
καὶ πρόσθετα ποιήσαντες Μουσσώλλῳ ἐπάρας
ἐποίησαντο, περὶ τούτων μήτε προτιθέναι ἔτι
παρὰ ταῦτα μηδένα μήτε ἐπιψηφίζειν· εἰ δέ τις
15 ταῦτα παραβαίνει, ἐξώλη γίνεσθαι καὶ αὐτὸν
καὶ τοὺς ἐκείνου πάντας.

B. 45th year of *Artaxerxes Mnemon* (B.C. 361) :—

Ἔτει τετρωκοστῷ καὶ πέμπτῳ Ἀρταξέρξευ
βασιλεύοντος, Μουσσώλλου ἐξαιθαπεύοντος,
ἔδοξε Μυλασεῦσι, ἐκκλησίης κυρίας γενομένης,
καὶ ἐπεκύρωσαν αἱ τρεῖς φυλαί· τοὺς Πελάρμῳ
5 παῖδας παρανομήσαντας ἐς τὴν εἰκόνα
τὴν Ἐκατόμῳ, ἀνδρὸς πολλὰ καὶ ἀγαθὰ ποιήσαν-
τος τῆμ πόλιν τῆμ Μυλασέων καὶ λόγῳ καὶ ἔργῳ,
ἀδικεῖν καὶ τὰ ἱερὰ ἀναθήματα καὶ τῆμ πόλιν
καὶ τοὺς εὐεργέτας τῆς πόλεως· ἀδικεῖν δὲ κατα-
10 γνόντες ἐζημίωσαν δημοῦσει τῆς οὐσίης, καὶ ἐπό[λη]-
σαν τὰ κτήματα αὐτῶν δημοσίῃ, ἐκτῆσθαι κυρίως
τοῖς πριαμένοις· καὶ ἐπάρας ἐποίησαντο, περὶ τούτων

μήτε προτιθέναι μήτε ἐπιψηφίζεω μηδέν· εἰ δέ τις
 ταῦ[τα πα]ραβαίνοι, ἐξώλη γίνεσθαι καὶ αὐτὸν καὶ τοὺς
 15 ἐκείνου π[άν]τας.

C. 5th year of Ariarazes Ochos (B.C. 355):—

Ἐτει πέμπτῃ Ἀρταξέρξευς βα[σι]λεύοντος,
 Μουσώλλου ἑξαιθραπέου[ν]τος· Μανίτα τοῦ
 Πακτύω ἐπιβουλεύσαντος Μουσώλλῳ τῷ Ἑκατόμω[ω]
 ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Λαμβραίνου, θυσίης ἐνιαυ-
 5 σίης καὶ πανηγύριος ἐούσης, καὶ Μουσώλλου μὲν
 σωθέντος σὺν τῷ Δίῳ, Μανίτα δὲ αὐτοῦ τὴν δίκην
 λαβόντος ἐν χειρῶν νόμῳ, ἔγνωσαν Μυλασεῖ[σι], παρη-
 νομημένου τοῦ ἱεροῦ καὶ Μουσώλλου τοῦ εὐερ-
 γετέω, ἔρευναν ποιήσασθαι εἰ τις καὶ ἄλλος μετέ[σ]-
 10 χεν ἢ ἐκουώνησεν τῆς πράξιος· ἐλεγχθέντος δὲ
 καὶ Θύσσου τοῦ Σύσκω καὶ κριθέντος συναδικεῖ[ν]
 μετὰ Μανίτα· ἔδοξε Μυλασεῦσιν καὶ ἐπεκύρωσαν
 αἱ τρεῖς φυλαί, τὰ Μανίτα τοῦ Πακτύω καὶ Θύσσου
 15 κτήματα ἐπώλησεν ἢ πόλις δημοσίῃ, ἐπάρας
 ποιησαμένη ταύτων τὰς ὠνάς τοῖς πριαμένοις
 κυρίας εἶναι, καὶ μήτε προτιθέναι μήτε ἐπιψηφίζεω
 μηδένα· εἰ δέ τις ταῦτα παραβαίνοι, ἐξώλη γίνε-
 σθαι καὶ αὐτὸν καὶ τοὺς ἐκείνου πάντας.

Ἐξαιθράπης is a more faithful transcription of the Persian title usually Græcized into σατράπης: Maussollos was only 'King' by courtesy (see No. 102). The τρεῖς φυλαί are explained by M. Waddington as the three oldest and original Tribes of Mylasa: they formed a sort of *comitia curiata*, with the formal right of approving the acts of the ἐκκλησία. Among the πρόγονοι of Maussollos (A, line 8) was Πιζώδαρος ὁ Μουσώλου named by Herod. v. 118. For the phrase ἐν χειρῶν νόμῳ (C, line 7) compare Herod. viii. 89: Manitas had resisted with armed force, and had died fighting. The people of Mylasa, who formed part of the Karian satrapy, though enjoying a certain form of independence, were evidently anxious to demonstrate their loyalty to Maussollos. At the same time the facts here recorded betray the existence of a violent and persistent party of opposition to his government.

102.

Honours to Maussollos at Erythræ: B. C. 357 (?).

At Erythræ (Litri), on the Akropolis: the text from Le Bas-Waddington, *Voyage Archéol.* Pt. V. 40.

[Ἐδοξεν] τῇ βουλῇ καὶ τῷ
 δήμῳ Μ]αύσσωλλο[ν Ἐ]κατ[όμνω
 βασιλ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ-
 νετο π]ερὶ τὴν πόλιν τὴν Ἐρυ-
 5 θραίω]ν, εἶναι ἐοεργέτην τῆς
 [πόλ]εως καὶ πρόξενον καὶ πολί-
 [την], καὶ ἔσπλουν καὶ ἔκπλουν
 [καὶ] πολέμου καὶ εἰρήνης, ἀσυλε[ῖ
 καὶ] ἀσπονδεῖ, καὶ ἀτέλειαν κα[ὶ
 10 πρ]οεδρίην· τάστα δὲ εἶναι ἀο-
 [τῷ] καὶ ἐγγόνιοις, στήσαι δὲ ἀο[τ-
 ῷ κ]αὶ εἰκόνα χαλκῆν ἐν τῇ ἀ-
 [γορ]ῇ, καὶ Ἄρτεμισίης εἰκόνα
 [λιθί]νην ἐν τῷ Ἀθηναίῳ, καὶ
 15 [στεφ]ανῶσαι Μάυσσωλλον μὲν
 [ἐκ δαρ]εϊκῶν πεντήκοντα, Ἄρτε-
 [μισίην] δὲ ἐκ τριήκοντα δαρε[ι-
 κῶν, γράψ]αι δὲ τάστα ἐς στήλην
 [καὶ στήσα]ι ἐς τὸ Ἀθήναιον·
 20 . . . ἵνα [πᾶσι φανερὸν ᾗ κ.τ.λ. (?)]

Maussollos the satrap of Karia has been immortalized by the tomb reared in his honour by his widow Artemisia. The *Mausoleum* was discovered by Mr. Newton in 1857, and the most interesting remains of its sculpture are now in the British Museum, including a statue of Maussollos (see Newton, *History of Discoveries at Halikarnassos, etc.*; *Travels and Discoveries in the Levant*). Maussollos aimed at the subjugation of Ionia, and with that view made an attempt upon Miletos: Lucian, *Dial. Infer.* 24; Polyæn. *Strateg.* vi. 8. Our decree reveals that he had purchased the favour of Erythræ by some great benefits, doubtless with the same intent. The date is probably B. C. 357, when he was stirring up Rhodes, Chios, and Byzantion to revolt from Athens in the Social War: see Demosth. *de Rhod. lib.* 191, Diod. xvi. 7.

108.

The Social War ; garrison maintained in Andros : B. C. 356.

The text is from Köhler, *C. I. A.* ii. 62 ; cp. Rangabé, *Ant. Hell.* 393.

Ἐπὶ Ἀγαθοκλέου[s] ἀρχο[ντος ἐπὶ τῆ]-
 s Αἰγηίδος ἐνάτης πρυτα[νείας],
 ἢ Διόδωτος [Δ]ιοκλέους Ἀ[γγεληθ]-
 εν ἐγραμμάτευεν ὀγδόῃ τῆ[s] πρυ]-
 5 τ[α]νείας τῶν προέδρων ἐπ[ε]ψή[φισε]
 Διότι[μ]ος Οἰναῖ(ος). ἔδοξε τῇ βουλῆ[ῃ] καὶ τῷ δή[μ]ω·
 . . .]σανδρος εἶπεν ὅπως [ἀ]ν ἀνατί?
 τ[ε] [ῶ]σι τῷ δ[ή]μῳ τῷ Ἀθη[να]ίων [κα-
 ῖ] τῷ δήμῳ τῷ Ἀνδρίων καὶ ἔ[χ]ωσ]-
 10 ιν οἱ φρουροὶ οἱ ἐν Ἀ[νδρω] μισ[θό]-
 ν] ἐκ τῶν συντάξεων κ[ατὰ τὰ] δό[γμα]-
 τ[α] τ[ῶ]ν συμμάχων καὶ μὴ καταλ[ύητ]-
 αι ἡ φυλακή, ἐλέσθαι στρ[α]τ[ηγόν] ἐ[-
 κ τῶν κεχειροτονημένων] [τ]ὸν δὲ α-
 15 ἰ]ρ[ε]θέντα ἐπιμελείσθαι [αὐτῶν].
 εἰσπράξει δὲ καὶ τὰ ἐγ[γ]νήσων χρῆ[-
 ματα Ἀρχέδημον τὰ δό[κει]α ἐπιμέμενα τ[-
 οῖς στρατιώταις τοῖς ἐν Ἀνδρω
 κα]ὶ παραδοῦναι τῷ [ἀρχοντι τῷ
 20 ἐν] Ἀνδρω, ὅπως [ἀν οἱ στρατιῶται
 ἔ]χ[ωσι] μισ[θόν] . . .

The decree is dated in the 9th prytany of Agathokles' year, i. e. about May 356. No wonder that early in the Social War Athens (with the approval of the synod of the league, κατὰ τὰ δόγματα τῶν συμμάχων,) had placed a garrison at Andros ; for Andros commanded the Kyklades and Eubœa. The difficulty was to maintain the garrison : they were demanding their arrears of pay, and were inclined to levy requisitions upon the Andrians. Following the *ductus literarum*, I have suggested ἀνατὶ ῶσι, i. e. ἀβλαβεῖς ῶσι. Archedemos, one of the ten generals, is selected to see that the garrison is paid out of the συντάξεις of the islands (see No. 93. § 1).

104.

**Athenian Expedition to Eubœa; settlement of the
Eubœan cities: B. C. 357–356.**

The text is from Köhler, in the *Mittheilungen d. arch. Instit.* 1877, pp. 209 foll., which is more complete than the text in *C. I. A.* ii. 64. The original is at Athens.

The beginning is lost: but the date is recovered by the mention of the Archon Agathokles. On the expedition itself see Diod. xvi. 7, and Grote, ch. 86, where all the references will be found. The expedition set forth in the archonship of Kephisodotos (358–7 B. C.), and this inscription implies that the Thebans had now been expelled from Eubœa, and envoys had been interchanged between Athens and Karystos, Eretria, Chalkis, Hestiazæ respecting the terms of re-entering the Athenian league. By *σύνεδρος* is meant a ‘deputy’ representing an allied city at the confederate synod. Menon was also a general in 361 B. C., see Demosth. in *Polycl.* 1210.

. . . τὴν βο[υ]λ[ή]ν· ἐπαιέσαι δὲ [τὸν δῆμ-
ον τὸν Καρυ]στίων καὶ [τοὺς πρ]έσβ[ει]ς τῶν Καρυστίων [καὶ τ-
ὸν σύν]εδρον καὶ καλέ[σαι αὐ]τοὺς ἐ[πι] ξένια εἰς τὸ πρυ[τανε-
ιον] εἰς αὔριον· ἐπαιέ[σαι] δὲ καὶ Μ[έ]νωνα τὸν στρατηγ[ὸν κ-
5 αἰ] τοὺς πρέσβεις τοὺς πεμφθ[έ]ντας εἰ[ς] Κάρυστον καὶ καλ[έ]σα-
ι ἐπὶ δειπνον εἰς τὸ πρυτ[α]νείον ἐς [α]ὔριον, ἀποδοῦναι δ[ὲ] α-
ὐ[τοῖς] καὶ ἐφόδια τὸν ταμ[ία]ν τοῦ δή[μ]ου Δ δραχμὰς ἐκ τῶν [ε-
ἰ]ς τὰ κατὰ ψηφίσματα ἀναλ[ι]σκομένω[ν] τῷ δήμῳ· ἀποδοῦ[ν]-
αι δὲ τὸν ταμίαν τοῦ δήμου κα[ὶ] τ[οῖς] πρέ[σ]βεσσι τοῖς πρεσβεύ-
10 [σ]ασι εἰς Ἐρετρίαν καὶ Χαλ[κ]ίδα καὶ ἐς Ἐ[σ]τί[α]ιαν ΔΔ δραχμ-
ὰς ἑκάστῳ· ἀποδοῦναι δὲ κα[ὶ] τοῖς τὴν σ[υ]μμα[χ]ίαν πρεσβε[ύ]-
σασιν τὸν ταμίαν τοῦ δήμου Δ δ[ρ]αχμὰς ἑκάστῳ. Ο]-
ἶδε ὤμοσαν· ἢ βουλή ἢ ἐπ’ Ἀγαθ[ο]κλέους ἄρχοντος· οἱ σ]-
τρατηγοί· Χα Ῥαμνού·
15 Μένων Ποτά· Φιλοχάρης Ῥαμ[ν]ού·]ς·
Ἐξηκεστίδης Θορίκι· Ἄλκι
Διοκλῆς Ἀλωπεκῆθεν.

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despair to Athens (see Grote, ch. 86 *fn.*). Observe that the mover of this decree, Polyeuktos, was the well-known political ally of Demosthenes (Plut. *Dem.* 23 etc.). The decree is dated '9th prytany of Elpines' year,' i. e. early summer of 355 B. C.

106.

The Olynthians break with Philip, and make overtures
to Athens: B. C. 351.

The text is from Köhler, *C. I. A.* ii. 105: the marble, found on the Akropolis, is entire on top and right only.

[Ἐπὶ Θεέλλου ἀρχ]ουτ[ος
τοῖς Χαλ]κι[δ]έων τῶ[ν
ἐπὶ Θράκη]ς ἐ[σ]περίοις.
[some one of such a deme], Ν[ικ]όστρατος Θορ[ίκιος?],
5 [another of such a deme]s, Φαλ[ν]ιππος Ἀζηνι[εύς],
[another of such a deme], Θρασυκλῆς Παλλην[εύς],
[another of such a deme], Ἐρ[μ]ιππος Πόριος,
[another of such a deme], Ἀθηνίων Ἀ[ρ]α[φή]ν[ιος].
. . . . ἰς ἐπρυτάν]ευε· [Κ]αλλιᾶδος ἐγ[ρα-
10 μμάτευε· ὁ δεῖνα Εὐών]υμεὺς ἐπεστάται, [ὁ
δεῖνα εἶπεν· ὅπως ἀν ἀπ]ολάβωσ[ι] τ[ὸν-
[s ὄρκους κ.τ.λ.]

It is a pity the document is not better preserved: but it is too interesting, even as it is, to be omitted. The Olynthians, and the Chalkidian cities in league with them, having been crushed, first by Sparta in 379 B. C., and afterwards by the Athenians under Timotheos in 364 (cp. No. 92), had enjoyed by the pleasure of Philip a certain measure of freedom from B. C. 355-4, until it suited Philip's convenience to make them in turn his vassals. In 352 they were so alarmed at his change of attitude, that they threw up his alliance and united themselves with Athens. This is described by Demosthenes in *Aristocr.* p. 656 (a speech delivered between Midsummer and November 352; see E. G. Weber's ed. p. ix. foll; and Grote, ch. 88). Our fragment is part of a decree for the swearing of the Olynthians and Chalkidians as allies. The only archon of the time

whose name will fit the lacuna is Theóillos, commonly named Thessalos by the historians (see Rangabé, *Antiq. Hellén.* ii. p. 543). The names of the ten commissioners who were to go and administer the oaths were enumerated at the head of the decree. Demosthenes (*l.c.*) speaks of the Olynthians in the autumn of 352 as already friends and promising to become allies of Athens. In the 1st Olynthiac (pp. 10-11) it is said that Philip's own conduct had forced them into alliance: this was probably spoken in B.C. 350, and to this alliance our inscription refers.

107.

Honours to a citizen of Apollonia for public services:

B. C. 355-354.

The stone is now in the Museum at Palermo; it came from Athens. The text is from Köhler, *C. I. A.* ii. 70; cp. Böckh, *C. I. G.* 90. It is surmounted by a relief, which is thought to represent Apollo seated, and Athena and the nymph Apollonia crowning Lachares.

Προξενία Λα]χάρει Χάρητος Ἄπο[λλωνιάτη.
 Ἐπὶ Καλλι]στράτου ἄρχοντος ἐπὶ τῆς
 Πανδιο]νίδος πέμπτης πρυτανεί[α-
 5 μάτευεν]· τρίτη τῆς πρυτανείας· τ[ῶ-
 ν προέδρ]ων ἐπεψήφισ[εν Γλαυκέτη]ς
 . . . ἦθε]ν· ἔδοξεν τῇ βουλῇ καὶ [τ-
 ῶ δήμῳ· Ἄ]ριστοφῶ[ν] εἶπεν· ἐπαινέ[σ-
 10 ἄι Λαχάρη]ν Χάρητος Ἀπολλωνια[τῶν?
 . . . ὄντα . . .]ον, ὅτι πρόθυμος ἦν τῷ . .
 . . . ὑπη[ρ]ετεῖν καὶ ἐπεμ[ψε] . . .
 . . . τ]ὸν ἑαυτο[ῦ εἰ]ς Μεθῶν[ην, καὶ
 εἶναι αὐ]τὸν πρόξενον τοῦ δ[ή]μ[ου το-
 ῦ Ἀθηναί]ων καὶ [α]ὐτὸν καὶ [ἐκγό]νους,
 15 καὶ εἶνα]ι αὐτῷ οἰκί[ας] ἕ[γκ]τ[ησι]ων· τ-
 ὸν δὲ γρα]μματ[έα] τῆς β[ουλῆ]ς ἀ[ν]αγρ[ά-
 ψαι ἐν] στήλ[ῃ] δέκα [ἡμερῶν ἐν ἀκρ-
 οπόλ]ε[ι] τέλεισ[ι]ν το[ῖς] Λαχ]ά[ρου] τό-
 δε τὸ ψήφισμα κ.τ.λ.]·

Though the decree is not complete we may probably refer the services of Lachares to the first and second campaigns of the

Social War B.C. 357–356. During the same time Philip was strengthening himself in Thrace. Philip did not indeed begin the siege of Methone (line 12) until 353 B.C.; but Amphipolis had been in his hands ever since 358, and this very year he became master of Pydna and Potidæa. In Dem. *Philipp.* iii. p. 117, § 26, Methone and Apollonia are named together as destroyed by Philip: Ὀλυνθον μὲν δὴ καὶ Μεθώνην καὶ Ἀπολλωνίαν καὶ δύο καὶ τριάκοντα πόλεις ἐπὶ Θράκης ἐώ, ἅς ἀπάσας οὕτως ὁμῶς ἀνήρηκεν, ὥστε μηδ' εἰ πάποτε' ῥήθησαν προσελθόντ' εἶναι ῥάδιον εἰπεῖν.

108.

Athenian monopoly of ruddle from Keos:

B. C. 350–360.

Found in the Akropolis. The text is from Köhler, *C. I. A.* ii. 546; see Böckh, *Staatsh.* ii. p. 350.

§ 1. *Fragment of the decree of Karthæa:* . . . [Κ]αρθαιεύσ[ι
ἐ]ψ[η]φίσ[θαι . . .]

§ 2. *Decree of Koresos:* [Θεογ]ένης εἶπεν· δεδόχθαι [τ]ῆ
βο[υλῆ καὶ τῷ δήμῳ τῷ Κορησίων· περὶ ὧν λέγουσι οἱ παρ'
'Αθη]ναίων, εἶναι τῆς μίλτου τὴν ἐξ[αγωγὴν Ἀθήναζε
. . . . κ]αθάπερ πρότερον ἦν· ὅπως δ' ἂν κύρια ἦ [τ]ὰ ψήφισματα
[. Ἀθηναίων κ]αὶ Κορησίων τὰ περὶ τῆς μίλτου, ἐξάγειν
ἐμ πλοίῳ φ[ῶ] [ἂν . . . ἀποδείξωσιν, ἐν ἄλλῳ] | δὲ πλοίῳ μηδενί,
ναῦλλον δὲ τελεῖν ὀβολὸν το[ῦ] ταλάντου ἐκάστου τοῖς ναυκλήροις
το[ῦ]s ἐργαζομένους· ἔαν δέ τις ἐν ἄλλῳ πλοίῳ ἐξάγ[η], ἐνοχον εἶναι
. | ἀ]ναγράψαι δὲ τόδε τὸ ψήφισμα ἐς στήλη λιθίνη κ[αὶ
καταθεῖναι τ]ο[ῦ] Ἀπόλλωνος, καὶ τὸν νόμον καθάπερ
πρότερον εἶχ[ε] κύριον εἶναι· τὴν δὲ ἐνδείξιν εἶν[αι] πρὸς τοὺς
ἀστυνόμους, τοὺς δὲ ἀστυνόμους δοῦνα[ι] τὴν ψήφον περὶ αὐτῆς
τριάκοντα ἢ] μερῶν εἰς τὸ δικαστήριον· τῷ δὲ φήναντι ἢ ἐνδείξαντ[ι
. τῶν ἡμῶ]σ[ε]ων· ἔαν δὲ δοῦλος ἦ ὁ ἐνδείξας, ἐὰμ μὲν
τῶν ἐξαγόν[των ἦ], ἐλεύθερος ἔστω καὶ . . . | τα] μέρη ἔστω αὐτῷ.
ἔαν δὲ ἄλλον τιῶς ἦ, ἐλεύθερος ἔστ[ω καὶ εἶν]αι [δὲ] καὶ
ἔφεσιν Ἀθήναζε καὶ τῷ φήναντι καὶ τῷ ἐνδείξ[αντι· ἔαν δὲ τι ἄλλο
ψηφίσζωτα]· Ἀθηναῖοι περὶ φυλακῆς τῆς μίλτου, κύρια εἶναι κατα-
κομι[σθέντα τὰ ἐψηφισμένα· τε]λεῖν δὲ τῆμ πεντηκοστῆν τοῖς

πεντηκοστολόγοις τοὺς ἐ[ργαζομένους· καλέσαι δὲ | κ]αὶ ἐπὶ ξένια εἰς τὸ πρυτανεῖον τοὺς Ἀθηναίους εἰς αὔριον. |

The πεντηκοστή was the harbour duty of 2 p. c. on imports, payable at the Piræus.

§ 3. *Decree of Julius*: [Ἐδ]οξεν τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἰουλιητῶν, περὶ [ῶν οἱ παρ' Ἀθηναίων λέγουσι, δεδόχθα]ι τῇ βουλῇ καὶ τῷ δήμῳ τῷ Ἰουλιητῶν, εἶναι τῆ[ν] ἐξαγωγὴν τῆς μίλτου Ἀθήνα[ς]ε], ἄλλοσε δὲ μηδαμῇ ἀπὸ τῆσδε τῆς ἡμέρας· ἐὰν δὲ τι[s] ἄλλοσε ἐξάγη, δημόσια εἶναι τ[ὸ] πλοῖον καὶ τὰ χρήματα τὰ ἐν τῷ πλοίῳ· τῷ δὲ φήν[αντι ἢ ἐνδείξαντι εἶναι τὰ ἡ]μίσεια· ἐὰν δὲ δοῦλος ἢ ὁ μνηύσας, ἐλεύθερος ἔσ[τω] καὶ . . . τῶν . . . χρημ[άτων] μετέστω αὐτῷ· τὸν δὲ ἐξάγοντα ἐκ Κέως μίλτου ἐξ[άγειν] ἐμ πλοίῳ φ[ε]ῖν . . . ἀποδ[εῖναι] εἰξωσιν· ἐὰν δὲ τις ἐν ἄλλῳ ἐξάγη πλοίῳ ἔνοχον [εἶναι]· ἐὰν δὲ τι ἄλλ[ο] ψηφίζονται Ἀθηναῖοι περὶ φυλακῆς τῆς μίλ[του] κύρια εἶ[ναι] δ' ἂν Ἀθηναῖοι ψηφίζονται· ἀτέλειαν δὲ εἶναι |ιου ἀπὸ τοῦ μηνὸς τοῦ Ἑρμαιῶνος· καλέσαι δὲ τοῦ[s] Ἀθηναίους ἐπὶ ξένια εἰς τὸ πρυτανεῖ[ον] τὴν δὲ ἐνδείξιν εἶναι Ἀθήνησι μὲν πρὸς τοὺς [. . . , ἐν Ἰουλίδι δὲ πρὸς τοὺς . . . κ]αὶ τοὺς προστάτας· ὅποσοι δ' ἂν δόξωσιν ἐξάγειν [παρὰ τὸν νόμον, τῶν χρημάτων τὰ μὲν ἡ]μίσεια εἶναι τοῦ δήμου τοῦ Ἰουλιητῶν, τὰ δ' ἡμίσεια [τοῦ φήναντος· ἀναγράψαι δὲ τότε τὸ ψ]ήφισμα τῆμ βουλήν καὶ καταθεῖν[αι] ἐν τῷ λιμ[ένι] . . .].

§ 4. *Names of the envoys despatched by Athens to Keos*: Οἷδε ἠρέθησαν· Ἄνδρων ἐκ Κερα[μ]έων, Λυσια [. . . , . . . , . . .] | Φλυεύς, Εὐφρόσυννος Παιανεύς. |

These were decrees of three of the towns of Keos, renewing and making more stringent than ever the existing treaty which forbade the export of red-ochre from Keos except only to Athens. The fourth town Ποιήεσσα is not named, and perhaps it had no mines. Μίλτος (*rubrica*, ruddle) was largely used at Athens, both as a drug, and as a pigment in statuary, architecture, painting, and writing. The μίλτος of Keos was the best, according to Theophrastus, *de lap.* 51-53. Perhaps also the monopoly in importing Keian vermilion enabled Athens to have a monopoly in exporting the various manufactured pigments of which this was an ingredient. Köhler's date, determined by the characters, may be trusted.

109.

**Alliance of Athens with the kings of Thrace, Pæonia,
and Illyria against Philip: B. C. 356.**

A broken stèle, recently discovered at Athens: the text is from Köhler, *C. I. A.* ii. pp. 405 foll.; cp. Kumanudes in *Ἀθηναίον*, 1876, p. 172.

Diodoros, xvi. 22, mentions the alliance of the three kings against the aggressions of Philip: *κατὰ δὲ τὴν Μακεδονίαν τρεῖς βασιλεῖς συνέστησαν ἐπὶ τὸν Φίλιππον, ὃ τε τῶν Θρακῶν καὶ Παιόνων καὶ Ἰλλυριῶν. οὗτοι γὰρ ὄντες ὄμοροι τοῖς Μακεδόσι, καὶ τὴν αὖξῃσιν ὑφορώμενοι τοῦ Φιλέππου, καθ' ἑαυτοὺς μὲν οὐκ ἦσαν ἀξιόμαχοι προητηγμένοι, κοινῇ δὲ πολεμοῦντες ὑπέλαβον ῥᾶδίως αὐτοῦ περιέσεσθαι. διόπερ ἀθροίζοντων τὰς δυνάμεις, ἐπιφανεῖς ἀσυντάκτοις καὶ καταπληξαμένους ἠνάγκασε προσθέσθαι τοῖς Μακεδόσιν.* He does not give their names, nor mention their brothers, nor their alliance with Athens: for these facts we are indebted to the inscription. Coins however of king Lyppeos and Ketriporis are known: see *Numismatic Chronicle*, 1875, p. 20. Probably these kings, like Potidæa (*Dem. Philip.* i. p. 50), found Athens but a broken reed to trust to. The news of their submission to his general Parmenion reached Philip at the same time with the news of Alexander's birth, and the victory of his horse at Olympia (*Plut. Alex.* 3). This decree is dated July 356.

§ 1. [Γ]ραμματεὺς Λυσίας Λ[υ]σ[. . . ου . . . εὐς].
 Συμμαχία Ἀθηναίων πρὸς Κετριπόρ[ω τὸν Θρακῆκα καὶ το]-
 υς ἀδελφοὺς καὶ πρὸς Λύππειον τὸν [Παίονα καὶ πρὸς Γρά-
 β]ον τὸν Ἰλλυριόν. Ἐπὶ Ἑλπίνου ἀρχο[ντος ἐπὶ τῆς Ἰπποθω-
 5 ντιδ]ος πρώτης πρυτανείας, ἑνδεκ[άτη τῆς πρυτανείας]
 τῶν προ[οέδρων ἐπεψήφισ]εν Μνησάρχ[ος]: ἔδοξεν
 τῇ βου[λῇ καὶ τῷ δήμῳ] Καλλισθέ[νης εἶπεν] ἀγαθῇ τύ-
 χη τοῦ δήμ[ου τοῦ Ἀθηναίων, δέ[χ]εσθ[αι μὲν τὴν] συμμαχία-
 ν ὅτι ὁ ἀδελφὸς ὁ Κετριπόρις . . . ἀ]-
 10 δε[λφ αὐ]τοῦ συνθέσθαι καὶ τὸν
 δημο ὡν Κετριπόριδι [καὶ τοῖς ἀδελφοῖς καὶ Λ]-
 νππέ[ω τῷ Παίονι καὶ Γράβω] τῷ Ἰλλυριῷ, τοὺς δὲ προ]-
 ἑδρους [οἱ ἂν λάχῳσι π]ροεδρ[εῖν εἰς τὴν πρώτην ἐκκλησί]-

αν προσ[αγαγεῖν πρὸς τὸ]ν δῆ[μον τὸν ἀδελφὸν τ]-
15 ὄν Κερτρ[ιπόριος . . .

(Here ten or fifteen lines are broken or lost entirely).

τὸ ἀρ[γύριο-
ν ἐπαινέσαι δὲ Κερτρίποριν καὶ τοὺς ἀδελφού]s ὅτι εἰ[σὶν ἄ-
νδρες ἀγαθοὶ περὶ τ]ὸν [δήμον τὸν Ἐθναί]ω[ν]· ἐπαινέσ[αι δ-
ὲ καὶ τὸν ἦ]κο[ντα π]αρ[ὰ] Κερτριπόρ-
20 [ιος καὶ] κα[λέσ]αι ἐπὶ ξένια ἐς
[τὸ πρυτανεῖον εἰς] α[ὔριον· ἐπαινέσ]αι δὲ καὶ Πεισιδάνα[κ]-
τα καὶ καλέσαι ἐπὶ δεῖπνον εἰς τὸ πρυταν]εῖον εἰς αὔριο-
[ν τοὺς ἦ]κουτας παρὰ τ-
[. εἰ]s τ[ὸ] π[ρ]υ[τ]ανεῖον [εἰ]s αὔριον· ἔαν δέ
25 του ἐνδεές ἢ τόδε τ]ὸ ψή[φ]ισμ[α], τ[ῆ]ν [β]ουλ[ῆ]ν κυ[ρ]ῶσαι εἶναι.
[πρέσβεις ἡρηνται]· Λυσικράτης Ολί[αί]ος· Ἀντίμαχος
[. Θρά]σων [Ἐρ]χιεύς.

For ἔαν δέ του ἐνδεές etc. see No. 131, line 32. Thrason is known from *Æschin. in Ctes.* 138.

§ 2. Next follows the Athenian form of oath :

[Ὅμνυμι νῆ τὸν Δία] καὶ Ἡλίον καὶ Ποσει[δ]ῶ καὶ Ἀθηῶν καὶ
[Ἄρην, φίλος ἔσομαι] Κερτριπόρι καὶ τοῖς ἀδελφοῖς τοῖς Κ-
30 [ερτριπόριος καὶ σ]ύμμαχος καὶ πολεμ[ή]σω μετὰ Κερτριπόρ-
[ιος τὸν πόλεμον τ]ὸν πρὸς Φίλιππον ἀδόλως παντὶ σθένε[ι
κατὰ τὸ δυνατόν, κ]αὶ οὐ προκαταλύσομαι τὸν πόλεμον ἄν-
[εν Κερτριπόριος κ]αὶ τῶν ἀδελφῶν τὸν πρὸς Φίλιππον, κ[αὶ
τᾶλλα χωρία ἃ κατ]έχε[ι] Φίλιππος συνκα[τ]α[σ]τρέφομαι μ[ε-
35 τὰ Κερτριπόριος κ]αὶ τῶν ἀδελφῶν καὶ Κρ[η]νίδ[ας] συνε[ξ]αι-
[ρήσω μετὰ Κερτρι]πο[ριος] κα[ὶ] τ[ῶν] ἀδ[ελφῶν] καὶ ἀποδώσω τα. . .

110.

Relations of Leukon, ruler of Pantikapæon, with the Arkadians: B. C. 393-353.

Found at Kertch: beautifully inscribed. Böckh, *C. I. G.* 2103e.

Ἔδοξεν τοῖς Ἀρκάσιν, Λεύκωνα

[τὸν Σατ]ύρου Παντικαπαίταν

[στεφανῶσαι or some similar honour] κ.τ.λ.

Then, as now, a large part of Europe was fed by the harvests of the Crimea and South of Russia. Hence the importance of cities like Olbia and Pantikapæon, and the kingdom of the (Kimmerian) Bosphoros, over which Leukon ruled B.C. 393-353. (Grote, ch. 98; Clinton's *Fasti H.* ii. Append. ch. 13, on the kings of Bosphoros.) His relations with Athens we shall elsewhere notice (see No. 111). Here the Arkadians, inland people as they were, vote honours to Leukon, doubtless for favouring them with corn-supplies, and their decree (in its native Æolic) is inscribed at Pantikapæon, whether by command of Leukon, or by Arkadian mercenaries resident there. Cp. Dem. *Leptin.* pp. 466 foll.

111.

Honours to Spartokos and Pærisades, joint kings of Bosphoros,
and their brother Apollonios: B. C. 347-346.

Lately discovered at Athens. The text is from the *Ἀθηναίων*, 1877, pp. 152 foll.

Σπαρτόκω, Παιρισάδη,
'Απολλωνίω, Λεύκωνος παισί.
(Space of some eight lines vacant).

'Ἐπὶ Θεμιστοκλέους ἄρχοντος
ἐπὶ τῆς Αἰγηίδος ὀγδόης πρυ-
5 ανείας, ἢ Λυσίμαχος Σωσιδῆ[μ-
ου 'Αχα]ρ[υ]εὺς ἐγραμμάτευε Θε[ό-
φίλος 'Αλι]μούσιος ἐπεστάτε[ι],

'Ανδροτίων Ἄνδρωνος Γαργήτιος εἶπεν' π[ε]-
ρι ὧν ἐπέστειλε Σπάρτοκος κ[αί] Παιρ[ισάδη]-
10 ς καὶ οἱ πρέσβεις οἱ ἤκοντες π[α]ρ' αὐτῶν ἀπ[α]-
γγέλλουσιν, ἀποκρί[υ]ασθαι α[ὐτ]οῖς[ς], ὅτι ὁ [δῆ]-
μος ὁ Ἀθηναίων ἐπαινεῖ Σπάρτοκον καὶ Παι-
ρισάδην ὅτι εἰσὶν ἄνδρες ἀγαθοὶ καὶ ἐπ[αγ]-
γέλλονται τῷ δήμῳ τῷ Ἀθηναίων ἐπιμ[ελ]-
15 ἦσασθαι τῆς ἐκπομπῆς τοῦ [σ]ί[τ]ου, καθάπερ ὁ
πατὴρ αὐτῶν ἐπεμελεῖτο [κα]ὶ [ὑπ]ηρητήσῃσι προ-
ροθύμως ὅτου ἂν ὁ δῆμος δ[έ]ηται, καὶ ἀπαγγ[έ]-
λλειν αὐτοῖς[ς] τοῖς[ς] πρέσβεις, ὅτι ταῦτα ποι-
οῦντες οὐδενὸς[ς] ἀτυχήσουσιν τοῦ δήμου το-
20 ῦ Ἀθηναίων [ὑπ]έρ ὧν δὲ τὰς δωρεῖὰς διδάσαι-

ν Ἀθηναίους ἄσπερ Σάτυρος καὶ Λεύκων ἔδο-
 σαν, εἶναι [Σπ]α[ρτ]ό[κ]η [κ]αὶ Παιρισάδῃ τὰς δ-
 ωρείας ἃς ὁ δῆμος ἔδωκε Σατύρῳ καὶ Λεύκω-
 νι καὶ στεφανῶσαι χρυσῶ στεφάνῳ Παναθη-
 25 ναίους το[ῖς] μεγ[άλ]οις ἀπὸ χιλίων δραχμῶν
 ἑκάτερ[ο]ν [ποιε?]ῖσθαι δὲ τοὺς στεφάνους το-
 ῦς ἀθλοθέ[τας] τ[ῶ]ν προτέρῳ ἔτει Παναθηνα-
 ῶν τῶν μεγάλων κατὰ τὸ ψήφισμα τοῦ δήμου
 τὸ πρότερον ἐψηφισμένον Λεύκωνι καὶ ἀνα-
 30 γορεύειν, ὅτι στεφανοὶ ὁ δῆμος ὁ Ἀθηναίων
 Σπάρτοκον καὶ Παιρισάδην τοὺς Λεύκωνος
 παῖδας ἀρετῆς καὶ εὐνοίας ἕνεκα τῆς εἰς τ-
 ὸν δῆμον τὸν Ἀθηναίων ἐπειδὴ δὲ τοὺς στεφ-
 άνους ἀνατιθέασι τῇ Ἀθηνᾷ τῇ Πολιάδι,
 35 τοὺς ἀθλοθέτας εἰς τὸν νεῶ ἀνατιθέναι το-
 ῦς στεφάνους, ἐπιγράψαντας· “ Σπάρτοκος
 καὶ Παιρισάδης Λεύκωνος παῖδες ἀνέθεσα-
 ν τῇ Ἀθηναίᾳ, στεφανωθέντες ὑπὸ τοῦ δήμου
 τοῦ Ἀθηναίων.” τὸ δὲ ἀργύριον διδόναι το-
 40 ῖς ἀθλοθέταις εἰς τοὺς στεφάνους τὸν τοῦ
 δήμου ταμίαν ἐκ τῶν εἰς τὰ κατὰ ψηφίσματα
 τῶ δήμῳ μεριζομένων· τὸ δὲ νῦν εἶναι παρ-
 αδοῦναι τοὺς ἀποδέκτας τὸ εἰς τοὺς στεφ[ά]-
 νους ἐκ τῶν στρατιωτικῶν χρημάτων· ἀναγ[ρ]-
 45 ἀψαι δὲ τὸ ψήφισμα τὸδε τὸν γραμματέα τῆς
 βουλῆς ἐν στήλῃ λιθίνει καὶ στήσαι πλη[σ]-
 λον τῆς Σατύρου καὶ Λεύκωνος, ἐς δὲ τὴν ἀν[α]-
 γραφὴν δοῦναι τὸν ταμίαν τοῦ δήμου τριά[κ]-
 οντα δραχμάς· ἐπαινέσαι δὲ τοὺς πρέσβει[ς]
 50 Σῶσι καὶ Θεοδόσιον, ὅτι ἐπιμελοῦνται [τῶ]-
 ν ἀφικνουμένων Ἀθήνηθεν εἰς Βόσπορον [κα]-
 ῖ καλέσαι αὐτοὺς ἐπὶ ξένια εἰς τὸ πρυτα[νε]-
 ῖον εἰς αὔριον· περὶ δὲ τῶν χρημάτων τῶν [ὀφ]-
 55 [ει]λ[ο]μένων τοῖς παισὶ τοῖς Λεύκωνος ὄπ[ω]ς
 ἂν ἀπολάβωσι, χρηματίσαι τοὺς προέδ[ρους]
 οἱ ἂν λάχωσι προεδρεύειν ἐν τῶ δήμῳ [τῇ
 οὐ]δὴ ἐπὶ δέκ[α] πρῶτον μετὰ τὰ ἱερά, δ[ι]π[ω]ς ἂ-
 ν ἀπολαβόντες τὰ χρήματα μὴ ἐγκαλῶσι [τῶ]
 δήμῳ τῶ Ἀθηναίων· δοῦναι δ[ὲ] τὰ]ς ὑπη[ρεσί]-

. 60 α]s ἀς αἰτοῦσι Σπάρτοκος καὶ Παιρισ[άδης, τ-
 οῦ]s δὲ πρ[έ]σβεις ἀπογράψαι τὰ ὄνομα[τα τῶν
 ὑπ]ηρε[σι]ῶν ὧν ἂν λάβωσιν τῷ γραμμα[τεῖ τῆ]-
 s βουλῆs· οὗs δ' ἂν ἀπογράψωσιν, εἶνα[ι ἐν τῷ]
 τ[ετ]ραγμένῳ ποιούντας ἀγαθὸν δι[ὰ] τῶν δύνω]-
 65 νται τοὺς παῖδας τοὺς Λεύκωνος.

§ 2. *Rider proposed by P . . . s*: Π

. s Τιμοκράτους Κριωεὺς εἶπε· τὰ [μὲν ἄλλα κ]-
 ἀθάπερ Ἀνδροτίων, στεφανώσα[ι δὲ καὶ Ἀπολ]-
 λώνιον τὸν Λεύκωνος ὄν ἐκ τῶ[ν αὐτῶν?].

Already, on No. 110, we have noticed the importance to the Greeks of the corn-supplies of the Crimea, and have referred to the accounts of the Kingdom of Bosporos in Clinton, *F. H.* ii. app. ch. 13; Grote, ch. 98; and above all Böckh, *C. I. G.* vol. ii. pp. 80 foll. The Kingdom, called by the Greeks Bosporos, had its capital at Pantikapæon (Kertch), and it extended on the W. to Theodosia, which remained independent until it was annexed by Leukon I. (Dem. *Lept.* 467), his father Satyros I. having died while besieging it. (Harpokr. *s. v.* Θεοδοσία.) Nymphæon, once a tributary ally of Athens, situated between Bosporos and Theodosia, passed into the Bosporan dominion before the end of the Peloponnesian War, Gylon, the maternal grandfather of Demosthenes, being at the time a leading resident engaged in the corn trade (*Æschin. in Ctes.* 171). On the E. of the strait the Bosporan kings possessed towns like Phanagoria and Hermanassa, and held sway over the various barbarous tribes as far as the neighbourhood of Caucasus. Satyros, who succeeded his father Spartokos II., reigned 407-393 B.C. He was on very friendly terms with Athens (line 23; see Isokrates, *Trapezit.* 57); and this friendship was carried still further by his son Leukon, apparently the greatest ruler of the dynasty, 393-353 B.C. (cp. Strabo, p. 309, 310). His favours are mentioned by Dem. *in Lept.* 467, and also the honours he received at Athens, *ibid.* 466. The speech against Leptines was spoken B.C. 355. Our decree is dated in the early summer of 346, in the archonship of Themistokles, and repeatedly mentions the previous honours voted to Leukon. The mover is Androtion, against whom Demosthenes wrote a speech in B.C. 355. The 'sons of Leukon'

are Spartokos, Pærisades, Apollonios; the last being omitted by Androtion, and only included in the *amendment* (§ 2). Spartokos and Pærisades succeeded their father, reigning jointly, as this inscription proves. Diodoros, xvi. 52, says that Spartokos died after five years of sole reign (in 348), and was succeeded by his brother: this is refuted by our inscription, although we may concede that his reign was short, and that Pærisades soon became sole king. The ἀποδέκται (l. 43) are to advance the requisite money out of the military fund *pro tem.*, the sum being considerable, 2000 *dr.*, and more than the ταμίαι τοῦ δήμου had in hand. The name of one of the envoys (l. 50) is connected with the city Theodosia. It appears that the envoys of Spartokos and Pærisades had come to request payment of a sum the Athenians owed them, perhaps for corn (ll. 53 foll.), and to enlist at Athens sailors to man the king's ships (ὑπηρεσῆαι). The phrase εἶναι ἐν τῷ τεταγμένῳ is explained on No. 97. The third brother, Apollonios (ll. 66 foll.), is not otherwise known: it is clear that he was not associated in the government.

112.

Renewal of alliance with Mytilene: B. C. 347-346.

Found on the Akropolis: the text is from Waddington, in *Hermes*, iv. p. 426; Köhler, *C. I. A.* ii. 109.

Ἐπὶ Θεμιστοκλέους ἀρχοντος· [ἔδοξεν]
 τῇ βουλῇ καὶ τῷ δήμῳ· Αἰγ[η]τῆς ἐπρυ-
 τάνευεν, Λυσίμαχος Σωσιδῆμου Ἀχαρνεν[ς ἐγραμμ]-
 άτευεν Θεόφιλος Ἀλμουόσιο[ς ἐπεστά]-
 5 τει· Στέφανος Ἀντιδιωρίδου Ἐ[. s]
 εἶπεν· περὶ ὧν λέγουσιν οἱ πρ[έ]σβεις τ]-
 ὧν Μυτιληναίων καὶ ὁ ταμίαι [τῆς παρά]-
 λου, καὶ Φαῖδρος ὁ στρατηγὸς ἐ[πέ]στει]-
 λεν, δεδόχθαι τῷ δήμῳ τὴν μὲ[ν] φιλία]-
 10 ν καὶ τὴν συμμαχίαν [ὑ]πάρχειν [τῷ δήμ]-
 ῳ τῷ Μυτιληναίων [π]ρὸς [τ]ὸν δ[ῆ]μον τὸ]-
 ν Ἀθηναίων [ἦν δι]έθεντο πρὸς ἀ[λλή]λας]
 αἱ πόλεις· τὰ δ[ε] χροῖματα τὰ ἐκ [τῆς συντ]-
 άξεως [. . . .] γιγνόμε[να κ.τ.λ.]

It is remarked by A. Schäfer (*Demosth. und seine Zeit*, i. 434 fol.) how neglectful the Athenians were,—in spite of the warnings of Demosthenes,—in maintaining their ascendancy in the Ægean and the islands. The coast of Asia Minor was of course in the hands of satraps or of native princes dependent on the Persians. Idrieus, brother and successor of Maussolos in Karia, had seized Chios, Kos, and Rhodes (*Dem. de Pace*, p. 63). Lesbos also, which had remained faithful to Athens during the Social War, and is named as an ally in B. C. 352 (*Dem. in Aristocr.* p. 667), was now in the hands of ‘tyrants,’ who were finally expelled by Alexander (No. 125), but whose existence meanwhile implied the suppression of the democracy and of the Athenian interest. Kammes of Mytilene is expressly called ‘enemy of Athens’ (*Dem. adv. Bæot.* p. 1019; a speech spoken in the very year of our inscription, B. C. 347, ἐπὶ Θεμιστοκλέους ἄρχοντος): Κάμμη τῷ τυραννοῦντι Μυτιλήνης . . . ὅς καὶ ὑμῶν κοινῇ καὶ ἔμοι ἰδίᾳ ἐχθρὸς ἐστίν. It seems that Phædros later in the year had expelled Kammes, upon which the restored democracy renew their friendship with Athens. Envoys came from Mytilene, supported by a letter from Phædros, and by the testimony of the ‘Treasurer of the Paralos.’ This last was an office of some distinction (*Demosth. in Mid.* p. 570), for, as the two state ships Salaminia and Paralos (like our Royal Yachts) were fitted out, not by the λειτουργία of individuals, but at the state expense, the ταμίαι had the management of the sums voted for the purpose.

113.

Encroachments of Philip upon his neighbours; Arybbas the expelled king of the Molossi received at Athens: B. C. 343 (P).

Found in 1840 on the Akropolis. The text is from Köhler, *C. I. A.* ii. 115; cp. Rangabé, *Ant. Helléniques*, 388; A. Schäfer, *Demosthenes und seine Zeit*, ii. 397 foll.

§ 1. *The beginning is lost; this is part of a προβούλευμα:—*

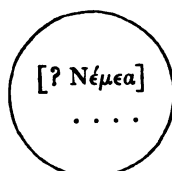
. . . . [ἐπειδὴ . . . ἡ πολιτ]-
εία ἢ δοθ[εῖ]σα [τῷ πατρὶ κα]-
ὶ τῷ πάππῳ κα[ὶ αἱ ἄλλαι δ]-
ωρειαὶ ὑπάρχ[ο]υσ[ι καὶ α]-

5 ὑτῷ καὶ τοῖς ἐκγόνο[ι]ς [κα]-
 ἰ εἰσι κύ(ρ)ιαί· ἐπιμε[λ]ε[ῖσθαι]
 δὲ Ἀρύββου ὅπως ἅμ μηδ[ῆ]ν ἀ-
 δικῆται τὴν βουλήν τὴν ἀε-
 ἰ βουλευούσαν καὶ τοὺς στ-
 10 ρατηγοὺς τοὺς ἀεὶ στρατη-
 γοῦντας καὶ ἕάν τις ἄλλο-
 ς που Ἀθηναίων παρατυγχά-
 νει· εἶναι δὲ αὐτῷ πρόσδο-
 ν καὶ πρὸς βουλήν καὶ πρὸς
 15 δῆμον ὅταν δέηται, καὶ τοὺς
 πρυτάνεις οἱ ἂν πρυτανε-
 ῦσιν ἐπιμελεῖσθαι ὅπως
 ἂν προσόδον τυγχάνει· ἀνα-
 γράψαι δὲ τόδε τὸ ψήφισμα
 20 τὸν γραμματέα τῆς βουλή-
 ς ἐν στήλῃ λιθίνῃ καὶ κα-
 ταθεῖναι ἐν ἀκροπόλει, εἰς
 δὲ τὴν ἀναγραφὴν τῆς στήλ-
 ης δότω ὁ ταμίης τοῦ δήμου
 25 Δ Δ Δ δραχμὰς ἕκ τῶν κατὰ ψη-
 φίσματα μεριζομένων τῷ
 δήμῳ· καλέσαι δὲ Ἀρύββαν
 ἐπὶ δεῖπνον εἰς τὸ πρυταν-
 εῖον ἕς αὔριον· καλέσαι δὲ
 30 καὶ τοὺς μετ' Ἀρύββου ἦκου-
 τας ἐπὶ ξένια εἰς τὸ πρυτα-
 νεῖον ἕς αὔριον· χρηματί-
 σαι δὲ καὶ περὶ τῶν ἄλλων [ᾧ]-
 ν Ἀρύββας λέγει.

§ 2. Decree of the people approving the προβούλευμα :—

τὰ μὲν ἄλλ-
 35 α καθάπερ τῇ βουλῇ· ἐ[ἂν δ]έ
 [τ]ις Ἀρύββα[ν] β[ι]αί[ω] θ[ανά]-
 τ[ω] ἀποκτείνῃ ἢ τῶν π[αί]δ[ων]
 ὡν τινὰ τῶν Ἀρύββου, εἰ[ν]αι
 τὰς αὐτὰς τιμω[ρ]ίας αἰ[τί]περ
 40 κ[αί] ὑπὲρ τῶν ἄλλων εἰσ[ὶν]
 Ἀθηναίων· ἐπιμελεῖσ[θαι δ]-

ἔ καὶ τοὺς στρατηγὸν[ς οἱ ἀ]-
 ν στρατηγ[ῶ]σι θπως Ἀρ[ύββα]-
 ς καὶ οἱ παῖδες αὐτοῦ [κομ]-
 45 σωνται τὴν ἀρχὴν τὴν [πατρ]-
 φαν.



(Underneath the three crowns is a fragment of relief, representing a four-horsed chariot, with a winged Victory alighting upon it).

Alketas king of the Molossi, who joined the new Athenian alliance in 378 B.C. (see No. 81), left two sons, Neoptolemos and Arybbas (see Pausan. i. 11, 1; Plut. *Pyrrh.* 1; Droysen, *Hellenismus*, table iii.). The mention of Neoptolemos' name in No. 81 together with his father's would show that he was the elder son, and associated already in the kingdom by his father. On the death of Alketas however the succession was disputed, and we find Arybbas and Neoptolemos dividing the kingdom between them, Arybbas being married to his brother's daughter Troas. Neoptolemos died early (certainly before 357 B.C.) leaving a son and daughter, Alexander and Olympias; these were brought up in the house of their uncle Arybbas, who now reigned alone. Anxious to extend his influence, Arybbas secured Philip of Macedon for his niece's hand, and so gave Philip an opportunity of aggression which he was not slow to use (Justin. vii. 6). First of all he insisted on taking the child Alexander under his own charge (Justin. viii. 6), an interference referred to by Demosthenes (*Ol.* i. p. 13, and *Schol.*),—and as soon as the youth was twenty years of age Arybbas was expelled and Alexander made king as Philip's puppet. This happened probably in 343 or 342 B.C. Arybbas fled with his two sons, Alketas and Ekakides, the latter being afterwards the father of the famous king Pyrrhos. Our inscription shows that Arybbas was welcomed at Athens, on the strength of the friendship of Athens with his father Alketas (No. 81) and grandfather Tharypas. The exiled king takes the opportunity of recording at the foot

of the slab his victories at the games. On the provision about the *πρωτάεις* in l. 14 foll. see No. 28.

114.

Struggle between Athens and Philip for the Thracian Chersonnese; Envoys from Elaius at Athens: B. C. 341-340.

Found at the Propylæa. The text is from Curtius, *Hermes*, iv. 407; Köhler, *C. I. A.* ii. 116.

[Ἐπὶ] Νικομάχου ἀρχο[ντος ἐπὶ τῆς
Π]αυδιονίδος ἐβδόμης [πρωταεί-
α]ς· ἐνάτη καὶ εἰκοστῇ τῆς πρ[υτ]-
αείας· τῶν προέδρων ἐπεψήφισ[ε]-
5 ν Ἀριστόμαχος ἐξ Οἴου· Ὀνησίππο-
[ς] Ἀραφήνιος ἐγραμμάτευεν· ἔδοξ-
εν τῷ δήμῳ· Ἴππόστρατος Ἐτε[α]ρ-
χίδου Παλληνεὺς εἶπεν· εἶναι κα-
λὸ τοῖς Ἐλαιουσίοις τὰ αὐτὰ ἀπ[ερ]
10 ὁ δὲ δήμος ἐψήφισται τοῖς Χερβ[ροη]-
σίταις, τὸν δὲ στρατηγὸν Χά[ρητα]
ἐπιμεληθῆναι αὐτῶν ἐν τῷ [τρόπ]-
ῳ τῷ αὐτῷ, ὅπως ἀν ἔχοντ[ες Ἐλα]-
ιούσιοι τὰ ἑαυτῶν ὀρθῶς κ[αὶ δικ]-
15 αῖως οἰκῶσιν μετὰ Ἀθηναί[ων ἐν Χ]-
ερβρονήσῳ, καὶ καλέσαι το[ύς Ἐλα]-
ιουσίους ἐπὶ δεῖπνον εἰ[ς τὸ πρυ]-
ταεῖον εἰς αἶθριον.

It was essential to the safety of Athens to retain her hold upon the Hellespont, and so secure her corn-supply from the Euxine. The Chersonnese had been an ancient possession of Athens from the days of Miltiades; and in 353 B. C., after the capture of Sestos by Chares, and again under Diopieithes in 343 B. C., fresh Kleruchs were sent out (Grote, ch. 87 and 90; Schäfer, *Dem. u. s. Zeit.* i. 402; ii. 421). These are the Ἀθηναῖοι ἐν Χερβρονήσῳ of our decree. We are told in the *Argument* of *Dem. de Cherson.* that all the towns in Chersonnese (except Kardia, which was in the hands of Philip) received the settlers with good grace—glad perhaps of any help against Macedon. As

however Diopceithes was not supported with money from Athens, and had to pay and feed his troops as he could, there might naturally be complaints made to Athens against him and his kleruchs. This decree enjoins that Chares shall take care that the interests of Elaius shall be respected in the same way as had been provided for the other towns of the Chersonnese. Chares was afterwards replaced by Phokion in the relief of Byzantion (Grote, ch. 90; Schäfer, *ibid.* ii. p. 475). On the circumstances connected with this decree see the speeches of Demosthenes, *de Cherson.*, and *Philippic* iii.

115.

Honours from Athens to a Byzantine citizen: B. C. 340 (P).

Found on the Akropolis. The text is from Köhler, *C. I. A.* ii. 119.

§ 1. *Conclusion of προβούλευμα*:—

... [εἶναι δὲ κ-
α] ἰ α[ὐ] τῶ ε[ὐρέσθαι παρὰ τ-
ο] ὕ δήμου [δου ἂν ἄξιος ἦ
ἀ] γαθόν.

§ 2. *Rider moved in the assembly*:—

5 Ἔδοξεν τῶ [δήμῳ· κρ]-
άτης Ἀθην[. ε]-
ὕς εἶπεν· τὰ [μὲν ἄλλα καθά]-
περ τεῖ βου[λει· ἐπειδὴ δὲ]
'Απελλῆς Ζω[πύρου Βυζάντ]-
10 ιος πρ[ά]τ[ε]ι [ὅτι δύναται]
ἀγαθὸν ὑ[π]έ[ρ] τοῦ δήμου το]-
ῦ Ἀθηναίων [καὶ τοῖς στρα]-
τ[ηγ]οῖς οἷς [ἡ πόλις ἐκπέμπ]-
ε[ι] συμπρ[άττει] δου ἂν]
15 δεῖω [ν]τα[ι, ἐψηφίσθαι τῶ]
δήμῳ εἶνα[ι] 'Απελλῆν Ζωπ]-
ύρου Βυζά[ντιον πρόξενο]-
ν καὶ εὐερ[γέτην] τοῦ δήμο]-
υ τοῦ Ἀθην[αίων αὐτὸν καὶ]
20 ἐκγόνους· [ἐπιμελείσθαι δ]-
ἐ αὐτοῦ το[ύς] τε στρατηγο-
ὺς τοὺς ἀε[ὶ] στρατηγοῦν]-

as κα[ι] τὴν [βουλὴν καὶ τοῦ]-
 s πρυτάν[εις οἴτινες ἂν λ-
 25 ἀ]χῶσιν ἀ[εὶ (?)] ὅπως ἂν αὐτῶ
 σ]υνπ[ρ]άτ[τωσι οὐ ἂν δέηται.
 ἂν]αγ[ρ]άψα[ι δὲ αὐτοῦ τὴν π-
 ρ]οξενίαν [τὸν γραμματέα
 τ]ὸν κατὰ π[ρυτανείαν καὶ
 30 στ]ῆσαι ἐ[ν ἀκροπόλει, εἰς
 δὲ τῇ]ν ἀνα[γραφὴν τῆς στη-
 λ]η[ς] δοῦνα[ι τὸν ταμίαν το]-
 ῦ [δ]ήμου Δ[Δ δραχμὰς ἐκ τῶν
 ε]ἰς τὰ κα[τὰ ψηφίσματα ἀν-
 35 α]λισκο[μένων τῶ δήμῳ].

The decree has lost its date, but it very probably refers to the defence of Byzantium against Philip.

116.

Tenedos rewarded (for help at Byzantium?): B. C. 340.

Two fragments found on the Akropolis. The text is from Köhler, *C. I. A.* ii. 117.

[Ε]πὶ Θε[οφράστου ἀρχο]ντο[ς· ἔδοξεν τῶ δήμῳ· Κε]κροπὶ[ς
 ἐπρυτάνευε]ν· ὀ(γ)δὸ[ῃ τῆς πρυτανείας· τ]ῶν προέ[δρων ἐπ]εψή-
 φισεν Σ[. | . . .]· ἐγραμμάτευεν Ἄσπετος
 [name of his father and his deme. Κα]λλικράτης Χαροπίδου [. . .
 εἶπε· περὶ ᾧ]ν οἱ Τενέδιοι λέγουσι, [ἐπαυέσαι μὲν τὸν
 δ]ήμον τῶν Τενεδίων ἀρε[τῆς ἕνεκεν καὶ εὐνοίας | τῆ]s εἰς τὸν δήμον
 τὸν Ἄ[θηναίων καὶ τοὺς συμμά]χους, τῆς τε ἐν τῶ π[ρ]ό[σθεν
 χρόνῳ καὶ . | . . .] βεβοηθήκασιν . . | . . χρήμα[τα . . (Not much
 seems to be lost between the first fragment and the second.) [. . . .
]ντες· ὅπ[ως δ' ἂν κομίσωνται Τε]νέδιοι τὰ χρή-
 μα[τα] ὄσ[α |
 ἐ]πὶ Θεοφρά[στου ἀρχοντος |]φ εἰς
 τὴμ βοή[θειαν | τάλ]αντα (?), δεδό-
 χθαι [τῶ δήμῳ | τ]ὸν μετὰ Θεόφρα[στον
 | τὴν σύντα]ξι τὴν ἐψηφισμ[ένην
 | ε] καὶ εἰς τὴν ἐγκύκ[λιον
 . . . | . . . ἐν τῶ] ἐνιαυτῶ τῶ μετὰ [Θεόφραστον ἀρχο]ντα κ[ομί-
 ζεσθαι αὐτοὺς εἰς τ[. |] ταῦτα ἕως
 ἂν κομίσωντ[αι | . . . ἐν] δὲ τοῦτῳ τῶ

χρόνῳ μὴ εἶναι εἰσπράξαι μ[ή]τ[ε] στρατηγῶ μ[ή]τε ἄλλῳ [μ]η[θ]ενὶ
 μ[ή]τε ἀργύρι[ο]ν μ[ή]τε ἄλλο μ[η]θέν, τοῖς σ[. |
 κατα(τά)ξαι ἐν τῷ χρόνῳ το[ύ]τῳ ἕως ἂν κομ[ί]σωνται Τενεῖδιοι τὰ
 χρήματα ἃ [προσδεδανείκα]σιν, ὅ[π]ω[ς] ἂν καὶ εἰς τὸν λοιπὸν [χρό-
 νον εἰδῶσιν] | οἱ τε σύμμαχοι καὶ ἄλλος ὅσ[τ]ις ἂν εὖνους ἢ τῷ |
 δήμῳ τῷ Ἀθ(η)ναίων ὅτι ὁ δῆ[μος] ὁ Ἀθηναίων ἐπι[μ]ελε[ί]ται δι-
 καίως τοῖς πρ[ό]πτουσι τῶν συμμά[χ]ων (?) τὰ συμφέροντα τῷ δῆ[μ]ῳ
 τῷ Ἀθηναίων καὶ | τοῖς συμμά[χ]οις. ἐπαι[ν]έσαι δὲ τὸν δῆμον τὸν
 Τε[ν]εῖδι[ω]ν καὶ στεφανῶσ[αι] αὐτὸν χρυσῷ στεφάνῳ | ἀπὸ χίλιων
 δραχ[μῶν] ἀρετῆς ἕνεκα καὶ εὐνοία[ς] τῆς εἰς τὸν δῆμ[ον] τὸν Ἀθη-
 ναίων καὶ τοὺς συμμ[ά]χους. ἐπαι[ν]έσαι δὲ τὸν . . . τῶν Τενε-
 δίων ν[ῦ]ν Ἀρα[τ]ρον κ[αὶ] στεφανῶσαι αὐτὸν θαλλοῦ στεφάν[ω]ν. ἐπαι-
 νέ[σαι] δὲ τὸν σ[ύ]ν[ε]δ[ρο]ν
 . . .

The archonship of Theophrastos, B. C. 340–339, is memorable as the year in which Athens finally declared war with Philip, and, by following up with arms the successful diplomacy of Demosthenes, saved Byzantion and the Chersonnese. In this decree, mutilated as it is, we find the people of Tenedos, and Aratos (their general?), and also their deputy at the confederate synod (σύνεδρος), are crowned and praised for help given (βοήθεια) and money lent. Tenedos is to be exempt from tribute (σύνταξις) for the whole of next year, and her loan is to be repaid. Köhler is probably right in referring these services of the Tenedians to the defence of Byzantion. On the importance of Tenedos (i. e. Besika bay) in connexion with the corn-ships from the Euxine cp. Demosth. p. 217.

117.

Honours to one Bularchos who was Ταξίαρχος in the
 Chæronæa campaign: B. C. 339–338.

Found on the Akropolis: the text is from Köhler, *C. I. A.* ii. 562; see Kirchhoff, *Monatsber. d. Berl. Akad.* 1863, pp. 9 foll.

§ 1. *End of decree of the βουλή:*

[. εἶπε]ν· δεδόχθα[ι] τῇ βουλῇ· ἐπειδὴ ὁ
 ταξίαρχος τῆς Κεκροπίδος φ[υ]λῆς Βο[ύ]λ[α]ρχος Ἀριστοβούλου
 ἀνὴρ ἀγαθὸς γεγένηται περ[ὶ] τοὺς σ[τ]ρατευσαμένους, ἐπαι-
 νέσαι Βούλαρχον Φλυέα κα[ὶ] στεφ[α]νῶ[σαι] αὐτὸν θαλλοῦ σ[τ]-
 5 ἐφάνῳ ἀνδραγαθίας ἕνεκα καὶ φιλοτιμίας [τῆς εἰς τὸν δῆμον]· εἶν-
 αι δὲ αὐτῷ καὶ ἄλλο ἀγαθὸν εὐρέσ[θαι] παρὰ τῶ[ν] φυλετῶν[?].

§ 2. *A decree of the Tribe, inscribed on the same stone :*

[..... ε]ὺς εἶπεν· ἐπει[δὴ βούλαρχος Φλ-
 νεὺς ἀνὴρ ἀγαθὸς γεγένηται πε]ρὶ τὴν φυλὴν τῆ[ν Κεκροπίδα καὶ
 τοὺς στρατευσαμένους, δεδó]χθαι τοῖς φυλέτ[αις ἐπαινέ]σα[ι
 10 Βούλαρχον Ἀριστοβούλου Φλνέ]α καὶ στεφανώ[σαι χρυσῶ] στε[φ-
 άνφ ἀπὸ . . δραχμῶν ἀνδρ]αγαθία[s ἔ]νεκ[α καὶ φίλοτ]ιμί[ας
 τῆς περὶ ἑαυτοῦς· παραλαβεῖν] δὲ τότε τὸ ψήφισμ[α τὸν γρ]αμμα[τ-
 ἔα τὸν κατὰ πρυτανείαν καὶ] ἐπὶ τὸ ἀνάθημα ἐπιγρ[άψ]αι καθά[περ
 τὸ ψήφισμα τῆς βουλῆς ?]

Within crowns at the foot :



The restoration of these fragments is due to Kirchhoff, who got his clue from the following dedication upon a statue-base found on the Akropolis: Κεκροπίδος οἱ στρατευσάμενοι ἐπὶ Λυσιμαχίδου ἀρχοντος | [κ]αὶ ὁ ταξίαρχος Βούλαρχ[ο]ς Ἀριστοβούλου Φλνέως Ἀθηνῆ (see Rangabé, *Ant. Hell.* 1160, 2368). On the ταξίαρχοι see No. 19. Bularchos had fought in those earlier engagements which preceded the decisive battle: Dem. *de Cor.* p. 300, δὲς τε συμπαραταξάμενοι τὰς πρώτας, τὴν τ' ἐπὶ τοῦ ποταμοῦ (Kephissos) καὶ τὴν χειμερινὴν (the one in the winter) κ.τ.λ. This was about Feb. 338 B.C.; see Schäfer, *Demosthenes*, etc. ii. p. 528.

118.

Honours to Akarnanians who had fought on the Athenian side at Chæronea: B.C. 338-337.

Found at the Propylæa in 1852. The text is from Köhler, *C. I. A.* ii. 121; comp. Meier, *Commentatio Epigraph.* ii. pt. 2; Velsen, *Monatsber. d. Berl. Akad.* 1856, p. 115; Schäfer, *Demosth. u. seine Zeit*, iii. p. 46.

[Ἐπὶ Χαϊρών]δο[υ] ἀρχο[ντος ἐπὶ τῆς Πανδιονίδος δ]ε[κ]ά-
 [της πρυτα]νείας, ἧ Φ[ίλιππος Ἀντιφ].....
 ἐργ]α[μμά]τευν· Θαραγγλ[ῶνος].....
[τῆ]ς πρυτανείας· τ[ῶν προέδρων ἐ]πεψή[φ]ιζεν [...
 5.....] Ἐρχιεὺς· ἔδοξεν τ[ῶ] δῆμω· .. [σιππος] [.....

. . .]εὺς εἶπεν· περὶ ὧν οἱ Ἀ[καρνᾶν]ες λέγουσ[ιν] Φορμύλων καὶ Καρφίνων οἱ [ν]έ[ο]ν ἐ[λθόντ]ες, δεδόχθαι [τῷ δήμ]ῳ, ἐπειδὴ Φορμύλων καὶ Καρ[φί]νας ὄντες πατρό[θεν] φίλ[οι] τοῦ δήμου τοῦ Ἀθηναίων διαφυλάττουσιν [τῆν εὐ]νοίαν ἣν οἱ πρόγονοι αὐτοῖς παρέδοσαν πρὸς [τὸν δῆμον] τὸν Ἀθηναίων καὶ νυνὶ βοηθήσαντ[ες μ]ετὰ δ[υσ]νάμ[ει]ως συνκατετάττοντο μετὰ Ἀθηναίω[ν καθ]ὸτι ὁ [στρα]τηγ[ός] παραγγέ[λλ]οι, ἐπαινεῖσαι αὐτο[ὺς ἄρ]ε[τῆς] [ξενεκα] καὶ στεφανῶσαι ἐκάτερον αὐτῶν χρυσῷ στεφ[άνω]· [ἐ]πειδὴ δὲ Φορ[μύ]λωνα τὸν Φορμύλωνος καὶ Καρ[φί]νω[ν] α
 15 πάππο]ν ἐποίησατο Ἀθηναῖον ὁ δῆμος ὁ Ἀθηναίων κ[α]τ[ὰ] τ[ὸ]ν[δε] ἐκέλευε [ἐκγό]νους καὶ τὸ ψήφισμα καθ' ἡ [π]οίη[σι]ς ἐγένετ[ο] ἀναγ[έ]ρ[αι]σθαι ἐν ἀκροπόλει, εἶ[ναι] Φορ[μύ]λων[ι] καὶ Καρφί[νω] καὶ τοῖς ἐκγόνοις αὐτῶν κυρία[ν] τῆν [δωρε]ῖαν ἣν [ἔδωκ]εν ὁ δῆ[μ]ος Φορμύλωνι τῷ πάππῳ
 20 [α]ὐ[τῷ] ἐ[λ]έ[σθαι] δὲ αὐ[τοῦ] φυλῆ[ν] καὶ δῆμον καὶ φρα[τρίαν] ἧς ἀ]ν βούλωνται εἶναι. ἐπαινεῖσαι δὲ καὶ τοὺς [ἄλλ]ο[υ]ς Ἀκα[ρ]νάνας τ[ὸ]ς βοηθήσαντας μετὰ Φορμύλωνος κ[α]ὶ Καρφί[νω] εἶνα[ι] αὐ[τῶ]ν ἕως ἂν κατέλθωσιν [ἐγκτησι] ὧν ἀν] οἱ κ[α]ὶ βούλωνται οἰκοῦσιν Ἀθήνη-
 25 [σι] ἀτελέσιν μετοικ[η]σ[α]ντων διδοῦναι αὐτοὺς δίκαι[α]]ο [π]αρ' Ἀθηναίω[ν] καὶ τὰς εἰσφορὰς [.]γ[εν]ε[σθαι] μετὰ Ἀθηναίων εἰσφέρειν καὶ [ἐπιμελ]εῖσθαι [α]ὐ[τῶν] βουλή[ν] τὴν αἰεὶ βουλευούσ[αν] καὶ το[ὺ]ν στρατηγ[ὸ]ν αἰεὶ στρατηγῶσιν, ὅπως
 30 [ἀν] μὴ ἀδικῶνται. [ἀναγ]ράψ[αι] δὲ τότε τὸ ψήφισμα ἐν στήλῃ λιθ[ίνῃ] τὸν γραμμα[τε]ῖα τ[ῆ]ς βουλῆς καὶ στήσαι [ἐν ἀ]κροπό[λει]. ἀναγ[ράψ]αι δὲ κ[α]ὶ τὰ ὀνόματα τῶν Ἀκαρ[νά]νων εἰς τὴν αὐτῆ[ν] στή[λην] ὑπογράψαντα τὰς πόλει[ς] τῆ[ς] Ἀκαρναν[ίας] ὧν εἰς ἕκ[αστ]όν ἐστιν. εἰς δὲ τὴν ἀνα-
 35 [γρ]αφ[ῆ]ν τῆς στή[λης] δοῦναι τὸν ταμίαν τοῦ δήμου τῷ γραμματεῖ τ[ῆ]ς βουλῆς τ[ὸ]ν ἰάκ[οντα] ῥαχμαῖ ἐκ τ[ῶν] καταψήφισματα ἀναλισκομένων τ[ῶ]ν δῆ[μ]ω[ν].

Φορμύλωνα
ὁ δῆ[μ]ο[ς]

Καρφίνων
ὁ δῆμος.

The fidelity of the Akarnanians to Athens has been described on No. 83: Livy (xxxiii. 16), speaks of the 'fides insita genti.' There is little doubt that the occasion referred to in the words *βοηθήσαντες μετὰ δυνάμεως συνκατετάπτοντο μετὰ Ἀθηναίων* was the battle of Chæronea, which was fought in August 338 B. C. The heading of our decree is partly restored from that of *C. I. A.* ii. 122: it is dated May 337. Diodoros, xvii. 3, speaks of *τοὺς ἐξ Ἀκαρνανίας φυγάδας . . . διὰ Φιλίππου πείραν εὐληφώτας τῆς φυγῆς*, —Philip immediately after Chæronea having subdued Akarnania and banished the partisans of Athens. Among these were the brothers Karphinas and Phormion, whose grandfather Phormion had received the Athenian citizenship. When we remember the strong affection of the Akarnanians for the Athenian general Phormion in the Peloponnesian War (Thuk. iii. 7), we conclude with confidence that the great-grandfather of the brothers had become the guest-friend of the famous general, and had named his son after him.

119.

Athenian Dikasts' tickets: 4th century B. C.

Three small bronze plates, $\frac{1}{8}$ inch thick. Exposed in the case among the other Bronzes in the British Museum.

- (1)

Γ ΑΡΙΣΤΟΦΩΝ : ΑΡΙΣ
@ ΤΟΔΗΜΟΥ : ΚΟΩΩ

 Γ. Ἀριστοφῶν Ἀριστοδή-
μου Κοθω(κίδης):

a. An owl surrounded by an olive wreath, with the letters ΑΘΗ = Ἀθη(ναίων). Published in the *Bulletin de Correspondance Hellénique*, vol. ii. 1878: p. 536.

- (2)

□ ΔΕΙΝΙΑΣ
@ ΑΛΛΙΕΥΣ ⓓ. Ⓞ

 Γ. Δεινίας | Ἀλαιεύς.

a. Owl within olive wreath. b. Double owl. c. Gorgon's head. Published by Böckh, *C. I. G.*, N^o. 208; *Bulletin, ibid.* p. 536.

- (3)

Ε ΑΡΧΙΛΟΧΟΣ
@ ΦΑΛΗΡΕΥΣ

 Ε. Ἀρχιλοχος Φαληρεύς.

a. An imperfect stamp.

For a fuller discussion of these tablets, the reader is referred to Dumont, *Revue Archéol.* 1868, p. 140; C. Curtius, *Rhein.*

Museum, 1876, p. 283; where other tablets of the kind are given. See also Scholiast on Aristoph. *Plut.* 277; Schömann, *Opusc.* i. 203 foll., *Attische Process*, 127; K. F. Hermann, *Gr. Staatsalterth.* 1^o. § 134, 11. Every year the nine archons, assisted by a secretary, selected by lot (from among all citizens who applied) 600 from each tribe, who were thereupon drafted into ten divisions of 500 each, the odd 1000 standing in reserve to fill up vacancies. Each received a tablet (*πινάκιον*) stamped with his name, with the number of his division (expressed by the letters A to I, so that the *πινάκια* were often called *γράμματα*), and with the owl or gorgoneion which served, so to speak, as the seal of the Athenian republic. This *πινάκιον* is not to be confused with the *σύμβολον* or voucher which the dikast received upon being impanelled to try a case, and which qualified him to receive his *τριώβολον*. Nor have the letters anything to do with the letters by which the various courts were marked. Dikasts of different divisions might be impanelled together to try the same case; and the number of dikasts impanelled varied greatly according to the nature of the case, only the number was generally an odd one. Of the three *πινάκια* printed above, the first two belonged to the third division, the last to the fifth. They were found in tombs; it was perhaps usual to bury a dikast's *πινάκιον* with him: and this lends a grim force to the jest in Arist. *Plut.* 277: 'Εν τῇ σορῶ νυκτὶ λαχὼν τὸ γράμμα σου δικάζειν, | σὺ δ' οὐ βαδίζεις; ὁ δὲ Χάρων τὸ ξύμβολον δίδωσιν.

PART V.
FROM CHÆRONEA TO THE DEATH
OF ALEXANDER.

B. C. 338-323.

120.

**Peace of Demades; Alkimachos the Macedonian, honoured
at Athens: B. C. 337-336.**

Fragment found in the Akropolis: it was surmounted by a relief, which still reveals the figure of Athena seated on the left. The text is from Köhler, *C. I. A.* ii. 123.

[Θ]ε[ολ.]
'Αλκιμά[χφ, 'Αντιπάτρφ?
'Ε]πί Φρυνί[χου ἀρχοντος ἐπὶ τῆς 'Α-
κ]αμαντί[δος ἔκτης πρυτανείας, ἦ]
5 Χαίρεσ[τρατος 'Αμεινίου 'Αχαρν-
εὺ]s ἐγραμμάτευε[ν κ.τ.λ.].

The date is early in 336; ἔκτης alone will fit the lacuna. The names of Chærestratos' father and deme are restored from other decrees of this date (cp. No. 121, and *C. I. A.* 125 foll.). It is probable that this stelè (the international importance of which is indicated by the nature of the relief) contained the grant of citizenship to Alkimachos and Antipater, Philip's generals, which was probably carried by Demades: see Harpokr. s. v. 'Αλκίμαχος: 'Αλκίμαχος Μακεδών, οὐ μνημονεύει 'Υπερείδης ἐν τῷ κατὰ Δημάδου σῦτως: ' 'Αλκίμαχον καὶ 'Αντίπατρον 'Αθηναίους καὶ προξένους ἐποίησάμεθα.' Comp. A. Schäfer, *Demosthenes*, etc. iii. p. 30. Alkimachos was the brother of Lysimachos, see Droysen, *Hellenismus*, i. 1. p. 201.

121.

Honours to some one who befriended the Athenians
at the Court of Philip : B.C. 337-336.

Found on the Akropolis. The text is from Köhler, *C. I. A. li. 124*; cp. Velsen, *Rhein. Mus. xi. 598*.

[Θ]εο[ί].

[Ἐπ]ὶ Φρυνίχου ἀρχοντος [ἐπὶ τῆς Πα-
νδ]ιουίδος δεκάτης πρυ[τανείας, ἢ
Χ]αιρ[έσ]τρατος Ἀ[μει]νίου Ἀχαρνε-
5 ὕ]ς [ἐ]γραμμά[τευεν] τῶν προέ[δρων ἐπ-
ε]ψ[ήφισεν] Ἀ[ντιφάνης] Εὐων[υμέυς]
Δ]η[μάδης] Δημέ[ου] Παιανιεύ[ς] εἶπεν·
ἀγα[θῆ] τ[ύχ]η τ[οῦ] δήμου τοῦ Ἀθηνα-
λων δεδ[όχ]θαι τῷ δήμῳ, [ἐ]π[ειδὴ] . .
10]δρο[ν] .]ν[.
πρ]ὸ[ς] τὸν δῆμον [τ]ὸν Ἀθηναί[ων]
. καὶ ἐπιμελείται Ἀθηναί[ων] τῶν ἀ-
φικν]ο[ύ]μενων ὡς Φίλιππον [πράττω-
ν ἀγα]θὸν ὄ[ν]τι δ[ύναται] Ἀθηναί[οις] π-
15 ἀρὰ Φι]λίππου, εἰ[να]ὶ πρόξε[νον] καὶ
εὐ]ε[ρο]γ[έ]την τ[οῦ] δήμου τοῦ Ἀθ[ηναίω]-
ν αὐ]τὸν καὶ ἐκγόνο[υ]ς αὐτοῦ, καὶ ἐπ-
μει]λ[ε]ῖσθαι αὐ[τ]οῦ τὴν βουλὴν καὶ
τοῦ]ς στρατηγούς ὅταν ἀν[έ]ηται. ἀ-
20 να]γ[ρ]άψαι δὲ τὴν προξενί[αν] εἰς σ-
τήλην λιθίνην καὶ στήσαι [τὸν] γραμ-
ματέ[α] [τ]ὸν κα[τὰ] πρυτανεί[αν] ἐν ἀκρ-
οπόλ]ει· εἰς [δ]ὲ τὴν ἀναγρ[αφὴν] τῆς σ-
τή]λης [δ]ότω ὁ ταμίης τριά[κοντα] δρ-
25 αχμ]ὰ[ς] κατὰ τὸν νόμον.

With sufficient certainty the name of Demades is restored as the mover of the resolution, which grants *προξενία* to a Macedonian who had assisted Demades in negotiating the peace with Philip.

122.

Honours to Aristomachos of Argos for his services
to Athens: B. C. 335 (P).

Found on the Akropolis. The text is from Köhler, *C. I. A. ii.* 161; cp. *id.* in *Hermes*, v. pp. 3 foll.

§ 1. (*The beginning is lost:*) *recital of the services of Aristomachos' father in the Korinthian war:—*[δύ]-

ναμιν ἀποσ[τ]ελλο[μέν]ης στρατ[ιᾶς]
 τε τῶν πεζῶν ἡγεμόνι καὶ τῶν ἱππέων
 σθ[α]ι τῆς οἰκειότητ[ος] καὶ φίλι[as ἢ ἀεί ποτε ἦν τοῖς Ἀρ-
 5 γείοις πρὸς τὸν δῆμον τὸν Ἀθη[ναίων] μετὰ δὲ τὴν ἀποσ-
 τολὴν ταύτην ὡς συ[ν]έβη τοῦς ὑ[πὸ τοῦ δήμου σταλέν-
 τα]s τὴν ἀποχώρησιν ποιήσα[σθαι ἐκ τῆς χώρας τῆς
 τ]ῶν Ἀργείων, συνκ[ατ]έστησεν Ἀ[θηναίοις] . . .
 λωσεις τὰ μακρὰ τεύχη καὶ τὸμ [Πειραιᾶ] . .

§ 2. *Next comes a recital of the services of Aristomachos himself:—*

[ἐπειδὴ]
 10 οὐν παρεληφῶς Ἀ[ρι]στόμαχος [παρὰ προγόνων τὴν φι]-
 λοτιμίαν διατη πᾶσιν Ἀθ[ηναίοις] . .
 . καὶ μνείαν διατετέ[λ]εκεν ποι[ού]μενος ἀεί τῆς ἐ]-
 λευ[θ]ερίας [τ]οῦ δήμου τὴν ἀρίστ[την] . . .
 καὶ συνβάντος κοινοῦ πολέμο[ν] Ἀθηναίοις τε καὶ τῇ]
 15 πόλει τῶν Ἀργείων πρὸς Ἀλέξαν[δρον] . . . γε-
 ν[ομένης] ἐξουσίας πόησ[α]σθα[ι]
 . .] πολὺ τούς δι' ἐλαττόνων ἀ[.
 . .] λουτος Ἀλεξάνδρον γεν[.
 . . τῶ]ν ἰδίων ἀναλωμάτων [.
 20 . . κοι]νήν ἐπ[οή]σατο τὴν εἰρ[ή]νην
 . , ἐπιμ[ε]λειε[τ]αί] δὲ καὶ ἐν τ[ῆ] νῦν χρόνῳ καὶ
 κοινή καὶ ἰδίᾳ Ἀθηναίων τῶν [ἀφικνουμένων εἰς Ἄργος,
 καὶ τὸ λοιπὸν] ἐπ[α]ν[γ]έλλ[ε]τ[α]ι ἀγαθὸν ποιήσειν
 ὅτι ἂν δύνηται. δ[ω]ς ἀ[ν] οὖν καὶ ὁ δῆμος ὁ
 25 [Ἀθηναίων χάριτας φαίνεται ἀποδιδούς κ.τ.λ.]

It is a pity the document is imperfect, as it might have cleared up our knowledge of the obscure history of the times referred to. In § 1 Aristomachos' father is said to have rendered service to an Athenian force sent into Argolis to help the Argives in resisting a common enemy. This no doubt

refers to the Korinthian war B.C. 394 foll. (Xen. *Hell.* iv. 2, 17); to which period Curtius assigns the brilliant engagement at Œnoe mentioned by Pausan. i. 15, 2; x. 10, 2 (τῆς νίκης ἦντινα ἐν Οἰνότη τῇ Ἀργεῖα αὐτοὶ (i. e. Argives) τε καὶ Ἀθηναίων ἐπικούρου Λακεδαιμονίους ἐνίκησαν), a victory which made much noise at the time, though the philo-Lakonian Xenophon omits it (Curtius, *Gr. Gesch.* iii.⁴, 192). His father had also contributed to the rebuilding of the Athenian walls in 393 B.C., a work which was helped on not only by the crews of Pharnabazos but by the confederate cities (Xen. *Hell.* iv. 8, 10: καὶ Βοιωτοὶ καὶ ἄλλαι πόλεις ἐθειλούσαι συνετελεχισαν).

§ 2. deals with Aristomachos himself. He had sympathised with those aspirations for liberty which were expressed at Athens, Argos, and elsewhere, upon Philip's death (Diodor. xvii. 3), or perhaps during Alexander's Illyrian expedition at the time of the Theban rising (*ibid.* 8). At the final conclusion of peace, when Alexander visited Korinth, Aristomachos had used all his influence and wealth on behalf of Athens.

123.

Alexander in Ionia: Summer of 334 B.C.

On two of the antæ-stones from the temple of Athena Polias at Priene, the fragments of which are now in the British Museum.

Βασιλέως Ἀ[λεξάνδ]ρου
 Τῶν ἐν Ναυλόχῳ [κατοικούν-
 των ὄσοι μὲν εἰς κ

(Here a dozen lines or more are hopelessly mutilated).

γινώσκω ἐμὴν εἶναι, τοὺς δὲ κα-
 5 τοικούντας ἐν ταῖς κώμαις ταύ-
 ταις φέρειν τοὺς φόρους· τῆς
 δὲ συντάξεως ἀφίημι τὴν Πριη-
 νέωμ πόλιω κ[α]ὶ τῆμ φρου[ρὰν ἐ]-
 φ' ἦ . . .

This edict was issued by Alexander after the reduction of the Greek cities on the coast. Priene was among the cities which submitted without a blow, and therefore might expect some favours (cp. No. 124). Naulochon is named by Pliny, *N. H.* v. 29; it was a small port at the mouth of the Mæander (Le Bas-Waddington, *Voyage Arch.* Pt. 5, No. 186).

124.

Alexander in Ionia : Summer of 334 B.C.

On a large block from the Temple at Priene : now in the gallery of the British Museum.

Βασιλεὺς Ἀλέξανδρος
ἀνέθηκε τὸν ναὸν
Ἀθηναίῃ Πολιάδι.

After the victory of Granikos, on his march southwards, Alexander seems to have spent some little time at Ephesos, where he found the Artemision (burned down on the night he was born) had nearly finished rebuilding. Strabo repeats a story (p. 641) that Ἀλέξανδρον δὴ τοῖς Ἐφεσίοις ὑποσχέσθαι τὰ γεγυότα καὶ τὰ μέλλοντα ἀναλώματα, ἐφ' ᾧ τε τὴν ἐπιγραφὴν αὐτὸν ἔχειν τοὺς δὲ μὴ ἐθελῆσαι . . . ἐπαινεῖ τε (Artemidoros) τὸν εἰπόντα τῶν Ἐφεσίων πρὸς τὸν βασιλέα, ὡς οὐ πρόποι θεῶ θεοῖς ἀναθήματα κατασκευάζειν. We may suppose that Alexander visited Priene also, and found the Prienians less scrupulous or less wealthy (cp. Droysen, *Hell.* i. 1. 202).

125.

Revolutions at Eresos : B.C. 333-301.

Fragments of a block of marble inscribed on three sides—*A* (front), *B* (side), and *C* (back). The upper parts of *A* and *C* are wanting. Published by Conze, *Reise auf der Insel Lesbos*, pp. 35 foll.; Sauppe, *Commentatio de duabus inscr. Lesb.*; Cauer, *Delectus*, No. 123; but far more accurately by Kirchhoff, in Droysen's *Hel-lenismus*, 1878, vol. ii. 2, pp. 363 foll. I have followed Kirchhoff, verifying his text, and in part improving it by help of a number of impressions made by Mr. Newton at Lesbos, where the marbles remain.

[§ 1. Inscribed upon the lost upper half of *A* was a 'Law against the Tyrants,'—νόμος κατὰ τῶν τυράννων,—often referred to in the following documents.]

[§ 2. Probably there was also here a record of the Judgment upon Eurysi(la)os,—κρίσις ὑπὲρ Εὐρυσι[λά]ω,—referred to in § 8, lines 130 foll.]

§ 3. Judgment delivered upon the tyrant Agonippos (the beginning is lost):

A.

- τοῖς πολ[ι]ορκηθέ[ντας
 ἐν τῇ πό[λι] [ἀ]πολι[πῶ]ν αὐτομόλησε καὶ το[ις] πο-
 λίται[ς] δισυμρίοις στατήρας εἰσέπραξ[ε] καὶ
 τ[οῖς] Ἑλλανας ἐλατ[ζ]ετο καὶ τοῖς βώμοις [κατέ-
 5 σ]καψε τῷ Διὶ τῷ [Φ]ιλ[ιπ]πίω? [κ]αὶ πόλεμον ἐξε[νει]-
 κάμενος πρὸς Ἀλέξανδρον καὶ τοῖς Ἑλλανας
 τοῖς μὲν πολίταις παρελόμενος τὰ ὄπλα ἐξε-
 κλάισε ἐκ τῆς πόλιος [πα]νδαμί, ταῖς δὲ γυναῖ-
 10 κας καὶ ταῖς θυγατέρας συλλαβὼν καὶ ἔρξα[ις]
 ἐν τῇ ἀκροπόλει τρισχιλίους καὶ διακοσίο[ις]
 στατήρας εἰσέπραξε, τὴν δὲ πόλιν καὶ τὰ ἱερῶ[ν]
 διαρπάσαις μετὰ τῶν λαϊστῶν ἐνέπρησε κα[ὶ]
 συγκατέκαισε σώματ[α τῶν] πολιτῶν, καὶ τὸ τ[ε]-
 15 λευταῖον ἀφικόμενος πρὸς Ἀλέξανδρον κατ[ε]-
 ψεύδετο καὶ διέβαλλε τοῖς πολίταις· κρίνα[ι]
 μὲν αὐτὸν κρυπτῶ ψαφίσει ὁμόσσαντας περ[ὶ]
 θ[ανάτω]· αἱ δὲ κε καταψαφισθῆ θάνατος, ἀντιπ[ι]-
 20 μασαμ[έ]νω Ἀγωνίππω τὰν δευτέραν διαφορὰν
 ποήσασθαι, τίνα τρόπον δεύει αὐτὸν ἀποθα-
 νῆν· αἱ δὲ κε καλλα[φθ]έ[ν]τος Ἀγωνίππω τῇ δίκῃ
 κατάγῃ τίς τινα τῶν Ἀγωνίππω ἢ εἰπῆ ἢ προθῆ
 περὶ καθόδῳ ἢ τῶν κτημάτων ἀποδόσιος, κατ[ά]-
 25 ρα]τον ἔμμεναι καὶ αὐτὸν καὶ γένος τὸ κήνω,
 καὶ τᾶλλα ἔ[ν]οχος ἔστω τῷ νόμῳ [τῷ] (ἐπὶ τῷ?) τὰν στάλλαν
 25 ἀνελόντι τὰν περὶ τῶν τυράννων καὶ τῶν ἐκγ[ό]-
 νων· ποήσασθαι δὲ καὶ ἐπάραν ἐν τῇ ἐκκλησίᾳ α[ὐ]-
 τ[ή]κα, τῷ μὲν δικάζοντι καὶ βαθοέντι τῇ πόλει [ι]
 30 καὶ (τοῖς νόμοισι?) τὰ δίκαια εὖ ἔμμεναι, τοῖς δὲ παρὰ τὸ δίκαι[ο]
 ν τὰν ψᾶφον φερόντεσσι τὰ ἐναντία τούτων.
 30 Ἐδίκασαν] ὀκτωκόσιοι ὀγδοήκοντα τρεῖς· ἀπ[ὸ]
 τ[αυτῶν] ἀπέλυσαν ἑπτὰ, αἱ δὲ ἄλλαι κατεδίκασαν.

§ 4. Decree refusing restoration to Heroidas and Agesimenes, descendants of the earlier Tyrants :

- Ἀγνόδα[μ]ος· περὶ ὧν οἱ πρέσβεις ἀπαγγέλλουσ[ι]
 οἱ πρὸς Ἀλέξανδρον ἀποσταλέντες καὶ Ἀλέ-
 35 ξανδρος τὰν διαγραφ[ᾶ]ν ἀπέπεμψε ἀφικόμε-

νων πρὸς αὐτὸν τῶν πρότερον τυράννων ἀπογ[ό]-
 νων Ἡρωίδα τε τῷ Τερτικωνείῳ τῷ Ἡραείῳ κα[ὶ Ἄ]-
 γησιμένε[ο]s τῷ Ἑρμησιδεῖῳ, καὶ ἐπαγγελλα[μέ-
 ν]ων πρὸς Ἀλέξανδρον, ὅτι ἔτοιμοί ἐ(στ)ι (sic) (δ)ικ[αν]
 40 ὅ]ψοσχεθῆν περὶ τῶν ἐγκαλημένων ἐν τῷ δάμῳ,
 [ἀγαθῆ τύχῃ δ]εδόχθαι τῷ δήμῳ, ἐπειδὴ . . .

(The rest is lost, the bottom of A being broken).

§ 5. A second judgment delivered upon Agonippos (the beginning is lost from the bottom of A):

B.

.....
 παρε[λ]λητ[ο] τὰ [δ]πλα καὶ
 ἐξ[ε]κλάισε ἐκ τῆs [πό-
 λι]os πανδαμί, ται[s
 45 δ]ὲ γυναικάs καὶ τα[ῖs
 θ]υγατέρας συλλαβ[ῶν
 εἶ]ρξε εἰς τὰν [ἀκρ]όπο-
 [λ]ιν καὶ εἰσέπραξε
 δισχίλοιs καὶ δι[α]-
 50 κοσίοis στατήρας, τὰ[v]
 δὲ πάλιν καὶ τὰ ἱρὰ [δι-
 α]ρπάξαισ μετὰ τῶν
 λ]αῖστῶν ἐνέπηρ[σε
 κ]αὶ συγκατέκαυσε
 55 [σ]ώματα τῶν πολιτ[ῶν,
 κ]ρίναι μὲν αὐτὸν
 [κ]ρυντῆ ψαφίσει [κα-
 τ]ὰ τὰν διαγραφὰν τ[ῶ
 β]ασιλέωs Ἀλεξάνδ[ρω
 60 κ]αὶ τοῖs νόμοιs· [αἱ δὲ
 κ]ε καταψαφισθῆ
 αὐτῷ θάνατος, ἀ[ντι-
 τι]μασαμένῳ Ἀγων[ί-
 π]πῳ, τὰν δευτέραν [ψάφι-
 65 σ]ιν πῆσασθαι διὰ
 [χ]ειροτομίας, τίνα
 [τ]ρόπον δεύει αὐτὸν [ἀ-
 π]οθανῆν· λαβέσθαι δ[ὲ

κ]αὶ συναγόροις τὰ[ν]
 70 πόλιν δέκα, οἴτινες
 [δ]μόσσαντες Ἄπ[όλλω-
 ν]α Λύκειον [συνα-
 γ]ορήσοισι [τῷ νόμῳ· α-
 ἰ δέ] κε . . .

(Here the stone is broken, and there is a lacuna of several lines).

75 [ποήσασθαι δὲ καὶ ἐπάρ-]
 [αν ἐν τῇ ἐκκλησίᾳ αὐτῆς]-
 [α, τῷ μὲν δικ]αίῳ ὑπ-
 ἀρχο]ντι καὶ βαθεύν[τ-
 ι τῇ] πόλει καὶ τοῖς
 80 νόμο]ισι τὰ δίκαια εἶ[ν
 ἔμμε]ναι καὶ αὐτοῖς[ι
 καὶ] ἐγγόνοισι, τῷ δὲ
 [πα]ρὰ τοῖς νόμοις καὶ
 τὰ δίκαια δικαζόν-
 85 τεσσι (sic) τὰ ἐναντία· ὁ-
 μων δὲ τοῖς πολίτ[αις]
 τοῖς δικάζοντας·
 [ν]αὶ δικάσω τὰν [δικαν
 ὁ]σσα μὲν ἐν τοῖς νό-
 90 μ]οῖσι ἐνὶ καττοί[ς νό-
 μ]οις, τὰ δὲ ἄλλα ἐκ [φιλο-
 π]ουίας ὡς ἄριστα κα[ὶ
 δ]ικαίτατα (sic), καὶ τιμά-
 [σ]ω, αἴκε καταγνώ, ὀρθῶ[ς]
 95 καὶ δι(καί)ως. οὕτω ποιήσω
 ναὶ μὰ Δία καὶ Ἄλιον.

§ 6. Rescript of king Philip Arrhidæos (B. C. 323-317) re-affirming the judgments against the Tyrants delivered under Alexander:

Φιλίππω·
 Αἱ μὲν κατὰ τῶν φυγά-
 δων κρίσεις αἱ κριθε[ῖ]-
 100 σαι ὑπὸ Ἀλεξάνδρου
 κύριαι ἔστωσαν καὶ
 [ᾧ]ν κατέγνω φυγῆν φευ-

[γ]έτωσαν μὲν, ἀγώγμοι
δὲ μὴ ἔστωσαν.

§ 7. *Letter of king Antigonos (Monophthalmos, B. C. 306-301) concerning the sons of Agonirros:*

105 Πρότανις Μελδώροσ
Βασιλεὺς Ἀντίγονοσ
Ἐρεσιῶν τῇ βουλή
καὶ τῷ δήμῳ χαίρειν
παρεγένοντο πρὸς ἡ-
110 μᾶσ οἱ παρ' ὑμῶν πρέ[σ]-
βεισ καὶ διελέγουτ[ο],
φάμενοι τὸν δῆμον
κομισάμενον τὴν παρ' [ἡ]-
μῶν ἐπιστολὴν ἣν ἐγρ[ά]-
115 ψαμεν ὑπὲρ τῶν Ἀγωνίπ-
[π]ου υἱῶν, ψήφισμά τε π[ο]-
ῆσ]ασθαι δ' ἀνέγνωσα[ν
ἡμί]ν, καὶ αὐτοὺσ ἀπε[σ]-
ταλκέναι ?]

(Here is a considerable lacuna, something being broken from the bottom of B, and the upper half of C).

C.

120 ἐ]πὶ τῇ
..... Ἀλεξανδρ
..... ἐβῶσθε .

§ 8. *Final decree of the Bressians reaffirming the previous enactments against the Tyrants and their families:*

[Ὁ δείνα εἶπεν· περι ὧν ἂ βολλὰ πρ]οεβώλλεν[σε]
..... τεδ σοιχ
125 τ[ὸν νόμον τὸν] κατὰ τῶν τυρά[ν]-
νων [καὶ τῶν ἐ]μ πό[λει οἰκη]θέντων καὶ τῶν ἐκγ[ό]-
νων] καὶ ταῖσ γραφαῖσ
..... τὰν ἐκλησίαν· ἐπειδὴ καὶ π[ρό]-
τερον] ὁ βασιλεὺσ Ἀλέξανδροσ διαγραφὰν ἀπο[σ]-
130 τέ]λλαισ π[ροσέτ]αξε [Ἐρε]σίοισ κρίναι ὑπὲρ τε
[Ἄγω]νίπ[ω κ]αὶ [Εὐρ]υσιλά]ω, τί [δ]εἰ παθῆν αὐτοῖσ, [ὁ

- δὲ δᾶμος ἀκο[ύ]σ[αι]ς τὰν διαγραφὰν δικαστήρι-
 [ν καλ]έσα[ι]ς κατὰ τοῖς νόμοις δ' ἔκριννε Ἀγώνιπ-
 [πο]μ μὲν καὶ Εὐρύσι[λαο]ν τε[θν]άκην, τοῖς δὲ ἀπογ[ό]-
 135 νοῖς αὐτῶ[ν] ἐνόχοι[ς] ἔμμε[ν]αι τῷ νόμῳ τῷ ἐν τῷ
 [σ]τάλλῳ, τὰ [δ] ἐ[ν] ὑπάρχο[ν]τα πεπρᾶσθαι αὐτῶν κατὰ
 [τ]ὸν νόμον, ἐπιστέλλ[αντος] δὲ Ἀλεξάνδρῳ καὶ ὑ-
 πὲρ τῶν Ἀπολλο[δ]ωρε[ῶν] καὶ τῶν κασιγνήτων [αὐ-
 τῶ], Ἐρμῶνος καὶ Ἡραῖω, τῶμ πρότερον τυραννη-
 140 σάντων τᾶς πόλιος, καὶ τῶν ἀπογόνων αὐτῶν, κ[ρί]-
 ναι τὸν δᾶμον, πότερο[ν] δοκ[εῖ] καταπορεύεσθ[αι]
 αὐτοῖς ἢ μή, [ὁ δ] δὲ δᾶμος ἀκούσαις τὰς διαγραφὰ[ς]
 δικαστήριόν τε αὐτοῖσι συνάγαγε κατὰ τὸν [νό-
 μ]ον καὶ τὰν διαγραφὰν τῷ βασιλέος Ἀλεξάνδρῳ,
 145 δ' ἔ[γ]νω λό[γ]ων ῥηθέντων παρ' ἀμφοτέρων τὸν τε νό-
 [μο]ν τὸν κατὰ τῶν τυράννων κύριον ἔμμεναι κα[ὶ]
 φ[ε]ύγην αὐτοῖς κατ[ὰ] τὸν νόμον?· δεδόχθαι τῷ δάμ[ω],
 κύριον μὲν ἔμμεναι κατὰ [τῶν] τυράννων καὶ τῶ[ν]
 ἐ[μ] πόλι οἰκηθέντων καὶ τῶν ἀπογόνων τῶν τού-
 150 [τ]ων τὸν τε νόμον τὸμ περὶ [τ]ῶν τυράννων γεγραμ-
 [μ]ένον ἐν τῷ στάλλῳ [τ]ῷ [παλαι?]ῷ καὶ ταῖς διαγρα-
 [φ]αῖς τῶν βασιλέων ταῖς κατὰ τούτων καὶ τὰ ψα-
 [φ]ίσματα τὰ πρότερον γραφέντα ὑπὸ τῶν προγόνων
 καὶ ταῖς ψαφοφοραῖς ταῖς κατὰ τῶν τυράννων' [αἰ]
 155 δ] ἐκέ τις παρὰ ταῦτα ἀλλίσκηται τῶν τυράννων [ν ἢ]
 τῶν ἐμ πόλι οἰκηθέντων ἢ τῶν ἀπογόνων τῶν το[ύ]-
 των τις ἐπιβαίνων ἐπὶ τὰν γᾶν τὰν Ἐρεσίων, [αὐτί-
 κα] τὸν δᾶ[μο]ν βουλευσασθαι καὶ πε . . . (*the end is lost*).

On the general political movements of this period,—the growth of oligarchies and tyrannies in the Ægean under the Persian influence, the factions fomented by Philip, the motive and the results of Alexander's edict recalling the exiles,—the reader is referred to the notes on Nos. 112, 126, and 131. As to Eresos, it joined the new Athenian Confederacy in 378 B. C. (No. 81), and no doubt remained democratic until the Social War in B. C. 357. Then followed a time during which, under Persian influence, Eresos was in the hands of 'tyrants.' We gather from lines 37, 38, and 138 that three of these earlier tyrants were brothers named Hermon, Heræos, and Apollodoros, who perhaps succeeded

each other in power: for Ἀπολλοδώρειων = υἱῶν τῶν Ἀπολλοδώρου, and lines 37 foll. are equivalent to Ἡρωίδα τοῦ Τερτικῶνος τοῦ Ἡραίου καὶ Ἀγησιμένεος τοῦ Ἑρμησίδα (Ἀπολλοδώρειος, Τερτικῶνεις, Ἡραίος being Æolic patronymics). That Apollodoros was tyrant last of the three explains the circumstance that his children are classed with grandchildren of the other two (lines 137-139): indeed they may have been too young in 324 B.C. to join personally in the application referred to in § 4, where they are not named; although they were virtually included in that application (line 138). It does not appear in what way this dynasty came to an end; probably by a revolution, in which perhaps Theophrastos the philosopher had a hand (see Plut. *adv. Coloten*: Θεοφράστῳ δις ἐλευθερῶσαι τυραννομένην, *sc.* τὴν πατρίδα; also *Non posse suav. vivi sec. Ep.*: Θεοφράστου καὶ Φειδίου τοῦς τῆς πατρίδος ἐκκοψάντων τυράννους). If however the democracy was for a time restored, another tyrant soon appeared in Eurysilaos (lines 130, 134), a man of a different family. Following Droysen's reconstruction of the history, we find that Eurysilaos must have been expelled and the democracy restored by the time of the battle of Granikos, 334 B.C. In the Demosthenic oration, *De fœd. Alex.* p. 213 (spoken B.C. 333), Alexander is taunted with his inconsistency in maintaining tyrants in Messenia, and expelling them from Eresos.

The liberation by Alexander in 334 B.C. was shortlived; for in 333 the Persian admiral Memnon (Arrian, ii. 1, 1) sailed against Lesbos to detach the towns from Alexander. Memnon's siege of Eresos is referred to in lines 1, 2. The subject of *αὐτομόλησε*, etc. is Ἀγώνιππος. This man seized the opportunity to escape to the Persian lines, and then by the help of Memnon made himself tyrant of Eresos. All this, and his other iniquities, form the subject of § 3. He was of course violently anti-Macedonian, and destroys an altar of Zeus Philippios, erected in honour of Alexander's father. After a short but cruel reign, he flies to Alexander with a lying version of his late proceedings. How he was received we are not told; but the Eresians formally declare him an outlaw (lines 1-32). The *λαῖσται* or *λησταί* are the mercenary troops left behind by Memnon.

The date of § 4 is just after the recall of the exiles in B.C. 324. Heroidas and Agesimenes, grandsons of the former tyrants, Heræos

and Hermon, had appealed to Alexander to be allowed the benefit of this edict. Many such applicants flocked to Alexander at Babylon (cp. Diod. xvii. 113). The Eresians, by permission of Alexander, refused them return,—though the decree is here broken off. It was moved by Hagnodamos (line 33).

§ 5 belongs to the same date as § 4. It records a second trial of Agonippos' case. He too had claimed restoration under the edict of recall. But Alexander had dealt with him as with other tyrants in a similar case: *τοὺς τυράννους μὲν ἐκ τῶν πόλεων ἐς τὰς πόλεις πέμπει, χροῖσασθαι ὅπως ἐθέλοιεν* (Arrian, iii. 2, 7), and the Eresians, deciding this time not only by their native laws (line 28) but *κατὰ τὴν διαγραφὴν τῷ βασιλέως Ἀλεξάνδρῳ καὶ τοὺς νόμοις* (lines 37 foll.), re-affirm their condemnation of Agonippos.

§ 6 informs us that some of the exiles already named, after failing to obtain restoration under Alexander, applied in vain to his successor Philip Arrhidæos (B.C. 323–317) to reverse the previous decisions given above.

§ 7. The sons of Agonippos (who is now dead) being banished from Eresos, had applied to King Antigonos (B.C. 306–301), who had written a letter in their favour to the Eresians (lines 114 foll.). The Eresians had replied with a decree (line 116), which they had forwarded to Antigonos (lines 109 foll.). To their decree the king replies in this letter, in which no doubt he gives his consent to the perpetual banishment of the sons of Agonippos.

§ 8 is a final decree of the Eresian people, based on a *προβούλευμα* (line 123), reciting and re-affirming their previous decisions and enactments against 'the tyrants'; both those members of their families who had once lived in the city (*οικηθέντων* lines 149, 156), and their children who had always lived in exile. It should be remembered that restoration from exile meant not only recovery of political status, and return to native soil, but also the recovery of lands and property confiscated.

126.

Revolutions at Chios in the time of Alexander :

B. C. 332 (P).

Inscription found at Chios; published by Kirchoff, *Monatsb. d. Berlin. Akad.* 1863, p. 265; Sauppe, *Commentatio de duabus inscriptionibus Lesbiacis*, p. 30.

§ 1. *Decree for the restoration and decoration of the statue of Philites the tyrannicide:*

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ. Ζωίλος Χιά-
 δου εἶπεν· Ἐπειδὴ οἱ ἐν τῇ ὀλιγαρχίᾳ τῆς εἰ-
 κόνος τῆς Φιλίτου, τοῦ ἀποκτείναντος
 τὸν τύραννον, τοῦ ἀνδριάντος ἐξείλον
 5 τὸ ξίφος, νομίζοντες καθόλου τὴν στάσιν
 καθ' αὐτῶν εἶναι, ὅπως ἂν ὁ δῆμος φαίνεται
 πολλὴν ἐπιμέλειαν ποιούμενος καὶ μνημο-
 νεύων ἀεὶ τῶν εὐεργετῶν καὶ ζώντων
 καὶ τετελευτηκότων· Ἀγαθῇ τύχῃ· δεδόχθαι
 10 τῇ βουλῇ καὶ τῷ δήμῳ· τοὺς ἐξεταστὰς το[ῦ]-
 s ἐνεστηκότ[α]s ἐγδοῦναι τὸ ἔργον διαστολὴν
 ποιησαμένους μετὰ τοῦ ἀρχιτέκτονος καθότι
 συντελεσθήσεται ὡς πρότερον εἶχεν· ὑπηρετε[ῖ]-
 15 [ῖ]οῦ ἔσται ὁ ἀνδριάς καὶ στεφανωθήσεται ταῖς
 νομηνίαις καὶ ταῖς ἄλλαις ἑορταῖς ἐπιμελεῖσθαι
 τοὺς ἀγορανόμους.

Line 5: 'that the erection of the statue was a protest against themselves.' Line 12: διαστολήν, 'specification;,' cf. Polyb. xvi. 14; xxi. 1. Line 13: ἀρχιτέκτων, 'the contractor.'

§ 2. *Additional resolution, moved by the same person, that the monthly treasures of the state-funds shall supply the commissioners of the market with money for the decoration of the statue:*

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Ζωίλος Χιάδου
 εἶπεν· Ἐπειδὴ ἐν τῷ πρότερον ψηφίσματι προσε-
 20 τάχθη τῷ ἀγορανόμῳ ἐπιμελεῖσθαι τῆς εἰκόνος
 τοῦ ἀνδριάντος τοῦ Φιλίτου, ὅπως στεφανω-

θήσεται τε καὶ λαμπρὸς ἔσται, ὃ δὲ ἀγορανόμος
 φησὶν εἰς ταῦτα πόρου δεῖσθαι· Ἀγαθῇ τύχῃ
 δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ· τὸ μὲν κα[θ'] ἔ-
 25 τος εἰς ταῦτα διδόναι τὸ ἀνάλωμα τοῦς
 [κα]τὰ μῆνα ταμίαις, ἐπιμελείσθαι δὲ τὸν
 [ἀγορα]νόμον, εἰς δὲ τὸν λοιπὸν χρόνον οἱ
 πωλοῦντες τὰς ὠνὰς προστι . . .
 τῶν στεφ[άνων]

The decline of Athenian influence in the Ægean, and the consequent extension of Persian dominion, favoured the growth of oligarchies and tyrannies in the islands (see Nos. 112, 125, 131). It has been remarked (see No. 131), that Philip impartially assisted any faction which promised to further Macedonian interests: and herein Alexander followed his example. The consequence was a perpetual series of revolutions throughout the cities of the Ægean, which supplied Aristotle with abundance of material for his political speculations, and explains at once the importance and the wisdom of Alexander's recall of the exiles in 334 B. C. As to Chios, we know that in 351-0 B. C. it was under an oligarchy (Dem. *de Rhod. lib.* p. 196). Then the government seems to have passed into the hands of a tyrant supported by Persia, like Agonippos at Eresos (No. 125). It is at this point in the succession of events that our inscription begins to afford us information. Aided probably by Philip, the δῆμος effected a revolution, the tyrant being assassinated by Philitos. Then, in 333 B. C., Memnon with the Persian fleet effects a counter-revolution and restores the oligarchs (Arrian, ii. 1. 1), who deface the statue of the tyrannicide. Lastly, in 332 B. C., the exiled δῆμος made a violent effort to return, in which they were effectually assisted by Hegelochos and Amphoteris, the Macedonian commanders. The Persian garrison was expelled, and the leaders of the oligarchy were banished to Egypt, to the island of Elephantine (Arrian, iii. 2, 3-7; Curtius, iii. 1. 3).

127.

Seuthes king of the Odrysæ communicates with
Athens : B. C. 331-330.

Found near the theatre at Athens. The text is from Köhler, *C. I. A.* ii. p. 412. Above the heading is a relief: a man approaches Athena, holding a *patera*; behind him are two horses (cp. Droysen, *Hellen.* i. 1, p. 392 n.).

Ῥηβούλας, Σεύθου υἱός, Κότυος ἀδελφός, ἀγγελ[ος].
Θεο[ί].

Ἐπὶ Ἀριστοφάνους ἄρχοντος.

Ἐπὶ τῆς Κ[εκ]ροπίδος δεκάτης πρυτ[α]-
5 νελάς· Σκ[ιρ]οφοριῶνος δεκάτη ἰστ[τ]-
αμένου, [ἔκτ]ει καὶ δεκάτει τῆς πρυτ[τ]-
ανείας[ς· τῶν] προέδρων ἐπεψή[φι]ξε [Δω]-
ρόθε[ος Ἀλα]ιεύς·
ἔδοξεν [τῇ βουλ]ῇ καὶ τῷ δήμῳ· Νο[θ]. . . . Διο]
10 μεινύ[ς εἶπε· π]ερὶ ᾧν ὁ δῆμος πρ[ότερον ἐψήφισται ἐπὶ
τῆς . . . ἰδο]ς πρυτανείας, [τοὺς προέδρους οἱ ἂν λάχ-
ωσι ἐν τῷ δήμῳ] προ[εδρεύειν κ.τ.λ.]

The date is June 330 B.C., Alexander having defeated Darius at Arbela in October 331. Meanwhile the effect of his absence was seen in various movements in the direction of Greek liberty. (*Æschin. in Ctes.* 164 foll. describes the hopes of the anti-Macedonian party at that time.) The chief rising was under Agis in the Peloponnese in the spring of 330 B.C., which was promptly crushed by Antipater in one decisive battle in Arkadia. Antipater was however hampered in reaching Peloponnese by the critical state of N. Greece. In Thrace Memnon the Macedonian commander had revolted, and Zopyrion had rashly invaded Scythia and met with disaster. Our inscription shows that the Odrysæ shared in the movement, and were acting in concert with the rising in Greece proper. Seuthes sends his son Rebulas to Athens, and perhaps to other Greek states. Although welcomed at Athens, as this inscription proves, he was not able to effect anything. The Athenians took no part in the revolt, and Demosthenes himself, while warmly sympathising with the

movement, did not counsel more decided action (Diod. xvii. 62, 63; Droysen, *Hell.* i. 1. 392; Q. Curtius, x. 1. 43, seems to refer to these events, but he is out in his chronology, see Schäfer, *Demosth.* iii. 183).

128.

Administration of Lykurgos; building of the Theatre
and Stadion: B.C. 330-329.

Found on the Akropolis: the text from Köhler, *C. I. A.* ii. 176; compare Velsen in *Archäol. Zeitung (Anzeige)*, 1859, p. 70*.

[Εὐδήμ]ου Πλαται[έως.
Ἐπὶ Ἀριστ]οφώντος ἄρχοντ[ος
ἐπὶ τῆς Λ]εωντίδος ἐνάτη[s πρυ-
τανεία]s, ἢ Ἀντίδωρος Ἀν[τρ]ί[νου
5 Παιανι]εὺς ἐγραμμάτευεν· ε[. .
. . . .]ἢ Θ[α]ργηλιῶνος· ἐνάτη
[καὶ δε]κάτῃ τῆς πρυτανείας·
[τῶν πρ]οέδρων ἐπεψήφισεν [Δη-
. . . .] Εὐωνυμεύς· ἔδοξεν τ[ῶ]
10 δήμῳ· Λ]υκοῦργος Λυκόφρονος
[Βουτά]δης εἶπεν· ἐπειδὴ
[Εὐδημ]ος πρότερόν τε ἐπ[ηγγεί-
λατο τ]ῶ δήμῳ ἐπιδώσει[ν εἰ]s
[τὸν π]όλεμον εἰ τ[ι] δέ[οι]το [XXXX
15 δ]ραχμῶν καὶ νῦν [ἐπ]ι[δέδ]ω[κεν]
εἰς τὴν πόλιν τοῦ σταδ[ί]ου
καὶ τοῦ θεάτρου τοῦ Παναθη[ναϊ]-
κοῦ χίλια ζεύγη καὶ ταῦτα
πέπομφεν ἅπαντα π[ρὸ Π]αναθη-
20 ναίων καθὰ ὑπέσ[χετο, δ]εδόχθ[αι]
τῶ δήμῳ ἐπαι[νέσαι Ε]ὐδημ[ου
Φι]λούργου Πλατα[ιέα] καὶ σ[τε]-
φανῶσαι αὐτὸ[ν θαλ]λο[ῦ] στεφ[άνῳ]
εὐνοίας ἕνεκα τῆς εἰς τὸν
25 δήμου τὸν Ἀθηναίων καὶ εἰν[αι]
αὐτὸν ἐν τοῖς εὐεργέταις το[ῦ]
δήμου τοῦ Ἀθηναίων αὐτὸν κα[ὶ]
ἐκγόνους καὶ εἰ[ναί α]ὐτῶ

- ἐγκτησιν γῆς καὶ ο[ι]κ[ι]ας καὶ
 30 στρατεύεσθαι αὐτὸν τὰς
 στρατιὰς καὶ τὰς εἰσφορὰς
 εἰσφέρειν μετὰ Ἀθηναίων.
 ἀναγράψαι [δ]ὲ τὸδε τὸ ψήφισμα
 τὸν γραμματεῖα τῆς βουλῆς κα[ι]
 35 στήσαι ἐν ἄκρ[ο] πόλει· εἰ[s] δ[ε] τ[ῆν]
 ἀναγραφὴν τῆς στήλῃ[s] δοῦ[ν]α[ι]
 τὸν ταμίαν τοῦ δήμ[ου] . .
 δραχμὰς ἕκ τῶν εἰς τὰ κ[ατὰ ψη]-
 φίσματα ἀναλισκομέ[νων τῶ]
 40 δήμῳ.

The financial administrations of Lykurgos began in mid-summer 338 B.C., and lasted for three *πεντητηρίδες*, i. e. twelve years, until midsummer 326. His public services are recounted by Plutarch, *Vit. X. Oratt.*, Comp. No. 145. Of his public works the chief were the repair of the great Theatre, and the building of the Panathenaic Stadion. In l. 17, the stone-cutter ought to have written *ποίησιν τοῦ θεάτρου καὶ τοῦ σταδίου τοῦ Παναθ.* Ll. 15 foll.: *ζεῦγος* is a cart and pair, for the hauling of marble and the carting away of earth. *Εἰς τὸν πόλεμον*, l. 14, may surprise us: for what war were the Athenians likely to engage in? It was well known to Alexander however that Athens was only submissive to him under compulsion, and No. 127 significantly shows the feelings of the time. Two great works of Lykurgos himself were the rebuilding of the Athenian fortifications and the erection of an arsenal (*σκευοθήκη*). Line 29 foll.: his burthens, if he resided at Athens, were to be those of a citizen and not those of a *metœk*.

129.

Dedication at Olympia by one of Alexander's
 quartermasters: B.C. 330-320.

A statue-base recently excavated at Olympia: the text is from Dittenberger, *Archäol. Zeitung*, 1879, p. 139. A fragment of a similar base is edited also *ib.* 1879, p. 209.

Βασιλέως Ἀλε[ξάνδρου]
 ἡμεροδόμας καὶ

βηματιστῆς τῆς Ἀσίας
 Φιλωνίδης Ζῶτου Κρής
 5 Χερσονάσιος ἀνέθηκε
 Διὶ Ὀλυμπίῳ.

This statue is mentioned by Pausanias, vi. 16, 4: ἔστηκεν . . . καὶ Φιλωνίδης Ζῶτου, γένος μὲν ἐκ Χερρόνησου τῆς Κρητῶν, Ἀλεξάνδρου δὲ ἡμεροδρόμος τοῦ Φιλίππου. I will transcribe the remarks of Droysen, *Hellenismus*, i. 2, p. 383, where, speaking of the materials anciently available for the history of Alexander, he says: 'We may say much the same (as of the log-book of Nearchos and the Ἐφημερίδες βασιλικοί) of what is told us concerning Alexander's βηματισταί (*steppers*). There could not fail to be a full staff of quartermasters in Alexander's army, who had among other duties to arrange each day's march, to direct the route of the several columns, to mark out the place of encampment, etc. The memoranda drawn up by these officers in the execution of their duties yielded an exact information concerning the distances and routes traversed, which was of the highest importance to the geographical studies of the following time. We hear of Βαίτων ὁ Ἀλεξάνδρου βηματιστῆς ἐν τῷ ἐπιγραφομένῳ Σταθμοὶ τῆς Ἀλεξάνδρου πορείας (Athen. x. 442), or again, of 'Diognetus et Bæton itinerum ejus mensores' (Plin. *N. H.* vi. 21, 61), or else Ἀμύντας ἐν τοῖς σταθμοῖς, from whose First Book is cited a note about Syria, and from the Third a note upon Nineveh. Archelaos also, ὁ χωρογράφος τῆς ὑπ' Ἀλεξάνδρου πατηθείσης γῆς (Diog. L. ii. § 17), may have served, though Diogenes does not say so, in Alexander's army. It is worth observing that Patrokles, governor of Babylon under Seleukos I, the explorer of the Caspian sea, asserted in his work on geography that Alexander's officers drew up a summary account (ἐπιδρομάδην) of the countries they traversed, which Alexander himself revised (ἀκριβῶσαι), and put into the most expert hands to be edited (Strabo, ii. 69).'

130.

**Alexander's recall of the Exiles: consequent disorders
at Kalymna: B.C. 324-323 (P).**

A marble found at Iasos: the text from Böckh, *C. I. G.* 2671.

§ 1. *The Iasians, having sent five citizens to act as dikasts at Kalymna, and learning on their return of their successful labours, and the honour they have gained for themselves and their city, acknowledge the honorary decree of Kalymna and compliment the dikasts:*

- [Ἐπὶ στεφανηφόρου ὄνος
μηνὸς ἕκτη] ἱσταμένου, Εὐμόλπος Μόλ[που ἐπεστάτει,
ἐγραμμά-
τενε, γνάμη Μεσσηνέως τοῦ Δίωνος κατασταθέντος ὑπὸ .
. . [ο. τ]οῦ Μυγάλου? Ἐ[ρμω]νος τοῦ Μυτστρου κατασταθέντος
[ὑπὸ . .]
5 . . ράτου τοῦ Προμάχου, [Εὐ]μόλπου τοῦ Μόλπου, Λέοντος
[τοῦ . .]
. ἵππου κατασταθέντος ὑπὸ Ἀριστοφάνου τοῦ Νουμηλίου, [Δαμα-
σίππου]
τοῦ Στησιόχου, Ἡρακλείτου τοῦ Ἀρτεμιδώρου, Δημοφ[ά]ντου
[τοῦ
Π]ρυντάν[ε]ος, Δάμωνος τοῦ Ὀ[μ]αλίωνος? Ἐπειδὴ οἱ δικασταὶ
[οἱ]
ἀποσταλέντες εἰς Κάλυμναν κομίζουσιν ψήφισμα παρὰ τοῦ
10 δήμου τοῦ Καλυμνίων, ἐν ᾧ γέγραπται, ὅτι ὁ δῆμος ὁ Καλυ-
μνίων στεφανοῖ τὸν δῆμον χρυσῷ στεφάνῳ ἀρετῆς ἕνεκεν
καὶ εὐνοίας τῆς εἰς αὐτόν, στεφανοῖ δὲ καὶ τοὺς δικαστὰς
τοὺς ἀποσταλέντας χρυσῷ στεφάνῳ καλοκάγαθίας
ἕνεκεν,—Κλέανδρον Διοδώρου, Λέοντα Εὐβ[ο]ύλου,
15 [Κ]έ[φ]αλον Δράκουτος, Θεόδωρον Νουμηλίου,
Λέοντα Δρακοντίδου,—καὶ περὶ τούτων οἴεται δεῖν
ἐπιμέλειαν ποιή[σα]σθαι τὸν δῆμον, ὅπως ὁ τῆς πόλεως
[σ]τέφανος ἀναγορευθῆ καὶ ὁ τῶν δικαστῶν ἐν τῷ
[θ]εάτρῳ Διονυσίοις· δεδόχθαι τῷ δήμῳ τὸν μὲν ἀγωνο-

- 20 θέτην ἀναγγεῖλαι τὸν τῆς πόλεως στέφανον καὶ τὸν
 [τ]ῶν δικαστῶν, κυκλίων τῇ πρώτῃ, ἐπηνήσθαι δὲ καὶ [αὐτοὺς]
 τ[οὺς] δικαστὰς τοὺς ἀποσταλέντας, ἐπειδὴ ἄξιοι γενό-
 [με]νοι τοῦ δήμου τιμὰς περιεποίησαν τῇ πόλει· ὅπως δὲ [καὶ
 τ]ὸ ψήφισμα τοῦτο καὶ τὸ παρὰ Καλυμνίων ἀναγραφῇ [ἐν]
 25 τῷ ἐπιφανεστάτῳ τόπῳ, καθὰ καὶ Καλύμνιοι ἀξιούσιν, [οἱ ν]-
 εωποῖαι ἐπιμέλειαν ποιησάσθωσαν, ἵνα ἀναγραφῇ ἀμφό-
 [τερα] τὰ ψηφίσματα ἐν τῷ ἱερῷ τοῦ Διὸς ἢ τῆς Ἀρτέμιδος·
 [καλ]έσαι δὲ καὶ τοὺς δικ[αστ]ὰς τοὺς ἀποσταλέντας
 [εἰς] τὸ πρυτανεῖον.

In the heading we should expect 'γνώμη πρυτάνεων,' but not all the men are πρυτάνεις, as some have appointed deputies in their place. Lines 20 foll.: κυκλίων τῇ πρώτῃ, *sc.* παρόδῳ.

§ 2. Next follows a copy of the decree of the Kalymnian people, which the dikasts had brought back with them :

- 30 Ἐδοξε τῷ βουλῇ καὶ τῷ δῆμῳ, γνώμα προστατᾶν· Ἐπειδὴ [ὁ δ]-
 ἄμος ὁ Ἰασέων ἐν τε τοῖς πρότερον χρόνοις εὖνους ὦν καὶ [φίλ]-
 ος διατελεῖ τῷ δῆμῳ τῷ Καλυμνίων, καὶ νῦν, πρεσβεύ[ου]-
 τος τοῦ δάμου καὶ ἀξιούντος δόμεν ἄνδρας πέντε, [οἴτι]-
 νες παραγενόμενοι μάλιστα μὲν διαλυσεῦντι τοὺς [ἀντ]-
 35 ερομένους τῶν πολιτᾶν, εἰ δὲ μή, κρινεῦντι διὰ ψάφου, [ἀπέσ]-
 τεῖλε ἄνδρας καλοὺς ἀγαθοὺς, οἱ παραγενόμενοι [πᾶσ]-
 αν σπουδᾶν ἐποίησαν τούτου διαλυθέντος τοὺς [πολ]-
 ίτας τὰ ποτ' αὐτοὺς πολιτεύεσθαι μετ' ὁμονοίας· [καὶ ἀ]-
 πογραφεισᾶν δικᾶν εἰς τὸ δικαστήριον [πλε]όνων
 40 ἀκοσιᾶν πεντήκοντα, τὰς μὲν πλείστ[ας] διέλυσαν [διαλλάξ]-
 αντες τοὺς ἀντιδίκους, ὅπως μὴ διὰ ψάφου τῶν πρα[γμά]-
 των κρινομένων εἰς πλέω ταραχὰν ὁ δῆμος [καθισ]-
 τᾶται· τινὰς δὲ καὶ διαίτασαν συμφερόντως [ἀμφο]-
 τέροις τοῖς ἀντιδίκοις· δέκα δὲ δικᾶν εἰσαχθεῖσᾶν [εἰς τὸ
 45 δι]καστήριον ἔκριναν διὰ ψάφου κατὰ τε τὸ διάγραμ[μα τοῦ]
 βασιλέως καὶ τοὺς νόμους, ὄντες ἀερίθετοι [τῷ τ]-
 ῶ κ[ρ]ίν[αι] ἐ[λομέν]φ· ὅπως οὖν καὶ ὁ δῆμος ὁ Καλυμνίων [φαίνητ]-
 αι χάριν ἀποδιδόνς τοῖς εὐεργετοῦσι αὐτόν, καὶ πολ[λοὶ πρ]-
 ο[α]ιρῶνται καὶ λέγειν καὶ πράσ[σ]ειν τὰ δέοντα ὑπὲρ τοῦ [πλήθεο-
 50 σ τ]οῦ Καλυμνίων, εἰδότες ὅτι ὑπαρξέουσι αὐτοῖς [χάριτες κ]-
 ατάξαι ὦν κα εὐεργετήσωντι· δεδόχθαι τῷ [βουλῆ κ]-

α[ι] τῷ δάμῳ, ἐπαιέσαι τὸν δάμον τὸν Ἰασέων [ἀρετᾶς ἔ]-
 νεκεν καὶ εὔνοιας, ἀν ἔχων διατελεῖ περὶ τὸ πλ[ῆθος
 τῶν Κα]λυμνίων, καὶ στεφανῶσαι χρυσῷ στεφάνῳ
 55 [ἀπὸ μνᾶ]ν πέντε· ἐπαιέσαι δὲ καὶ τοὺς ἀποσταλέν-
 [τας δικαστ]ᾶς καλοκάγαθας ἔνεκεν,—Κλέανδρον
 [Διοδώρου], Λέοντα Εὐβούλου, Κέφαλον Δράκοντος,
 [Θεόδωρον Ν]ουμηρίου, Λέοντα Δρακοντίδου,—
 [καὶ στεφανῶ]σαι αὐτοὺς χρυσῷ στεφάνῳ
 60 [καὶ τούτῳ? ἀπὸ μνᾶν π]έντε· δεδόσθαι δὲ αὐτοῖς [καὶ προ-
 ξενίαν καὶ π]ολιτείαν, αὐτοῖς καὶ ἔγγονοις,
 [καὶ ἀτέλειαν πάντων· ἐπ]ικλ[αρ]ῶσαι δὲ αὐτοὺς ἐπὶ φυλὰν
 [ἀν κα βούλωνται· εἶμεν] δὲ αὐτοῖς καὶ προεδρίαν ἐν τοῖς
 [ἀγῶσι, καὶ πόθοδον ποτὶ τὰν ἐκ]κλησίαν μετὰ τὰ ἰ[ε]ρά.

Line 39 foll. [δι]ακοσιᾶν or [τρ]ιακοσιᾶν. At least 250 suits between citizens of Kalymna had been entered, and the authorities were at a loss how to deal with them. For such a state of things pointed to something within measurable distance of civil war, and the more urgent the need for a prompt decision, the more difficult it was to try the suits: for how could any dikastery command respect for its decisions, when the whole citizen body was rent into factions? Accordingly foreign dikasts are sent for, ξενικὸν δικαστήριον. This was an expedient often resorted to in such cases, as is proved by the numerous inscriptions similar in character and date to the present, which have been found in all parts of Greece and the Ægean. The document before us is an interesting specimen of a well-known class. Nearly all the disputes at Kalymna were successfully settled by compromise and arbitration (ll. 40 foll.); and the ten which were finally tried were settled without suspicion of guilty influence from the party who insisted on carrying the matter into court (ἀνερίθεντοι τῷ τὸ κρίναι ἐλομένῳ, if Böckh's restoration is correct). The basis of settlement adopted by the five dikasts was the 'edict of the king' and the standing laws of Kalymna (ll. 44 foll.): we cannot be wrong in taking the διάγραμμα to be Alexander's edict for the recall of the Exiles (see on No. 125).

131.

Return of the Exiles at Mytilene by Alexander's
edict: B.C. 324.

A marble slab at St. Therapia, Mytilene: Böckh, *C. I. G.* 2166, and *addenda*, pp. 1022-1023. I have revised the text with the help of four excellent paper impressions brought by Mr. Newton from Mytilene.

§ I. *With a view to concord twenty commissioners to be elected, ten from among the restored exiles, ten from the other citizens:—* a-

[. τὰ] ὀφει-
[λήματα? κτήματα
[. s προστι-
5 [. μένω τῷ κα
[. το]ύτων μὴ εἰσα-
[γ ἄλλ]α ἄρχα μηδεῖα
[. μ]ας καὶ τοῖς πε-
[. τα]ῖς ἀρχαῖς, αἱ κε
10 [. κ]αὶ κατὰ γρενον
[. γεγρα]μμένων, ὡς κε μηδ-
[ἐν ἀδικηθείῃ πρὸς τοῖς κατελθόντας καὶ πρ]ὸς τοῖς ἐν τῇ πόλι
[πρόσθε ἐόντας, ἀλλ' ὡς μάλιστα διαλε]λυμένοι πάντες πρὸς ἀλ-
[λάλους οἰκήσειαν τὰν πόλιν ἀτρέσ]τως, καὶ ἐμμένειον ἐν τῇ ἀ-
15 [ναγεγραμμένα διαγραφῆ καὶ ἐν τ]ῇ διαλύσει τῇ ἐν τούτῳ τῷ ψα-
[φίσματι γεγραμμένα. Ἐλέσθαι δὲ κ]αὶ τὸν δάμον ἄνδρας εἴκοσι, δέκα
[μὲν ἐκ τῶν κατελθόντων δέκα] δὲ ἐκ τῶν ἐν τῇ πόλι πρόσθε ἐόντων
[οἷτινες σπουδαίως φυλάσσω]ντον καὶ ἐπιμέλειστον ὡς μηδὲν ἔσ-
[σεται διάφορον τοῖς κα]τελθόντεσσι καὶ τοῖς ἐν τῇ πόλι πρόσ-
20 [θε ἐόντεσσι, κρίνοντες] καὶ περὶ τῶν ἀμφισβητημένων κτημάτων
[πρὸς τοῖς κατελθόντας κ]αὶ πρὸς τοῖς ἐν τῇ πόλι ἐόντας καὶ πρὸς
[ἄλλους, ὡς μάλιστα μ]ὲν διαλυθήσονται· αἱ δὲ μὴ, ἔσσονται ὡς δικ-
[άσται. Ἐν δὲ ταῖ]ς διαλυσίεσσι ταῖς ὁ βασιλεὺς ἐπέκρινε
[αὐτὸς ταύταις οἱ πολῖτ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι τὰ μπό-
25 [λιον ἀνεγκλήτως ὁμο]ύροντες πρὸς ἀλλήλους.

§ 2. *Certain points which the commissioners shall consider, and report upon to the assembly for settlement*:—Καὶ περὶ χρημάτων

[ἀπὸ τῶν κε γένη]ται ἡ διάλυσις ὡς πλείστα, καὶ περὶ ὄρκω-
[ν τοῖς ὄρκισθήσονται οἱ] πολῖται, περὶ τούτων πάντων ὅσσα κε ὀμο-
[λογήσωσι πρὸς ἀλλήλο]ις οἱ ἀγρεθέντες ἄνδρες φέρουτον ἐπὶ τ-
[ὸν δᾶμον· ὁ δὲ δᾶμος ἀκο]ύσαις, αἱ κε ἀγῆται συμφέρην, βολλενέτω
30 [περὶ τοῦ κυροῦσθαι τὰ ὠ]μολογημένα πρὸς ἀλλήλοισι συμφέρου-
[τα. Ἐμμεναι δὲ τοῖς κα]τελθόντεσσι ἐπὶ Σμιθίνα προτάνιος
[κύρια ὅσσα κε ψηφι]σθή.

§ 3. *If the decree of the people prove to be defective in its provisions, the senate to decide*:—Αἱ δὲ κέ τι ἐνδεύη τῷ ψαφίσματος

[τῶν κρίσω ἐμμεναι ἐπ]ὶ τῇ βόλλῃ.

§ 4. *After the report of the commission and the consequent decree, sacrifices to follow*:—Κυρωθέντος δὲ τῷ ψαφίσ-

[ματος τούτω ἐν τῷ δάμῳ] τὸν δᾶμον ἐν τῇ εἰκν(?)ίστῃ τῷ μῆννος
35 [ἱρά τε καὶ θυσίας θύειν τ]οῖς θεοῖσι, ἐπὶ σωτηρίᾳ καὶ εὐδαι-
[μονίᾳ καὶ τύχῃ τῆς πόλιος] γενέσθαι τὰν διάλυσιν τοῖς κατελ-
[θόντεσσι καὶ τοῖς πρόσθε ἐ]ν τῇ πόλι ἐόντεσσι· τοῖ[ς] δὲ ἱρήσας τ-
[ὼν θεῶν πάντων καὶ] ταῖς ἱεραῖς δέλγην τοῖς ναοῖσι κ-
[αὶ πρὸς τὰν εὐχὰν συνέλ]θην. τὰ δὲ ἱρα τὰ ὁ δᾶμος [ε]ὔξατο ὅτε
40 [ἐπορευόντο οἱ ἄγγελοι πρὸς] τὸν βασιλῆα, ἀπυδόμεναι τοῖς βασ[ιλ]-
[ῆος γενεθλοῖς κατὰ τὸ δυνα]τόν. παρέμμεναι δὲ τῇ θυσίᾳ κ[αὶ
τοῖς ἱροῖς καὶ τῇ εὐχῇ τοῖς ἀ]γγέλοισι τοῖς πρὸς τὸν βασιλῆα [πεμφ-
θησομένοις ἀπὸ τῶν πρόσθε ἐ]ν τῇ πόλι ἐόντων καὶ τοῖς ἀπ[ὸ τῶν
κατελθόντων].

§ 5. *Provision for the inscribing and publication of the present decree*:—[Τὸ δὲ ψάφισμα] τοῦτο ἀναγράφαντας τοῖ[s . . .

45 [. . . ἐν στάλῃ λιθίνῃ στᾶσαι κ.τ.λ.]

The letters are beautifully inscribed *στοιχηδόν*. The restorations, which I have chiefly taken from Böckh, are merely suggestions as to the probable sequence of construction and meaning. The dialect is Æolic, but not purely so. Some forms are peculiar: l. 10 *κατάγρευτον* = *καθαιρούντων*, as *ἀγρεθέντες* l. 28 = *αἰρεθέντες*: *δέλγην* l. 38 is *οἴγειν*. We may understand *διαγραφά* l. 15 of the Edict of Alexander (see No. 125, § 5), and *διαλυσίεσσι* l. 23 refers to decisions which he had given in special cases of difficulty on which he had been consulted by envoys.

When Alexander sent Nikanor to Olympia, in July 324 B.C., to proclaim the restoration of all exiles throughout Greece, he was not influenced by a merely selfish policy. His father Philip had with much impartiality aided either or any faction in the Greek states which would help him in his policy of aggression; and therefore the first to benefit by Alexander's edict would be the banished enemies of Macedonian interests. Large numbers of them had enlisted in the Persian service; but now the victories of Alexander left them without home or object, and they were finding their way back to become a source of disquiet throughout Greece. The edict was therefore a wise exercise of despotic power, in the interests of peace. It was obeyed by all except the Ætolians (who feared the vengeance of the exiles of Cœniadae), and the Athenians, who, having occupied Samos with kleruchs in 365-352 B.C., were loth to lose their possessions (see No. 90). How much excitement and disturbance was caused by the return of the exiles is shown by the crowd of envoys which hastened to Alexander at Babylon ἐξ ἀπάσης σχεδὸν τῆς οἰκουμένης (Diod. xvii. 113; Arrian, vii. 19). For the troubles at Kalymna and Eresos see Nos. 130 and 125. The present fragment shows us how matters gradually settled down at Mytilene: see Droysen, *Hellen.* i. 2. p. 291.

132.

Honours to Gorgos and Minnion of Iasos: B.C. 323 (P).

Found at Chios, whither it must have been taken from Iasos as ballast. The text is from Böckh, *C. I. G.* 2672.

[Ἐπειδὴ Γ]όργος καὶ Μιννίων Θεοδότ-
 [ου υἱ]οὶ κ[αλ]οὶ κάγαθοὶ γεγένηται
 [πε]ρὶ τ[ὸ] κοινὸν τῆς πόλεως,
 [κα]ὶ πολλοὺς τῶν πολιτῶν ἰδίᾳ εὖ [π]-
 5 ἐποιήκασιν, καὶ ὑπὲρ τῆς μικρῆς
 θαλάσσης διαλεχθέντες
 Ἀλεξάνδρῳ βασιλεῖ ἐκομίσαντο
 [κ]αὶ ἀπέδοσαν τῷ δήμῳ· δεδόσθαι
 αὐτοῖς καὶ ἐγγόνοις ἀτέλειαν καὶ
 10 προεδρίην εἰς τὸν αἰὲ χρόνον·
 ἀναγράφαι δὲ τὸ ψήφισμα ἐν τῇ
 παραστάδι τῇ πρὸ τοῦ ἀρχαίου.

Concerning Gorgos and his brother see No. 135. The 'little sea' is the *sinus Lasius*, a wild and gloomy inlet, which was probably valuable for its fishing: see Athen. p. 105 e: and Strabo, p. 658: 'Ιασὸς ἐπὶ νήσῳ κείται προσκειμένη τῇ ἠπείρῳ· ἔχει δὲ λιμένα, καὶ τὸ πλεῖστον τοῦ βίου τοῖς ἐνθάδε ἐκ θαλάττης. In line 9, ἐγγόνοις must be meant for ἐκγόνοις; but see No. 148.

PART VI.

FROM THE DEATH OF ALEXANDER TO THE GAULISH INVASION.

B. C. 323-278.

133.

List of Allies in the Lamian War : B. C. 323-322.

Discovered at Athens : the text from Köhler, *C. I. A.* ii. 184.

. Γ
 [Θεσ]σαλῶν Δ
 [ω]ν ||
 . . . [Ἀχαιῶν Φθιω]τῶν [1]
 5 [Φλι]ασιῶν (?) |||
 ων || Ἀμβρακιωτ[ῶν] . |
 . . . ἀπὸ Θράκης καὶ
 . . . Φωκέων ||| Λοκρῶν |||
 . . [Οἰτ]αίων καὶ Μαλιέων καὶ
 10 . . [Ἀλυζ]αίων καὶ Δολόπων Γ
 . . [Περ]ραιβῶν ||
 . . . [ο]ν καὶ Κεφαληνίας |||

As soon as Alexander's death was known for certain, Athens stood forth as the champion of Greek freedom, and the result was the Lamian war. It is hard to see what this inscription can be, except a list of the states which joined the Athenian league against Macedon, the numerals appended to the names indicating the number of votes each state was to have in the federal synod. No. 147 is in honour of Timosthenes the delegate of Karystos. See Diod. xviii. 11: *Αἰτωλοὶ μὲν οὖν ἅπαντες πρῶτοι συνέθεντο τὴν συμμαχίαν, καθάπερ προείρηται· μετὰ δὲ τούτους Θετταλοὶ μὲν πάντες, πλὴν Πελιωνῶν· Οἰταῖοι δὲ, πλὴν Ἡρακλεωτῶν· Ἀχαιοὶ δὲ Φθιωταί, πλὴν Θηβαίων· Μηλιεῖς δὲ, πλὴν Λαμίων· ἐξῆς δὲ Δωριεῖς ἅπαντες, καὶ Λοκροὶ, καὶ Φωκεῖς· ἔτι καὶ δὲ Αἰνιῶνες, Ἀλυζαῖοι, καὶ Δόλοπες· πρὸς δὲ τούτοις Ἀθάμαντες καὶ Λευκάδιοι, καὶ Μολοττῶν οἱ περὶ Ἀρυντταίου. . . τῶν τ' Ἰλλυριῶν καὶ Θρακῶν ὀλίγοι συνέ-*

θεντο συμμαχίαν, διὰ τὸ πρὸς τοὺς Μακεδόνας μίσος. ἐξῆς δὲ συνελάβοντο τοῦ πολέμου Καρύστιοι μὲν ἐξ Εὐβοίας, τελευταῖοι δὲ τῶν Πελοποννησίων Ἀργεῖοι, Σικυώνιοι, Ἡλείοι, Μεσσήνιοι, καὶ οἱ τὴν ἀκτὴν κατοικοῦντες. Comp. Droysen, *Hellen.* ii. 1. p. 56, who suggests [Φλι]ασιῶν from Pausan. i. 25. 4.

134.

Lamian War; operations of the Athenian fleet under
Eustion: B. C. 323-322.

Found at Athens. The text from E. Curtius *de portubus Athenarum*, p. 46; Rangabé, *Ant. Hell.* 441; Köhler, *C. I. A.* ii. 270.

[⊙]εο[ι].

Ἐπὶ Νικοκλέους ἄρχοντος ἐπὶ τῆς Αἰαντίδος δωδεκάτης πρυτανείας εἰ Νίκων Θεοδώρου Πλωθεὺς [ἐ]-
γραμμάτευεν Σκιροφοριῶνος δεκάτει ὑστέρα, μ-
5 [ι]ῆ καὶ εἰκοστῆ τῆς πρυτανείας ἐκκλησία τῶν π-
ροέδρων ἐπεψήφισεν Ἐπικράτης Διοκλέους Ἀχαρ-
νεὺς καὶ συνπρόεδροι. ἔδοξεν τεῖ βουλευί καὶ τῷ
δήμῳ. Εὐφύλιτος Ἀριστείδου Κηφισιεύς εἶπεν [ἐ-
π]ειδῆ Νικάνδρος Ἀντιφάνους Ἰλιεὺς καὶ Πολύς[η-
10 λ]ος Ἀπολλοφάνους Ἐφέσιος διατετέλεκασι ἐν [π]-
αντὶ τῷ καιρῷ ἔθνους ὄντες τῷ δήμῳ τῷ Ἀθη-
ναίων καὶ κατοικοῦντες Ἀθήνησιν εἰς πολλὰ τῶ[ν σ-
υ]μφερόντων τῷ δήμῳ χρήσιμοι γέγονασιν (§ 1) εἰς τ-
[ε] τὴν οἰκοδομίαν τῶν νεωσοίκων καὶ τῆς σκευοθή-
15 [κ]ης (§ 2) εἰσφέροντες τὰς εἰσφορὰς καθ' ἕκαστον τὸν ἐ-
[ν]ιαυτὸν τὰς εἰς τὰ δέκα τάλαντα καλῶς καὶ προθύ-
[μ]ως ἀπὸ Θεμιστοκλέους ἄρχοντος μέχρι Κηφισοδ-
[ώ]ρου, (§ 3) καὶ ἐπὶ τοῦ Ἑλληνικοῦ πολέμου εἰς τὰς αὐτῶν
[τὰς] μετ' Εὐε[τ]ίωνος ἐκπλευσάσας εἰς τε τὴν πρώτη-
20 [ν ἐπίβ]ασιν καλῶς καὶ φιλοτίμως συνεπεμελήθησ-
[αν ὅπως] ἀν ἐκπλεύσωσιν, καὶ πάλιν [ἀ]πὸ τῆς ναυμαχ-
[ίας κατα]πλευσασῶν τῶν νεῶν τῆς τῆς ἐξα.
. παραγγείλασιν . . .

Two μέτοικοι, Nikander of Ilium Novum and Polyzelos of Ephesos, are honoured 'in the tenth prytany of Nikokles' = June 301, for their loyalty and munificence to Athens. (§ 1)

They had paid their tax duly for the building of the new docks and the marine arsenal, (§ 2) contributing towards 'the ten talent fund' from Themistokles' year to Kephisodoros (B.C. 347-323); and also (§ 3) in the Lamian war (called τοῦ Ἑλληνικοῦ πολέμου, as in Plut. *Phocion*. 23) they had assisted in the equipment of the fleet which under Euetion met with two defeats (Diod. xviii. 15; Droysen, *Hellen*. ii. 1. p. 69). The old docks had been destroyed by Lysander (*Lysias, contra Agorat*. xiii. 46; *contra Nicom*. xxx. 22). Their reconstruction began at the time of Demosthenes' first entrance into public life, and was finished under the administration of Lykurgos. The new arsenal for naval stores (σκευοθήκη, ὄπλοθήκη), built by the architect Philon for the same great administrator, was one of the most famous buildings of antiquity (Strabo, p. 395; Cic. *de oratore* i. 14): it was destroyed by Sulla (Plut. *Sulla* 14). One may doubt whether the 'ten talent fund' was a separate reserve fund like τὰ δέκα τάλαντα in Nos. 81, § 5 and 87; or whether it was a yearly sum of ten talents raised during those twenty-four years towards the erection of the arsenal and docks.

135.

Samian Decree in honour of Gorgos and Minnion for their assistance both before and after the restoration in B.C. 322.

Found at Samos: the text is from C. Curtius, *Inscripfionen u. Studien zur Gesch. v. Samos*, p. 22.

Ἔδοξε[ν τῆ] βολ[υ]τῆ καὶ τῷ δή-
 μῳ. Ἐπ[ί]κουρος Δράκοντος
 εἶπεν. Ἐπειδὴ Γόργος καὶ Μ-
 ιννέων (sic) Θεοδότου Ἰασεῖς κα-
 5 λοι καὶ ἀγαθοὶ γεγένηται
 περὶ Σαμίους ἐν τῇ φυγῇ (1) καὶ
 διατρέψων Γόργος παρὰ Ἀλεξάν-
 δρω πολ[υ]τῆν ἐόντιαν καὶ [προ]θυμί-
 αν παρέιχετο περὶ τὸν δῆμο[ν τ]ὸν Σα-
 10 μίων σπο[υ]δάζων ὅπως ὄτ[ι τ]άχος
 Σάμιοι τῆμ πατρίδα κο[μ]ίσαιντο, (2) καὶ ἀ-
 ναγγείλαντος Ἀλεξάνδρου ἐν τῷ
 στρατοπέδῳ, ὅτι Σάμον ἀποδιδού

Σαμίους, καὶ διὰ τὰς αὐτῶν τῶν Ἐ-
 15 λλήνων στεφανωσάντων ἔστ-
 εφάνωσε καὶ Γόργος, (3) καὶ ἐπέστε[ι]-
 λε εἰς Ἴασόν πρὸς τοὺς ἄρχοντα-
 ς, ὅπως οἱ κατοικοῦντες Σαμίω[ν]
 ἐν Ἴασῷ ὅταν εἰς τὴν πατρίδα κατρί-
 20 ωσιν, ἀτελῆ τὰ ἑαυτῶν ἐξάξου-
 ται καὶ πορεία αὐτοῖς δοθήσεται, τὸ ἀ-
 νάλωμα τῆς πόλεως τῆς Ἰασέων
 παρεχούσης, (4) καὶ νῦν ἐπαγγέλλον-
 ται Γόργος καὶ Μιρίων (sic) ποιήσειν ὅτι
 25 ἂν δύνωνται ἀγαθὸν τὸν δήμον τ-
 ὸν Σαμίων, δεδόχθαι τῷ δήμῳ δε-
 δόσθαι αὐτοῖς πολιτείαν ἐπ' ἴση
 καὶ ὁμοίῃ καὶ αὐτοῖς καὶ ἐκγόνοις,
 καὶ ἐπικληρῶσαι αὐτοὺς ἐπὶ φυλὴν κ-
 30 αὶ χιλιαστῶν καὶ ἑκατοστῶν καὶ γέ-
 νος καὶ ἀναγράψαι εἰς τὸ γένος δ' ἀ-
 ν λάχωσιν, καθότι καὶ τοὺς ἄλλου-
 ς Σαμίους, τῆς δὲ ἀναγραφῆς ἐπιμε-
 [λ]ηθῆναι τοὺς πέντε τοὺς ἡρη-
 35 μένους, τὸ δὲ ψήφισμα τόδε ἀνα-
 γράψαι εἰς στήλην λιθίνην καὶ στή-
 σαι [ἐ]ν τῷ ἱερῷ τῆς Ἥρας, τὸν δὲ [τα]-
 μίαν ὑπηρετήσαι.

These two Iasians are rewarded for various services rendered to the Samians: cp. No. 132. Gorgos was in the service of Alexander as ὄπλοφύλαξ (Athen. p. 538 d), and was the author of a work on mines (Strabo, p. 700). He had (1) used his influence with Alexander to procure the restoration of the Samians; (2) he was at Babylon when so many envoys flocked thither, in the spring of 323 B.C., to thank Alexander for his edict of recall, and in the name of the Samians he too had presented a crown to the king; (3) he had bespoken the aid of the people of Iasos for the Samians on their return; (4) both Gorgos and his brother promise to continue their friendship for the future. See Droysen, *Hellen.* 2. p. 361, and *reff.* γένος, ἑκατοστῆς, χιλιαστῆς are groups of 10, 100, 1000 families respectively, and are subdivisions of the φυλή.

136.

**Nikokreon, son of Pnytagoras, king of Kypros: about
320 B. C.**

A statue base from Argos: published by Ross, *Archäol. Aufsätze*, ii. p. 662; Le Bas-Waddington, *Voyage Arch.* ii. 122.

[M]ατ[ρόπο]λῖς μοι χθῶν Πέλοπος τὸ Πελασγικὸν Ἄργος,
 Πνυταγόρας δὲ πατὴρ Αἰακοῦ ἐκ γενεᾶς
 Εἰμὶ δὲ Νικοκρέων· θρέψεν δέ με γὰ περίκλυστος
 Κύπρος θειοτάτων ἐκ προγόνων βασιλῆ.
 5 Στάσαν δ' Ἄργεῖοί με χάριν χαλκοῖο τίοντες
 Ἦρα δὲν εἰς ἔροτιν πέμπο[ν ἄε]θλα νέοις.

Among the various 'kings' who ruled at Salamis in Kypros, paying tribute to the Persian king, yet with independent authority, and claiming descent from the heroes Teukros, Telamon, and Æakos, the best known to us is Evagoras, the friend of Konon, see No. 72: and compare Grote, ch. 76. It was his son and successor Nikokles for whom Isokrates wrote the panegyric upon Evagoras (see on No. 87). Nikokles appears to have been succeeded by Pnytagoras, who may have been his son, and who was certainly in power in 350 B. C. (Diod. xvi. 46). His submission to Persia secured him in his principedom until Alexander's expedition, when all Kypros passed into Alexander's hands, and Pnytagoras assisted at the siege of Tyre. Pnytagoras seems to have died away from home, and his son Nikokreon succeeded him before 331 B. C. (Plut. *Alex.* 29). Later on Nikokreon cast in his lot with Ptolemy, and in return for his services was rewarded with the chief command of the island (Diod. xix. 59, 62, 79; and Droysen, *Hellen.* passim). To the Egyptian kings Kypros was especially valuable as supplying precisely what Egypt lacked, viz. wood and metal in abundance for shipbuilding. Copper takes its name from the island: *μέταλλά τε χαλκοῦ ἐστιν ἀφθονα τὰ ἐν Ταμασσῶ* (Strabo, p. 684). The Heræa or Hekatombea was a famous festival at Argos, at which the prize for the chief athlete was a shield: so that this victory was commonly styled *τὴν ἐξ Ἄργους ἀσπίδα (νικᾶν)*; cp. Pindar, *Olymp.* vii. 83: *ὃ τ' ἐν Ἄργει χαλκὸς ἔγνω μιν.*

137.

Athenian Captives liberated by Eurylochos of Kydonia in
Krete: B. C. 319 (P).

Found at Athens, but now lost again. Böckh, *C. I. G.* 96; Köhler, *C. I. A.* ii. 193.

[. . ὦν]ος . . . δεκ[άτη. . . τῆς]
 πρυτανεία[ς· τῶν προέδρων ἐπεψή]-
 φι[ζ]εν Πάμφιλος Φιλ[λ . . . καὶ συμ]-
 πρόεδροι· Δημάδης Δη[μέου Παιαν.]
 5 εἶπεν· ἐπειδὴ πρότερό[ν τε οἱ πρό-
 γ]ουοὶ οἱ Εὐρυλόχου Κι . . . [καὶ]
 Ἄκεσανδρος φίλοι ὄντε[ς καὶ εὐνοὶ]
 τῇ πόλει πολλὰ καὶ μεγάλ[α εὐεργέ]-
 τησαν τὸν δῆμον τὸν Ἀθ[ηναίων]
 10 καὶ νῦν Εὐρύλοχος πατ[ρικῆν ἔ]-
 χων εὐνοίαν πρὸς τὸν δῆ[μον τὸν]
 Ἀθηναίων διατελεῖ χρέ[σμος ὦν]
 καὶ κοινεῖ καὶ ἰδίᾳ τοῖς [ἀφικνου]-
 μένοις Ἀθηναίων εἰς Κυδ[ωνίαν]
 15 καὶ πολλοὺς Ἀθηναίων λ[υτρωσά]-
 μενος ἐκ Κρήτης ἀπέστ[ειλε τοῖς ἔ]-
 αὐτοῦ ἀναλ[ώ]μασιν καὶ [αἴτιος ἔ]-
 γένετο τοῦ σωθῆναι ἐ[κ τῶν πολ-
 εμῶν]ν εἰς τὴν ἰδίαν, συν . .

Demades was put to death early in 318 B. C., and in the form of heading τῶν προέδρων ἐπεψήφισεν the addition καὶ συμπρόεδροι is not known to occur before 319 B. C. This would fix the date. These Athenian captives—sold into Krete and redeemed by Eurylochos—were probably fighting as mercenaries on the Persian side at Granikos. The fragment of a very similar decree occurs in *C. I. A.* ii. 194, where another benefactor is praised for his kindness in Asia to [τοῖς στρατευ]ομένους Ἀθηνα[ίων], and for redeeming and restoring Athenians captured at what is called [μάχη]ς τῆς ἐν Ἑλλη[σπόντῳ], i. e. Granikos: see Arrian, i. 29. A good many Athenians were taken captive, and envoys from Athens reached Alexander at Gordion, sent to negotiate their release: but Alexander retained them until after the battle of Issos, when a second embassy was more successful with him at Tyre (Arrian, iii. 6).

138.

Decree of the city of Nesos in honour of a benefactor (the war between Perdikkas and Antipater): B. C. 318 (P).

Found at Nesos: published partly by Böckh, *C. I. G.* 2166 e: completely by Earinos, in the *Μουσείον καὶ Βιβλιοθήκη τῆς εὐαγγελικῆς σχολῆς*, Smyrna 1876; Droysen, *Hellenismus*, ii. 2. p. 374.

- § 1. *The beginning is lost*: . . [βασιλεὺς] Ἀλέξανδρο[s]
 χ]ώρας τῆ πόλι κα[ι
 § 2: ὅτε] Ἀλέξανδρος διάλ-
 [λαφεν τὸν ἐξ ἀνθρώπ]ων βιον, Φίλιππος δὲ
 5 [ὁ Φιλίππω καὶ] Ἀλέξανδρος ὁ Ἀλεξάνδρω τ-
 [ἀμ βασιλεία]ν παρέλαβον, Θέρσιππος ἔων
 [τοῖς βασι]λήεσσι φίλος καὶ τοῖς στρατο-
 [ἀγοισι καὶ] τοῖς ἄλλοισι Μακεδόνεσσιν
 [πολλῶν ἀγα]θῶν αἴτιος γέγονε τῆ πόλι· § 3: Ἀ-
 10 [ντιπάτρω γ]ὰρ ἐπιτάξαντος χρήματα εἰς
 [τὸμ πόλεμ]ον εἰσφέρειν πάντων τῶν ἄλλω-
 [ν εἰσφερ]όντων Θέρσιππος παραγενόμενο-
 [ς πρὸς τοῖ]ς βασιλέης καὶ Ἀντίπατρον ἐκ-
 [ούφισε τὰ]μ πόλι· § 4: ἔπραξε δὲ καὶ πρὸς Κλε-
 15 [ῖτον περι] τῆς εἰς Κύπρον στρατείας καὶ
 [οὐκ ὀλίγα]ς δαπάνας εἰς μικρὸν συνάγαγ-
 [ε χρόνον]· § 5: ὁ δὲ καὶ περὶ τὰν σιτοδείαν ἀνή-
 [λωσεν ὡς] καὶ πὰρ τῶν σαδραπᾶν εἰσαγωγή-
 [ν συνκα]τεσκεύασσε· § 6: ἔδωκε δὲ καὶ τῆ πόλ-
 20 [ι χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ-
 [σους ἤτ]ησε τῶγ κατεστακόντων· ἐ[β]αθόη
 [δὲ χρημ]άτεσσι καὶ τοῖς πολίταισι εἰς-
 [ενέγκω]ν· § 7: καὶ Πολυσπέρχοντος εἰς τὰν Ἀσ[ία]-
 [ν πέμψαν]τος διώκησε φίλον αὐτὸν τῆ π-
 25 [όλι ὑπάρ]χην· § 8: παρεσκεύασσε δὲ καὶ [Ἀρ]ράβα-
 [ῖον καὶ] τοῖς ἄλλοις τ[οι]ς ἐπ[ί] τιων τετα-
 [γμένο]ις ὑπὸ τῶν βασιλέων φίλοις τῆ π-
 [όλι· καὶ] τᾶλλα πράσσει μετ' εὐνοίας πρὸς
 [τὸν δᾶ]μον πάντα· § 9: δεδόσθαι αὐτῷ ἀτέλει[α]-
 30 [ν πάντω]ν τὸμ πάντα χρόνον καὶ αὐτῷ κα[ὶ] ἐ-
 κγόν]οισι, στᾶσαι δὲ αὐτῷ καὶ εἰκόνα χ[αλ-

κῆν], δεδόσθαι δὲ καὶ σίτησιν ἐμ προταν[ε-
 ίφ, κα]ι δτα κε ἅ πόλις ἱροποῖται μερίς δι[ι-
 δό]σθω Θεροσίπφ καὶ τῶν ἐγόνων ἀτ τῶγ[γ-
 35 υ]τάτφ, καλῆσθαι δὲ καὶ εἰς προεδρίαν.
 [στε]φανώτῳ δὲ αὐτὸν ὁ χοροστάτας ἀτ ὁ ἐν-
 [ὼν] ἐν τῶ ἀγῶνι καὶ ὄγκαρουσσέτῳ ἀνδραγ[α-
 θί]ας ἐνεκα καὶ εὐνοίας τὰς πρὸς τὸν δᾶ-
 [μον] § 10 : ἵνα γινώσκωσι πάντες, ὅτι ὁ δᾶμος [δ
 40 Να]σιωτᾶν τοῖς ἀγαθο[ις ἀνδρας καὶ] εὐε[ρ-
 γέτ]αις τ[ιμᾶ], καὶ σωθέντος αὐτῷ ἔστεφ[α-
 νη]φόρησεν [ἀμ]έραις τρ[ε]ς κα[ι] εὐαγγελι[α]
 καὶ σωτήρια ἔ[θ]υσε καὶ παν[άγυρ]ιν συνά-
 γαγε δαμοτέ[λ]ην καὶ νῦν τ[ιμᾶ] δικάως· ἅ-
 45 ναγράψαι δὲ τοῖς ταμίαις τοῖς μετ' Ἑρα-
 κλείτῳ τὸ ψάφισμα εἰς στάλλαν λιθίνα[ν]
 τῷ ἐκ Θέρμας λίθῳ καὶ στᾶσαι ὄππα κε Θε[ε][ρ]-
 σίπφ συναρέσκη μέχρι Πορροπίας· ἐξέ[σ]-
 τῳ δὲ Θεροσί[ππ]φ καὶ ἄλλα ὄππα κε θέλη τῶν
 50 [ἴ]ρων στᾶσα[ι] τὸ ψάφισμα, καὶ κέ τι θέλη π[ρ]-
 οσγράφην ἔμμεναι αὐτῷ τῷ κεν [ε]ὔεργε-
 τῇ τὰμ πόλιω.

§ 11. *On the narrow side of the slab is a supplementary decree, broken at the beginning:*

. δαμος 'Ε .
 . . . δάτειο[ς] ε-
 ἱπε·] κυρία ἐκ[λ-
 ησί]α· ταῖς δω[ρ-
 5 εαί]ς παῖσα[ις
 ταί]ς δεδομέ[ν-
 α]ῖς Θεροσίπφ
 ὁ]πὸ τῷ [δ]άμω κ[α-
 ἰ] ἐγόνουσι δ-
 10 [ιαμέ]νην εἰς τ-
 [δν π]άντα χρόν-
 [ον], καθάπερ ὁ δ-
 [ᾶμο]ς ἔδωκε, κα-
 [ι ἀτ] ἔμμεναι [κ-
 15 αττ]αὐτά· μήτε
 [ἄρ]χουτι προθ-

[έμ]εναι μήτε ρ-
 [ή]τορι εἶπαι μ-
 [ή]τε ἐπιμηνί[ο-
 20 ι]s ἐνι· καὶ αἱ δ-
 [έ] κέ τις ἢ ῥήτω-
 [ρ] εἶπη ἢ ἀρχων
 [εἰσ]αγάγη ἢ
 [ἐπι]μήν[ι]ος εἰσ-
 25 [ενέγκ]η, ἄκυρά τ-
 [ε ἔσ]τω καὶ ὄφε-
 [ιλ]έτω ἕκαστο-
 [s στατη]ρας τρ-
 [ιακ]οσίοις ἰρ-
 30 [οἰς τ]ῷ Ἄσ[κ]λαπ-
 [ίφ κα]ι ἐπάρατ-
 [ος ἔ]στω καὶ ἄτι-
 [μος] καὶ γένος
 [εἰ]s τὸμ πάντα
 35 [χρ]όνου καὶ ἐ[ν-
 εχ]έσ[θ]ω? τῷ νόμ-
 [φ π]ερί τῷ καλλ-
 [ύοντ]ος τὸν δᾶ-
 [μον· τὰ δ'] ἐψαφι-
 40 [σμένα προσ]ανα-
 [γρ]άψαι τοῖς ἐ-
 [ξε]τάσταις εἰ-
 [s τ]αῖς στάλλα-
 [ις ταῖς ὑ]πὲρ [τ-
 45 [ῶ Θερσίππω· τὸ
 δ'] ἀνάλωμα [δὸτ-
 ω ὀ ταμίαις?].

Nesos or Nasos was the largest of the group of islands between Lesbos and the coast called Ἐκατόνησοι, and is thus described by Strabo, p. 618: Κατὰ δὲ τὸν πορθμὸν τὸν μεταξὺ τῆς Ἀσίας καὶ τῆς Λέσβου νησιά ἐστὶ περὶ εἴκοσιν, ὡς δὲ Τιμοσθένης φησί, τετταράκοντα· καλοῦνται δ' Ἐκατόνησοι πλησίον δὲ τούτων ἐστὶ καὶ ἡ Πορδοσελήνη, πόλιν ὁμώνυμον ἔχουσα ἐν αὐτῇ· καὶ πρὸ τῆς πόλεως ταύτης ἄλλη Νήσος (*sic scrib. pro νήσος πόλις*) μεῖζων

αὐτῆς, καὶ πόλις δμῶνυμος ἔρημος, ἱερὸν ἄγιον ἔχουσα Ἀπόλλωνος. Nesos was the largest of the group, and is named in No. 47, *o*, among the tributaries of Athens. Thersippos is honoured by the Nasiatæ for using his influence with the Macedonian court and princes on behalf of the city: and we may therefore identify him with the trusted envoy who conveyed Alexander's reply to Dareios after the battle of Issos (Arrian, ii. 14, 4). The decree was passed before B.C. 317, when Philip Arrhidæos was murdered by Olympias, for the two princes Arrhidæos and Alexander IV are spoken of all through as οἱ βασιλεῖς. § 1. The recital of Thersippos' services began with Alexander's lifetime, and went on in § 2 to speak of the troublous times that followed. § 3 deals with the time when Antipater and Krateros hastened to Asia and the Hellespont to oppose Perdikkas in 321 B.C.; Antipater claimed to be, and is here spoken of as, the true guardian of the royal princes, as against the treacherous Perdikkas. § 4. Kleitos the Macedonian admiral, whom Perdikkas had left with the fleet in charge of the Ægean in 321 B.C. (Justin, xiii. 6, 16), took the side of Antipater later in the year, and together with Antigonos vanquished Hagnon the Teian, Perdikkas' admiral, near Kypros: see Droysen, *Hell.* ii. 1. p. 135; and No. 166. § 5. This famine is not otherwise known; the supplies were obtained from 'the satraps' in the neighbourhood who had stores in reserve. § 6. ἐβαθὴ is impf. of βαθῆμι, Æol. for βοηθέω: so No. 125, ll. 27, 78. § 7. On the death of Antipater, Polysperchon was left as guardian of the princes, and sent an announcement of his authority to Asia. § 8. Arrhabæos is the 'Arrhidæos' of Diodoros and the historians, who was entrusted with the conveyance of Alexander's corpse to Egypt. The name is probably corrupted in the MSS. (Droysen, *ibid.* ii. 1. p. 13). In the partition of Triparadisos he was made satrap of Hellespontine Phrygia. § 9. δγκαρυσσέτω, Æol. for ἀνακρη., like στροτάγοισι in § 2. § 10. What narrow escape is meant by σωθέντος we do not know. 'Marble from Therma' means Thessalian marble: Therma was merged, soon after this, in Kassander's new city Thessalonika. Pornopia is another name for the site of the temple of Apollo Smintheus in the island: the stelè is to be erected anywhere between the town and the temple (Strabo, pp. 613, 618).

139.

Honours to Demetrios Phalereus: B. C. 317-307.

Found at Athens: the text from Köhler, *C. I. A.* ii. 584.

[Θ]εοί.

[Ἀριστοκ]ράτης Ἀριστοφάνου εἶπεν· ἐπειδ-
 [ἠ Δημήτρ]ιος Φανοστράτου Φαληρεὺς ἀνὴρ
 [ἔστιν ἀγ]αθὸς περὶ τὸν δῆμον τὸν Ἀθηναίω-
 5 [ν καὶ τὸν δ]ῆμον τὸν Αἰξωνέων καὶ πολέμ[ου
 γενομένου] ἐν τεί χῶρα καὶ χ[ω]ρισθέντ[ων τ-
 οῦ Πειραιῶς] καὶ τοῦ ἄστεως διὰ τὸν [πόλεμ-
 ον εἰς μερῖδ]ας διέλυσε Ἀθηναίου[ς καὶ πάλ-
 λιν ἐπανήγαγε]ν εἰς τὸ αὐτὸ καὶ σ[ῆτον εἰσ-
 10 ἤγαγεν? τοῖς Ἀ]θηναίοις καὶ τεί χῶ[ρα, καὶ
 ἐπιστάτης αἰρ]εθεὶς ὑπὸ τοῦ δήμ[ου . ἀνα-
 θήματα . . ἀν]έθ[η]κεν κάλ[λιστα
 , κα]ὶ ὕστερ[ον . . .

The decree is from the deme Æxoneis, and therefore has less political significance than a decree of the state. The struggle between Polysperchon and Kassander which followed upon the death of the regent Antipater, B. C. 320, may be read in Grote's last volume (ch. 96) or Droysen's *Hell.* ii. 1. A garrison had held Munychia ever since the end of the Lamian war, which resulted in the exile of the democratic partisans. The garrison was now commanded by Nikanor in the interests of Kassander, and Polysperchon finding that at Athens and elsewhere the prevailing oligarchies were on the side of Kassander, proclaimed restoration to all exiles and return to democratic institutions. In 319 he sent his son Alexander to Athens to assist the restored democrats by force of arms; the result was the condemnation and death of Phokion. Demetrios Phalereus his colleague had meantime left the city, and probably took refuge with Nikanor, who in the meantime (not without the connivance of Phokion) had seized the Piræus also. Thus the upper city was all democratic, and the Piræus the rallying place of the oligarchy. To this bisection of the state the inscription refers,

χωρισθέντων, etc. In 318 Kassander joined Nikanor in Piræeus, and the result was an oligarchical reaction, and a compromise between the two parties described by Diod. xviii. 74; we learn from the inscription that Demetrios Phalereus was a chief agent in persuading the democrats to a reconciliation. But in truth they were glad on any terms to be reunited to the Piræeus, without which Athens was not itself. And Athens was fed from imported corn (l. 9, σίτον εισηγάγε). The word used by Diodoros for Demetrios' office (*ibid.*) is ἐπιμελητής: Kassander stipulated καταστήσαι δ' ἐπιμελητὴν τῆς πόλεως ἓνα ἄνδρα Ἀθηναίων δὲ ἄν δόξῃ Κασσάνδρῳ· καὶ ἡρέθη Δημήτριος ὁ Φαληρεύς. Köhler restores either ἐπιστάτης (Strabo, p. 398) or προστάτης (Polyb. xii. 13, 9), either of which will just fill the lacuna: see Droysen, *l. c.* p. 234.

140.

Honours at Athens to Asander, nephew of Asander the satrap of Karia: B. C. 314–313.

From the Akropolis; now in the British Museum. See *Greek Inscriptions in the B. M.* xiv; Köhler, *C. I. A.* ii. 234; Droysen, *Hellenismus*, ii. 2. p. 25.

Ἐπὶ Νικοδώρου ἀρχοντος,
 ἐπὶ τῆς Κεκροπίδος ἑκτη-
 ς πρυτανείας Γαμηλιῶνος
 ἐνδεκάτῃ, ἕκτῃ καὶ εἰκο-
 5 στῇ τῆς πρυτανείας ἐκκλη-
 σία· τῶμ προέδρων ἐπεψήφι-
 ζεν Ἀριστοκράτης Ἀριστο-
 δήμου Οἰν. καὶ συμπρόεδρο-
 ι, Θρασκευκλῆς Ναυσικράτο[υ]-
 10 ς Θριάσι. εἶπεν· Δεδόχθαι τ-
 ῷ δήμῳ Ἀσανδρον Ἀγαθῶν-
 ος Μακεδόνα ἐπαινέσαι, ὅτ-
 ι ἐστὶν ἀνὴρ ἀγαθὸς ἰδίᾳ
 τε περὶ Ἀθηναίους τοὺς ἀφ-
 15 ικνουμένους εἰς τὴν χώρα-
 ν τὴν ἑαυτοῦ καὶ κοινῆ περ-
 ῖ τὸν δῆμον τὸν Ἀθηναίων, κ-
 αὶ πραγενόμενος εἰς τὴμ

πόλις τὰς τε ναῦς τὰς ἰδία-
 20 ς καὶ τοὺς στρατιώτας παρ-
 [έσχετο Ἀ]θ[ηναίους] εἰς τὰς χ-
 [ρείας?] . . .

Agathon, father of this younger Asander, was brother of Asander satrap of Karia, and of Parmenion. In the autumn of 315 B.C., Kassander being master of Athens and most of Greece, and leagued with Ptolemy and Seleukos against Antigonos,—twenty Athenian ships under Aristoteles sailed into the Ægean and joining the fleet of Seleukos wrested Lemnos from Antigonos. Thereupon Dioskorides, the admiral of Antigonos, sailed to Lemnos and expelled Aristoteles, destroying most of his ships. It was at this juncture that young Asander was despatched by Seleukos to Athens, where the victorious fleet of Dioskorides might arrive at any moment in the Piræus (Diod. xix. 68).

141.

Struggle between Kassander and Demetrios for the
 supremacy in Greece: B.C. 313–307.

Fragment found on the Akropolis: the text from Köhler, *C. I. A. ii.* 266; comp. *Hermes*, v. 346.

The beginning is broken: [Στρατοκ-
 λῆς Εὐθ]υδ[ήμου] Δ[ι]ο[μ]εεὺς εἶπεν· ἐ[πειδὴ . . .]
 ὀτιμος π[ρ]ότερόν τε κατασταθεῖ[ς ἐπὶ τὴν τ]-
 οῦ Εὐρίπου φυλακὴν ὑπὸ Πολεμα[λου τελευτ]-
 ῆσαντος ἐκείνου ἀπέδωκε Χα[λκιδεῦσιν τὸ-
 5 ν Ε]ὐριπον κα[ὶ] α[ἰ]τιος ἐγένετο [τοῦ τὴν πόλι-
 ν] αὐτῶν ἐλευθέραν γενέσθαι κα[τὰ τὴν προα]-
 ῖρσιν τῶν βασιλέων Ἀντιγόνο[ν καὶ Δημητ]-
 ρ[ου] καὶ νῦν ἐπιστρατεύσαντ[ος ἐπὶ τὸν δῆ-
 μ]ον τὸν Ἀθηναίων Κασσάνδρ[ου]
 10 . τ]ῆς πόλεως π . . .

This Πολεμαῖος is the Πτολεμαῖος of Diod. xix. 77, 78 (cp. xx. 19, 27), nephew of Antigonos, sent by him in 313 B.C., τοὺς Ἑλληνας ἐλευθερώσων. He succeeded in detaching Eubœa, Bœotia, and Phokis from Kassander: Chalkis had been Kas-

sander's headquarters. Athens was 'liberated' by Demetrios in person B. C. 307. The invasion of Attika by Kassander was in 303 B. C.

142.

Carthaginian Envoys at Athens: B. C. 310 (P).

The text from Köhler, *C. I. A. ii.* 235.

The beginning is lost: ἡ καλέσται
 [δὲ καὶ τοὺς πρ]έσβεις εἰς τὸ πρυταν-
 [εῖον ἐπι] ξένια εἰς αὐριον Σύνναλον
 [καὶ Β]οδομάκαν. ἀναγράψαι δὲ τὸδε τ-
 5 [ὁ] ψήφισμα τὸν γραμματέα τὸν κατὰ π-
 ρυτανείαν ἐν στήλῃ λιθίνῃ καὶ σ-
 τῆσαι ἐν ἀκροπόλει, εἰς δὲ τὴν ἀναγ-
 ραφὴν τῆς στήλης δοῦναι τὸν ταμίαν
 τοῦ δήμου ^β δραχμὰς ἕκ τῶν εἰς τὰ κ-
 10 ἀτὰ ψήφισματ' ἀναλισκομένων τῶ δ-
 ήμῳ.

These names are well known. Synalos was a Carthaginian commander in charge of Minoa in Sicily in 357 B. C. (Plut. *Dion.* 25). Bodmoakas (= Bod-melkarth) is the Βομῖλκας, Βοαμῖλκας, Βουμῖλκας of Greek historians, or Bomilkar, who was executed in 308 B. C. for attempting to make himself tyrant of Carthage. The reader is referred to the 97th chapter of Grote's history for the story of Agathokles' career, and his expedition against Carthage from Aug. B. C. 310 to winter of 307. It is quite possible that Carthaginian envoys should have been sent to Athens in 310,—or even earlier, while this struggle with Agathokles was still going on in Sicily,—to secure Athenian help. The Cassandrian oligarchy which then ruled Athens receives the envoys with courtesy. It may have been to counterwork this movement that Agathokles secured in 308 the alliance of Ophellas of Kyrene, who, through his wife Euthydike, enlisted the Athenians on the other side: καὶ πρὸς μὲν Ἀθηναίους περὶ συμμαχίας διεπέμπετο, γεγαμηκῶς Εὐθυδικὴν τὴν Μιλτιάδου θυγατέρα . . . καὶ πολλοὶ τῶν Ἀθηναίων προθύμως ὑπήκουσαν εἰς τὴν στρατείαν (Diod. xx. 40).

143.

Honours to Oxythemis at Athens, the courtier of
Demetrios: B.C. 307-305.

Found on the Akropolis: the text from Köhler, *C. I. A.* ii. 243.

The beginning is broken: ους πολε-

[μλους· ἀγαθῇ τύχῃ δεδ]όχθαι τῷ
 δήμῳ ἐπαιέσαι μὲν Ὀξύθεμιν Ἴπ-
 [ποστράτου]ν ἀρετῆς ἐνε-
 5 [κεν τῆς πρὸς τοὺς βα]σιλεῖς καὶ τὸ-
 [ν δῆμον τὸν Ἀθηναί]ων καὶ στεφανῶ-
 [σαι αὐτὸν χρυσῷ] στεφάνῳ κατὰ τ-
 [ὸν νόμον· ὅπως δ'] ἂν ἐφάμιλλος¹ ἢ πᾶ-
 [σι συναγωνί]εσθαι ἀπροφασίστω-
 10 [ς τῇ τε τῶν] βασιλέων προαιρέσει
 [καὶ τῇ τῶ]ν Ἑλλήνων ἐλευθερίᾳ τ-
 [μωμένων] ὑπὸ τοῦ δήμου κατ' ἀξίαν
 [τῶν ἀπο]δεικνυμένων τὴν εἰς τὰ πρ-
 [άγματ]α εὖνοιαν, εἶναι Ὀξύθεμιν Ἴ-
 15 [ππο]στράτου Ἀθηναίου αὐτὸν καὶ ἐ-
 [κγ]όνους καὶ εἶναι αὐτῷ γράψασθ-
 [α]ι φυλῆς καὶ δήμου καὶ φρατρίας ἡ-
 5 ἂν βούληται κατὰ τὸν νόμον, τοὺς
 δὲ πρυτάνεις τοὺς τὴν εἰσιούσαν
 20 πρυτανείαν πρυτανεύοντας δοῦν-
 αὶ περὶ αὐτοῦ τὴν ψήφον τῷ δήμῳ
 εἰς τὴν πρώτην ἐκκλησίαν· ἀναγρά-
 ψαι δὲ τόδε τὸ ψήφισμα τὸν γραμμα-
 τέα τὸν κατὰ πρυτανείαν ἐν στήλῃ
 25 λιθίνῃ καὶ στήσαι ἐν [ἀ]κροπόλε-
 ι, εἰς δὲ τὴν ἀναγραφὴν τῆς στήλης
 δοῦναι τὸν ταμίαν τοῦ δήμου ΔΔΔ δ-
 ραχμῶς ἐκ τῶν κοινῶν χρημάτων, ὅπ-
 ω ἂν τετιμημένος ὑπὸ τοῦ δήμου [π]-
 30 ράττει καὶ ὑπὲρ τῶν ἱππέων τῶν αἰ-

¹ Sic pro ἐφάμιλλον.

χμαλώτων ὡς ἂν ὑπὲρ πολιτῶν ὅτι ἂ-
ν ὑπολαμβάνει συμφέρ(ε)ιν αὐτοῖς ε-
ἰς σωτηρίαν.

Oxythemis the courtier of Demetrios is well known from Diodoros xxi., and Athen. xiii. p. 578; xiv. 614; and vi. 253: διαβόητος δὲ ἐγένετο ἐπὶ κολακείᾳ καὶ ὁ Ἀθηναίων δῆμος. Δημο-
χάρης γοῦν ὁ Δημοσθένους τοῦ ῥήτορος ἀνεψιὸς ἐν τῇ εἰκοστῇ τῶν
ἱστοριῶν διηγούμενος περὶ ἧς ἐποιοῦντο οἱ Ἀθηναῖοι κολακείας πρὸς
τὸν πολιορκητὴν Δημήτριον, καὶ ὅτι τοῦτ' οὐκ ἦν ἐκεῖνῳ βουλομένῳ,
γράφει οὕτως 'ἐλύπει μὲν καὶ τούτων ἕνια αὐτόν, ὡς ἕοικεν, οὐ μὴν
ἀλλὰ καὶ ἄλλα γε παντελῶς αἰσχρὰ καὶ ταπεινά, Λεαίνης μὲν καὶ
Λαμίας Ἀφροδίτης ἱερά, καὶ Βουρίχου καὶ Ἀδειμάντου καὶ Ὀξυ-
θέμιδος τῶν κολάκων αὐτοῦ καὶ βωμοὶ καὶ ἡρῶα καὶ σπονδαί' κ.τ.λ.
Our inscription is earlier than B. C. 301, when Antigonos was
slain at Ipsos: this appears from the mention of τῶν βασιλευῶν.
The captive ἱππεῖς may indicate a date very soon after the liber-
ation of Athens B. C. 307, supposing them to have been captured
during the siege of Munychia or Megara.

144.

Honours at Megara to Neon, a general of Demetrios:
about 307-306 B. C.

Found at Megara by M. Rangabé: the text from Rang., *Antiq. Hellén.* No. 698; comp. Le Bas-Waddington, *Voyage Arch.* pt. ii. 31, 32.

Ἐπειδὴ Νέων Κλέωνος Ἐρυθραῖος, διατρέβων παρ[ᾶ]
τὸν βασιλέα Δαμάτριον, εὖνους ἐὼγ καὶ πρᾶσ-
σων τὰ συμφέροντα τῷ δάμῳ τῷ Μεγαρέων
διατελεῖ, ἀγαθῇ τύχῃ δεδόχθαι τῇ βουλῇ
5 καὶ τῷ δάμῳ ἐπαινεῖσαι αὐτὸν ἀρετᾶς ἕν[ε]-
κα καὶ εὐνοίας τᾶς εἰς τὸν δάμον τὸν Μεγα-
ρέωγ, καὶ εἶμεν αὐτὸγ καὶ ἐκγόνους προξένο[vs]
τᾶς πόλιος τᾶς Μεγαρέων. εἶμεν δὲ αὐτῷ καὶ
ἀτέλειαγ καὶ ἀσυλίαγ καὶ ἐμ πολέμῳ καὶ ἐ-
10 ν εἰράνῃ καὶ κατὰ γᾶγ καὶ κατὰ θάλασσαν.
ἀγγράφαι δὲ τὸδε τὸ δόγμα τὸγ γραμματεῆ
τοῦ δάμον ἐν στάλῃ καὶ ἀνθέμεν εἰς τὸ [᾽Ο]λυμ-
πιεῖον. ἀγγράφαι δὲ αὐτὸγ καὶ εἰς στάλαν εἰς δ[υ]-

περ καὶ οἱ ἄλλοι πρόξενοι. Βασιλεὺς Εὐκλίας,
 15 ἔστρατάγουν Φωκίνοσ Εὐάλ[κ]ο[υ, 'Αριστότιμοσ]
 Μενεκράτεοσ, Δαμοτέλῃσ Δαμέα, [Θ]εόδ[ωρ]οσ
 Παγχάρεοσ, Πρόθυμοσ Ζεύξιοσ, Τί[μ]ω[υ] 'Αγά-
 θωνοσ. Γραμματεὺσ βουλᾶσ καὶ δάμου
 Εὐπαλίνοσ 'Ομόφρονοσ.

Megara was 'liberated' by Demetrios, like Athens, in 307 B.C. (Diod. xx. 46; Plut. *Dem.* 9). Neon is known from Diod. xx. 52 as commanding under Demetrios in the victory off Kypros.

145.

Original of the famous Decree of Stratokles in honour of Lykurgos the Orator: B.C. 307.

Two fragments found at Athens: the text from Köhler, *C. I. A.* ii. 240; cp. C. Curtius, *Philologus*, xxiv. pp. 83 foll.

Frag. A:

[Ἐπὶ Ἀναξικράτουσ ἄρχουτ]οσ ἔδοξευ τῷ δήμῳ. Στρατ-
 [οκλῆσ Εὐθυδήμου Διομεεὺ]σ εἶπεν. [ἐπ]ε[ιδὴ Λ]υκούργο[σ]
 Λυκόφρονοσ Βουτάδῃσ παρα]λ[α]βῶν [πα]ρ[ὰ τῶν ἐ]α[υ]τοῦ π[ρ]-
 ογόνων οἰκέλαν ἐκ παλαιοῦ] τ[ῆ]ν πρ[ὸσ τὸν δῆμ]ον εὐνο[ι]-
 5 αν . .]

The copy of this decree in Plutarch's *Lives of the Ten Orators* is found to be not exact, but abridged and paraphrased by the writer. The absence of the usual formulæ in the above heading makes it probable that we have here a duplicate of the official ψήφισμα. Between *Frag. A* and *Frag. B* there came the statement of the amount of public moneys administered by him. Some broken lines at the beginning of *Frag. B* seem to refer to the building of the docks (νεώσοικοι). Next, by the help of Plutarch's abridgement, we are able to restore as follows:

. τῆν δὲ σ-
 [κευοθήκην καὶ τὸ θέατρον τὸ] Διονυσιακὸν ἐξηργάσα-
 [το τό τε στάδιον τὸ Παναθη]ναϊκὸν καὶ τὸ γυμνάσιον τ-
 [ὸ κατὰ τὸ Λύκειον κατεσκευ]άσεν καὶ ἄλλαισ δὲ πολλαῖ-
 5 [σ κατασκευαῖσ ἐκόσμησεν] ὅλην τὴν πόλιν καὶ φόβων κ-
 [αὶ κινδυνῶν μεγάλων τοῦσ] Ἑλληνας περιστάντων Ἀλε-

[ξάνδρω Θηβῶν ἐπικρατήσα]ντι καὶ πᾶσαν τὴν Ἀσίαν κ-
 [αὶ ἄλλα δὲ τῆς οἰκουμένης (?) μ]έρη καταστρεψαμένω δι-
 [ετέλει ἐναντιούμενος ὑπὲρ]ρ τοῦ δήμου ἀδιάφθορον κ-
 10 [αὶ ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τῆς πατρίδος καὶ τῆς τῶ-
 [ν Ἑλλήνων ἀπάντων σωτηρίας] διὰ παντὸς τοῦ βίου παρ-
 [έχων καὶ ὑπὲρ τοῦ τὴν πόλιν] ἐλευθέραν εἶναι καὶ αὐτ-
 [όνομον πάση μηχανῇ ἀγωνι]ζόμενος, δι' ὅπερ ἐξαιτή-
 [σαντος αὐτὸν Ἀλεξάνδρου ὁ δ]ῆμος ἀπέγνω μὴ συγχωρή-
 15 [αὶ μηδὲ λόγον ποιεῖσθαι τῆς] ἐξαιτήσεως ἅμ' ἐν τοῖς ἄ-
 [λλοῖς πᾶσι συνειδὼς ὧν μετ]έσχεν Λυκούργω τὴν ἀπ-
 [ολογίαν δικαίαν οὔσαν] καὶ δ[οὺς εὐθύνας] πολλακίς [τ-
 ὧν πεπολιτευμένων τε καὶ τῶν] διωκημέν[ων ἐν ἐλευθ-
 ἐρῳ καὶ δημοκρατουμένῃ τῇ] πόλει . . .

Lykurgos had been dead some seventeen years when he received these honours. Stratokles the mover was notorious for the excessive adulation he poured upon Demetrios as the 'liberator' of Athens. Liberty with Stratokles meant the forms of democracy surviving under the patronage of Macedonian conquerors; and it is painful to find these well-deserved honours to a great patriot of the last generation, made a means of indirect compliment to Demetrios. Comp. No. 128.

146.

Honours to an Envoy who has returned from Antigonos:

B. C. 307 (December).

Broken stèle with ornamental pediment, found on the Akropolis: the text from Köhler, *C. I. A.* ii. 238: cp. *Hermes*, v. 349.

Lines 1-10:

[Ἐπὶ Ἀναξικράτους] ἄρχοντος ἐπὶ [τ-
 ῆς . . . ἰδος πέμ]πτης πρυτανε[ί-
 as, ἦ ασ]ανοπόν[πο]ν Π[ο]τρά-
 [μιος ἐγραμμάτευ]εν Π[ο]σ[ιδε]ῶνος
 5 [. . . ἰσταμένο]ν ἐκκλη[σ]ία κυ-
 [ρία. τῶν προέδρων ἐ]πεψ[ή]φι]ζεν Ἀν-
 [.]νου Ἀ[χα]ρνεὺς
 [καὶ συνπρόεδροι. ἐ]δοξε[ν] τῷ δήμῳ.
 [ὁ δεῖνα Λευκο]νεὺς εἶπεν ὑ-
 10 [πὲρ ὧν λέγουσι οἱ π]ρέσβεις οἱ ὑπό | . . (*these had been*

sent from Athens to Antigonos, who is named below as βασιλεύς) . . .
 Lines 13, 14 . . . [τῷ δήμῳ]φ καὶ λέγειν | [καὶ πράττειν ἀγαθὸν] ὁ τι
 ἂν δύνηται, | . . . Line 16: χρῆσιμον γε[γ]ονέναι] . . . Line 18: [βα-
 σιλ]έα Ἀντίγον[ον] . . . Line 19: [δπως ἂν οὖν ὁ δ]ῆμος φιλ-
 ν[ηται κ.τ.λ.]

Demetrios appeared in the Piræus in June 307, and deposed the Kassandrian oligarchy, 'liberating Athens' during that summer. Early in 306 he defeated Ptolemy, and the title of 'King' was assumed by Antigonos, Lysimachos, Seleukos, and Ptolemy. Directly after the 'liberation,' Athenian envoys had been sent to Antigonos in Syria (Diod. xx. 46); and Droysen supposes the person here honoured to be Aristodemos the Milesian, the friend of Demetrios, who had accompanied the Athenian envoys to Antigonos (*Hellenismus*, ii. 2. p. 118).

147.

Honours to Timosthenes, deputy of Karystos in the Con-
 federate Synod at Athens, during the Lamian War: B. C.
 306-305.

Found at Athens: the text from Köhler, *C. I. A.* ii. 249.

[Ἐπὶ] Κοροΐβου ἄρ[χ]ον[τος ἐπὶ τῆς] δος . . η-
 ς π]ρυσταναίας.

Διότιμος Διοπέθου[s Εὐωνυμεὺς εἶπε· ἐπειδὴ Τι]-
 μοσθένης πρόξενος ὦ[ν τοῦ δήμου τοῦ Ἀθηναίων δι]-
 5 ατελεῖ φίλος ὦν καὶ ε[ύνοους τῷ δήμῳ τῷ Ἀθηναί-
 ων καὶ πρότερόν τε ἐ[ἔ]ν τῷ πολέμῳ ὃν πεπολέμηκε]-
 ν ὁ δῆμος ὁ Ἀθηναίων [. . . ὑπὲρ τῆς] ἐλ]-
 ευθερίας τῶν [Ἐ]λλή[νων] σ]-
 ύνεδρος ἐπὶ τ[ὰ σ]τρα[τιωτικά?]
 10 συνμάχων ἠγωνίζετ[ο] λέγων κα-
 ῖ] πράττων [τ]ὰ σ[υ]νφέ[ροντα τῷ τε δήμῳ τῷ Ἀθηναί]-
 ων καὶ Καρ[υ]στ[ί]οις.

(Here six lines are too much broken to be recovered).

. [ἐν τῷ κ]-
 οινῷ τῷ Καρυστίῳ λ[έγων καὶ πράττων τὰ συνφέ]-
 ροντα τῇ τε αὐτοῦ πα[τρὶδι καὶ τῷ δήμῳ τῷ Ἀθ]-
 ηναίων· καὶ ἐπιστρατεύ[σαντος Κασσάνδρου? ἐπὶ τ]-

5 ἦν Ἀττικὴν ἐβοήθησεν τ[. ἐθε]-
 λουτῆς, ἀγαθε[ῖ] τύχη δεδ[όχθαι τῷ δήμῳ ἐπαινε]-
 σαι Τιμοσθένην Δημοφά[νον ἀρετῆς ἕνεκα καὶ ε]-
 ὑποίας ἦν ἔχων[υ διατ]ελεῖ π[ερί τὸν δῆμον τὸν Ἀθην-
 α]ίων καὶ στε[φανῶσαι] αὐτ[ὸν χρυσῷ στεφάνῳ ἀπό
 10 Χ δ]ρ[α]χμῶ[ν κ.τ.λ.

Compare No. 133; Karystos alone of the Euboean cities joined the league. See Droysen, *Hellenismus*, ii. 1. p. 56.

148.

Honours to Demarchos for assisting the Restoration of
 the native Samians: B. C. 306-308.

Found at Samos: the text is from C. Curtius, *Inscriften u. Studien zur Gesch. von Samos*, pp. 27 foll.

Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, Μόλοπος
 Πυθαγόρου καὶ Ἀμφίδοκο[s Σ]κόθωνος
 [ε]ῖ[π]αν, ἐπειδὴ Δήμαρχος Τάρωνος
 Λύκιος ἔν τε τῇ φυγῇ εὐνοῦς καὶ πρό-
 5 θυμος ὧν διετελεῖ τῷ δήμῳ τῷ Σαμ-
 ῶν καὶ ἰδίᾳ τοῖς ἐντυγχάνουσι τῶν
 πολιτῶν χρήσιμον ἑαυτὸν παρέχε-
 το καὶ νῦν διατρέβων παρὰ τῇ βασιλίσ-
 [σ]ῃ Φιλᾷ καὶ τεταγμένος ἐπὶ τῆς φυ-
 10 λακῆς εὐνοῦν καὶ πρόθυμον ἑαυτὸν
 παρέχεται εἰς τε τὰς τοῦ δήμου χρεῖ-
 ας καὶ ὧν ἂν τις ἰδίᾳ τῶν πολιτῶν δε-
 όμενός του τύχῃ, δεδόχθαι τῇ βουλῇ
 ἐπαινεῖσθαι μὲν Δήμαρχον ἀρετῆς ἕνε-
 15 κε καὶ προθυμίας, ἦν ἔχων διατελεῖ
 πρὸς τὸν δῆμον τὸν Σαμίων, [κα]ῖ εἶναι
 αὐτῷ τῆς αὐτῆς ἐπιμελείας τυυχά-
 νειν, ἂν του δέηται τοῦ δήμου, ἐπιμε-
 λείσθαι δ' αὐτοῦ καὶ τὰς συναρχίας ἀ-
 20 εἰ τὰς ἐνεστώσας, ἂν τινος τυυχά-
 νῃ χρεῖαν ἔχων, εἶναι δ' αὐτῷ καὶ ἔφο-
 δον ἐπὶ τὴν βουλήν καὶ τὸν δῆμον, ἂν
 του δέηται, πρώτῳ μετὰ τὰ ἱερὰ καὶ τὰ βα-
 σιλικὰ, δεδόσθαι δ' αὐτῷ καὶ πο[λ]ιτε-

25 *αν και ἐγγόνους ἐφ' ἴση και ὁμοίᾳ εἶναι*
δ' αὐτὸν και εὐεργέτην και πρόξενον
τοῦ δήμου, ἐπικληρώσαι δ' αὐτὸν και ἐ[πι]
φυλὴν και ἑκατοστὴν και γένος κ[αθό]-
τι και τοὺς ἄλλους Σαμίους, τῆς δ[ὲ ἐπι]-
 30 *κληρώσεως και τῆς ἀναγραφῆς ἐ[πι]-*
μεληθῆναι τὸν γραμματέα τ[ῆς βου]-
λῆς, τὸ δὲ ψήφισμα τὸδε ἀναγρ[άψαι]
εἰ[s] στήλην λιθίνην και στήσαι εἰ[s τὸ ἰε]-
ρὸν τῆς Ἑρας.

After the battle of Krannon, B. C. 322, Perdikkas restored the Samians to their country, and expelled the Attic settlers (see Nos. 90, 136). During their long exile Demarchos had befriended them. After their restoration too he had used his influence in their favour. For Phila, the noble daughter of Antipater, having first been bestowed upon Krateros, in reward for his services in the Lamian war, had been married again, on her husband's death, to the young Demetrios (Poliorketes); and Demarchos the Lykian had been appointed her body-guard at the time of our inscription, and secured her favour for the Samians. Phila would not be styled *βασίλισσα* before 306, and the decree probably belongs to the years 304-3, when Demetrios was besieging Rhodes. At this time Phila seems to have resided in Kilikia (Diod. xx. 83; but see Droysen, *Hellen.* ii. 2. 258). The *συναρχαί* signified a committee of the magistrates of a town, which prepared measures for the *βουλή* and *δήμος* (cp. Arist. *Pol.* iv. 14). By *μετὰ τὰ βασιλικά* is meant 'next after envoys from the kings (Demetrios and Antigonos).' On the Samian restoration see Diod. xviii. 18: *ὁ δὲ Περδίκκας ἀποκαταστήσας τοῖς Σαμίους τὴν τε πόλιν και χώραν, κατήγαγεν αὐτοὺς εἰς τὴν πατρίδα πεφευγότας ἔτη τρισὶ πλείω τῶν τεσσαράκοντα.*

149.

Rescripts of Antigonos concerning the Incorporation of the people of Lebedos with the Teians: B. C. 306-301.

On a tomb in the Turkish Cemetery at Teos: the text from Le Bas-Waddington, *Voyage Archéol.* pt. v. 86.

A. Letter of Antigonos to the Teians.

The beginning is lost, which perhaps gave the reasons and circumstances of this change. § 1. [. . . "Ὅστις ἂν ἐς] τὸ Πανιόνιον ἀποστέ[λληται, οἰό]μεθα δεῖν [ἔχειν πάντα τὰ | κο]ινὰ τὸν ἴσον χρόνον, σκηνοῦν δὲ τοῦτον καὶ πανηγυρ[ε]ῖν μετὰ τῶν παρ' ἑμῶν ἀφικομέ]ων καὶ καλεῖσθαι Τήιον. § 2. [Ο]ρίομεθα δὲ δεῖν καὶ οἰκόπεδον ἐκάστῳ τῶν Λ[εβεδίων δοθῆναι] | παρ' ἡμῖν ἴσον φ' ἂν καταλίπη ἐν Λεβέδῳ· ἕως δ' ἂν οἰκοδομήσωνται, [ἅ]πασι δοθῆ-
 5 ναι | ο]ϊκίας τοῖς Λεβεδίοις ἄμισθί, ἕαμ μὲν διαμένη ἢ ὑπάρχουσα πόλις τὸ τρίτον μέρος τῶν | ὑπ]άρχουσῶν οἰκιῶν· ἔαν δὲ δεῖ (sic) κατασκάπτει τὴν ὑπάρχουσαν πόλιν, [διαμένειν οἰκ[ι]ῶν] τῶν ὑπάρχουσῶν τὰς ἡμισείας, τούτων δὲ τὸ τρίτον μέρος δο-
 10 θῆ[ναι τοῖς Λεβεδίοις, τὰ | δὲ] δύο μέρη ἔχειν ἡμᾶς· ἔαν δὲ μέρος τι τῆς πόλεως κατασκάπτηται, [καὶ ἰκαναὶ ὦσι αἱ κατα]-
 λειπόμεναι δέξασθαι καὶ ἡμᾶς καὶ τοὺς Λεβεδίους, δοθῆναι
 15 τοῖς Λε[βεδίοις τῶν οἰκιῶν τὸ | τρ]ίτον μέρος· ἔαν δὲ αἱ κατα-
 λειπόμεναι μὴ ἰκαναὶ ὦσι δέξασθαι ἡμᾶς [καὶ τοὺς Λεβεδίους, τότε] | δὲ καταλειφθῆναι τῶν μελλουσῶν κατασκάπτεσθαι τὰς ἰκανὰ[s, ἕως ἂν τελεσθῶσιν ἰκ]αναὶ οἰκίαι ἐν τῇ κατασκευα-
 ζομένη πόλει, καὶ κατὰ τὰς οἰκίας τὰ[s κατὰ τὴν χῶρ]αν ἕξω [τῶν ὄρων] τῆς περιβαλλομένης πόλεως· οἰκοδομῆσαι δὲ
 20 Λεβεδίους πάντ]ας τὰ οἰκόπεδα ἐν ἔτεσιν τρισίν, εἰ δὲ μὴ, δη-
 μόσια εἶναι τὰ [οἰκόπεδα. Οἰόμεθα δὲ] δεῖν καὶ τὰς τέγας τῶν οἰκιῶν ἀποδοθῆναι τοῖς Λεβεδίοις, [ἕως ἂν πᾶσαι καταστεγά-
 ζ[ω]νται αἱ οἰκίαι, [ἐν ἔτε]σιν τέσσαρσιν πρὸς μέρος ἐκάστου ἐν[ι]αυτοῦ. § 3. Οἰόμεθα δὲ] | δεῖν καὶ τόπον ἀποδειχθῆναι τοῖς Λεβεδίοις οὗ θάψουσι το[ῦς νεκρούς. § 4. "Ὅσα δὲ δάνεια |
 ὀ]φεί[λ]ει ἢ Λεβεδίων πόλις, ταῦτα διορθωθῆναι ἐκ τῶν κοιν[ῶν προσόδων, ἀναλαβεῖν] | δὲ δάνεια ταῦτα ἡμᾶς εἰς τὴν ὑμέτεραν
 20 πόλιν, ὅπως οἱ Λεβ[εδί]οι ἐλεύθεροι ὦσιν]. | § 5. Καὶ ὅσοι δὲ πρόξενοὶ εἰσι τῆς Λεβεδίων πόλεως ἢ εὐεργ[έται ἢ φίλοι ἢ συγ-
 γειεῖς] | ἢ ἄλλην τινα δωρεὰν ἢ τιμὴν ἔχουσιν παρὰ τῶν Λεβεδίων τ[ὰ αὐτὰ ἔχειν καὶ παρ' ἡ]μῖν καὶ ἀναγραφῆναι τούτους, ὅπου καὶ οἱ ὑμέτεροι πρόξενοι [καὶ εὐεργέται εἰσιν ἀναγε]γραμμένοι, ἐν ἐνιαυτῷ. § 6. Τὰ δὲ ἐγκλήματα καὶ τὰ συμβόλαια [τὰ ὑπάρ-
 25 [κατὰ τοὺς πατέρας | ν]όμους καὶ τὸ παρ' ἡμῶν διάγραμμα, ἐν δυσὶν ἔτεσιν ἀφ' οὗ ἂ[ν τὸ διάγραμμα διατ]εθῆ· ὅσα δὲ ἐστὶν πρὸς τοὺς Λεβεδίους ἢ τοῖς Λεβεδίοις π[ρὸς ἡμᾶς, ποιεῖν ἀμφοτέ]-
 ρ]ους συνθήκην, γράψασθαι. δὲ τὴν συνθήκην, καὶ ἂν τι ἀντι-

λ[έγεται πρὸς τὴν | συ]νθήκην, ἐπικριθῆναι ἐν τῇ ἐκκλήτῳ, ἐξα-
 μήνῳ· ἐκκλητον [δὲ πόλιν αἰρεῖσθαι] | ἀμφοτέροι συνωμολόγησαν
 Μιτυλήην. § 7. Τὰ μὲν οὖν ἄλλα ὕ[στερον δεῖ ἐπὶ τοιοῦτοις |
 30 γ]ράφειν τοὺς συνθηκογράφους οἷς ἂν ποτε γινώσκωσιν· ἐπεὶ [δὲ
 τοσαῦτα τὸ πλήθος ἀκ]οῦόμεν εἶναι τὰ συναλλάγματα καὶ τὰ ἐγ-
 κλήματα, ὥστε, ἂν τῷ [νόμῳ διακριθῆ διὰ παν]τὸς τοῦ χρόνου,
 μηθένα ἂν δύνασθαι ὑπομείναι,—καὶ γὰρ ἔως τοῦδε οὐ δύναται
 τέλος εἶ[λ]ληθέναι ταῦτα ἄπερ οὐδὲ αἱ συν[θήκ]αι συντετελέσθαι,
 διὰ τὸ ἐ[κ τῶν ἐπάνω χρόνων] | εἶναι ὑμῖν τὰ συναλλάγματα, καὶ
 35 ἂν προστιθῶνται οἱ τόκοι πα[ρ] ἕκαστον ἔτος, μηδεὶν | δ]υνατὸν
 εἶναι ἀποτεῖσθαι.—οἰόμεθα δὲ δεῖν, ἂμ μὲν ἔκουτες ἀπο[τείλωσιν
 οἱ ὀφείλ]ο]ντες, γράφειν τοὺς συνθηκογράφους μὴ πλείον διπλα-
 σίου ἀπολ[ύσασθαι εἰς τόκον·] | ἂν δὲ εἰς δίκην ἐλθ[ό]ντες ὀφεί-
 λωσι, τριπλάσιον· ὅταν δὲ ἡ συνθήκ[η ἐπικυρωθῆ, γρά]ψασθαι
 τὰς δίκας καὶ ἐγδικάσασθαι ἐν ἐνιαυτῷ· ὅσοι δ' ἂν μὴ γράψω[νται
 ἢ ἐγδικάσω]ν[ται] ἐν τῷ γεγραμμένῳ χρόνῳ, δικῶν οὐσῶν, μηκέτι
 40 εἶναι γράψασθαι μηδ' [ἐγδικάσασθαι· ἐὰν δέ | τι]ς τῶν ὑμετέρων ἢ
 τῶν Λεβεδίων μὴ ἐπιδημῆ ἐν ταῖς προθεσμίαις, ἐξ[έ]στω τοὺς ὀφεί-
 λοντας | πρ]οσκαλέσασθαι ἀπὸ τοῦ ἀρχείου καὶ ἀπὸ τῆς οἰκίας, δη-
 λούντα τῷ [.] | ἢ ἐνάντιον κὰκ τόκων δὲ[ο] ἀξίω[χ]ρεω, εἰς
 δὲ τὸ λοιπὸν καὶ διδόναι [λόγον κατὰ τοὺς νό]μους οὗς ἂν ὑπολαμ-
 βάνοιτε ἴσους ἀμφοτέροις εἶναι. § 8. Δ[εῖ δὲ ἡμᾶς αἰρεῖσθαι] |
 νομογράφους τρεῖς μὴ νεωτέρους ἔτων τεσσαράκοντα [καὶ καλοὺς
 45 καὶ ἀγαθ]οὺς· οἱ δὲ αἰρεθέντες ὁμοσάντων γράψειν νόμους οὗς
 ἀ[ν νομίσωσιν βελ]τίστους εἶναι καὶ συνοίσειν τῇ πόλει· ὅταν δὲ
 ὁμόσωσιν, [γραψάντων οὗς ἂν ἡγήσ]ω[νται] ἴσους ἀμφοτέροις ἔσε-
 σθαι καὶ ἐνεγκάντων ἐντὸ[ς ἐξαμήνου]· εἶναι δὲ | κ]αὶ ἄλλῃ τῷ
 βουλομένῳ γράψαντι νόμον ἐσφέρειν· τῶν δὲ [εἰσενεχθέντων
 ὄσα] | μὲν ἂν ἐξ ὁμολογουμένων ὁ δῆμος ἐπικυρώσῃ, χρᾶσθαι
 50 τοῖ[τοισ, ὄσα δὲ ἀντιλεγό]μενα ἢ ἀναπεμφθῆναι πρὸς ἡμᾶς, ὅπως
 ἢ αὐτοὶ ἐπικρίνωμεν [ἢ τὴν πόλιν ἀποδεικνύω]μεν τὴν ἐπικρι-
 νοῦσαν· ἀναπέμψαι δὲ καὶ τοὺς συνομολογηθέν[τας νόμους, καὶ
 δια]σαφεῖν τοὺς τε ὑπὸ τῶν νομογράφων εἰσενεχθέντας καὶ τοὺς
 [ὑπ' ἄλλων γραφέντας, | ὅπω]ς, ἐάν τινας φαίνωνται μὴ τὰ βέλ-
 τιστα νομογραφοῦντες ἀλλ' [ἀσύμφορα, αὐτοῖς] | ἐπιτιμῶμεν καὶ
 ζημιῶμεν ταῦτα δὲ συντελέσαι ἐν ἐνιαυτῷ. [Ἔως δ' ἂν οἱ σύμ-
 55 παν]τες νόμοι συντελεσθῶσιν, οἱ μὲν παρ' ὑμῶν φῶντο δεῖν τοῖς
 παρ' ὑμῖν [νόμοις χρᾶσθαι, οἱ δὲ | τ]ῶν Λεβεδίων ἠξίουν ἐξ ἐτέ-
 ρας τινος πόλεως μεταπεψαμένους [χρᾶσθαι· ἡμεῖς δὲ δικαί]ο-

τερον ὑπολαμβάνομεν εἶναι ἐξ ἄλλης πόλεως μεταπέμψασθ[αι,
 καὶ κελεύσαντες μὲν ἄμ]φοτέρους λέγειν ἐκ πόλεως πόλεως βού-
 λονται χρᾶσθαι νόμοις, συνο[μολογησάντων δὲ | ἄ]μφοτέρων ὥστε
 τοῖς Κῶν νόμοις χρῆσθαι, ἐπικεκρίκαμεν τοὺς [Κῶν
 60 . . |.] ἐν πρὸς τοὺς νόμους ὅπως δῶσιν ὑμῖν ἐγγράψασθαι. Οἰό-
 μεθα δὲ [δεῖν ὑμᾶς ἀποδεικνύ]ναι τρεῖς ἄνδρας εὐθὺς ὅταν [ἡ]
 ἀπόκ[ρι]σις ἀναγνωσθῆ, καὶ ἀποστ[εῖλαι ἐς Κῶν ἐν ἡμέ]ρα[ις
 τρισὶν ἐγράψασθαι τοὺς νόμους, τοὺς δὲ ἀποσταλέντας ἐ[π]α-
 [ναφέρειν τοὺς νό]μοις ἐσφραγισμένους τῇ Κῶν σφραγίδι ἐν
 ἡμέραις τρι[άκοντα] λαβόντας δὲ | τῶ]νδε τῶν νόμων ἀποδείξειαι
 65 τὰρχεῖα ὑμᾶς τε καὶ τοὺς Λεβε[δίου ἐν ἡμέραις] | δέκα. § 9.
 "Ὅσοι δὲ κεκορηγήκασιν ἢ τετριηραρχήκασιν ἢ ἄλλην [λητουργίαν
 παρ' ἄμφο]τέροις λητουργήκασιν, τούτους οἰόμεθα δεῖν μηκέτι
 τῇ [λητουργίᾳ ἐνέχεσθαι· ἡξί]ον δὲ οἱ παρὰ τῶν Λεβεδίων καὶ
 χρόνον τινα αὐτοὺς ἀφεθῆναι [τῶν λητουργιῶν, ἕως] | συνοικί-
 ζονται· ἡμεῖς δὲ οἰόμεθα δεῖν, ἄμ μὲν ὑμεῖς πάντες με[λιητε ἐν τῇ
 παλ]λαιᾷ, ἀτελεῖς εἶναι τοὺς Λεβεδίους τῶν λητουργιῶν ἕτη τρία·
 70 ἐ[ὰν δὲ τινες ὑμῶν] | μετοικίζονται εἰς τὴν Χερσόνησον καὶ τού-
 τους ἀτελεῖς εἶναι τὸν [αὐτὸν χρόνον, καὶ ἕως ἂν | ἡ] οἰκία, μὴ
 μεθαιρῶνται τούτους λητουργεῖν. § 10. "Ἐφασαν δὲ οἱ παρὰ τῶν
 Λεβεδίων δεῖν ἐς σ[ί]του παράθεσιν ἐξαιρεῖσθαι ἀπὸ τῶν προσ-
 ὄδων χρυσοῦς τετρακοσί[ους καὶ δισχιλίους | ὧ]στε τὸμ βουλό-
 μενον λαβόντα τὸ χρυσίον τοῦτο εἰς ὑποθήκην, [εἰσάγειν σίτου
 εἰς | τῆ]μ πόλιν καὶ πω[λ]εῖν τὸν ἐνιαυτὸν ὁπόταν βούληται,
 75 ὅταν δὲ ὁ ἐ[νιαυτὸς τελεσθῆ ἀπ]οδίδοσθαι τὸ χρυσίον τῇ πόλει
 αὐτὸ καὶ τοὺς τόκους ἐφ' ο[ἷ]ς ἂν δοκῆ· καὶ ἡξίουν δια[τάξαι ἡμᾶς
 καὶ νῦν τοῦτο γίνεσθαι, ὅπως ὑπάρχη σί[του πλῆθος ἐν τῇ πόλ]ει·
 οὐ γὰρ ποεῖν ὑμᾶς ἰκανόν. "Ὡμιοντο δεῖν καὶ οἱ παρ' ὑ[μῶν τὴν σίτου
 παράθεσιν] | καὶ τὸ χρυσίον πλείον συνταχθῆναι ἐπειδὴ ὁ συνοικ-
 κ[ισμὸς συντελεῖται καὶ πάντ]ες γίνεσθε εἰς ταῦτὸ ἐλθ[όν]τες.
 80 Ἡμεῖς δὲ πρότερον μὲν οὐ[κ ἐβουλόμεθά τι]νι πό]λει δίδοσθαι τὰ
 σιτηγήσια μηδὲ σίτου γίνεσθαι παράθε[σιν, πρὶν αὐτὰς τὰς | π]ό-
 λεις εἰς ταῦτα ἀναλίσκειν χρήματα συχνὰ οὐκ ἀναγκαῖα [μόνον·
 καὶ οὐ θέλομεν | ο]ὐδὲ νῦμ ποεῖν τοῦτο, πλησίον οὖσης τῆς φορο-
 λογουμέ[νης νεώσ]. Ἰνα δὲ πλῆθος | γ]ίνηται σίτου εὐχερῶς,
 οἰόμεθα εἶναι μεταπέμπεσθαι ἐκ [τῆς ἀλλοτρίας σίτ]ον ἂν τις
 βούληται. Ἐσπουδάζομεν δὲ ὑπὲρ τούτων ταῖς [πόλεσιν ὅτι
 85 πλείστον συν[ε]νεγκεῖν, ἐπεὶ ὅτι γε ἰδίᾳ ἐκ τοῦ πράγματος οὐθέν
 γ[ίνεται κέρδος, γινώσκετε | ὑ]μεῖς καὶ ἄλλοι πάντες· ἀλλὰ συν-

τάσσομεν ταῦτα θε[ωροῦντες ὅπως ὦν ὀφ]ε[ι]λοῦσιν αἱ πόλεις
 ἐλευθεραὶ γένωνται. Νομίζου[τες οὖν ὑμῖν βέλτιον] | εἶναι τάλλα
 ἐλευθέρους καὶ αὐτονόμους πεποιηκέ[αι, ἡμεῖς δὲ περὶ τούτ]ων
 ἐπιμέλειάν τινα ποιώμεθα, ἵνα ἀποδ[ο]θῆ τὴν ταχίστ[ην ἃ εἰς
 90 ὑποθήκην λαμβά]νεται, τὰ περὶ τὴν παράθεσιν τοῦ σίτου, ὥστε
 μηθὲν δια[λιπεῖν δ δίκαιον μὲν τῷ] | δὲ δῆμψ σύμφερόν ἐστιν,
 οἰόμεθα δεῖν γίνεσθαι τὰ[s παραθέσεις τοῦ σι]του, ὥσπερ οἱ
 πρέσβεις τῶν Λεβεδίων ἔλεγον, ὑπολαμ[βάνοντες χρυσι]ο[ν δι-
 δοσθαι εἰς ὑποθήκην τὸ πᾶν χρυσοῦς χιλίου[s. § 11. Οἰόμεθα δὲ
 δεῖν] | καὶ εἰσαγωγὴν καὶ ἐξαγωγὴν πάντων ἀποδειχθῆνα[ι ἐν τῇ
 95 στοᾷ? τῆς ἀγο]ρᾶς, ὅπως ἕαν τισὶ μὴ λυσιτελῆ καταγοῦσιν εἰς
 τὴν ἀ[γορὰν ἀπ' αὐτῆς? ποιέισ]θ[αι τὴν ἐξαγωγὴν, ἐξουσία ἢ
 θείσιν τὰ τέλη ἐπὶ τῶν [ἐν τῇ στοᾷ? ἀποδει]χθέντων ἐξάγειν·
 ὅσα δ' ἂν κῶμαι ἢ ἐπαύλια ὧσιν ἐξ[ω τῶν τῆς πόλεως | δρ]ων,
 νομίζομεν δεῖν προσαφορισθῆναι ἐκάστῳ ἐγγρ[άφαι μὲν ποίους
 καρπ]οῦ[s ἐξάγειν βούληται ἀπὸ τῆς ἀγροικίας, ἐπαγγελίαν[τα δὲ
 100 τῷ ἀγορανόμῳ? καὶ τὰ | τ]έλη διορθωσάμενον ἐξάγειν. § 12.
 Ἡξίουν δὲ οἱ παρ' ὑμῶν [καὶ οἱ παρὰ τῶν Λεβε]ιδίων καὶ ἄνδρας ἀπο-
 δειχθῆναι παρ' ἐκατέρων τρεῖς, ὅτιν[ες γενόμενοι ἐξετασ]ταί τῶν
 συμφερόντων εἰς τὸν συνοικισμὸν γράψουσιν [ὧς ἂν δοκῆ· νομί-
 ζομεν | κα]ὶ ἔχειν ἀποδειχθῆναι τοὺς ἄνδρας ἐν ἡμέραις τριάκοντ[α
 ἀφ' ἧς ἂν ἡ ἀπόκρισι]ς ἀναγνωσθῆ· τοὺς δὲ αἰρεθέντας γράψαι τὰ
 105 παραλελε[ιμμένα ὑφ' ἡμῶν] | τῶν δὲ γραφέντων τοὺς μὲν ὑπ'
 ἀμφοτέρων συνομ[ολογουμένους κυρίους εἶ]ναι, τὰ δὲ ἀντιλεγό-
 μενα ἀναπεμφθῆναι ἐφ' ἡμᾶς ἐν ἄλλῃ διμ[ηνίᾳ, ὅπως ἀμφοτέρων
 ἀ]κούσαντες ἐπικρίνωμεν καθ' ἂν ὑπολαμβάνωμεν ἀμφο[τέροις
 βέλτιστα].

B. Second Letter of Antigonos to the Teians.

§ 13. [Βασ]ιλεὺς Ἀντίγονος Τητῶν τῇ βουλῇ καὶ τῷ δῆμψ χαί-
 ρειν. Ἡμεῖς τὸ [πρὶν σκοποῦντες] | ὅπου τάχιστ' ἂν συντελε-
 110 σθείη ὁ συνοικισμὸς, οὐκ (sic) ἐωρῶμεν τὰ [ἀναγκαῖα ὑμῖν | χ]ρή-
 ματα πόθεν πορισθῆ, τοῦ ἔχειν Λεβεδίο[ι]s τὰς τιμὰς τῶν οἰ[κίων
 ἀποδιδό]ναι, διὰ τὸ τὰ ἐκ τῶν προσόδων γινόμενα κατὰ χρόνους
 προσπορεύ[εσθαι εἰς ἄλλα· ἄσμε]ν[οι δὲ τοὺς τε παρ' ὑμῶν καὶ
 τοὺς παρὰ τῶν Λεβεδίων διαπυθνανόμ]ενοι καὶ κελεύσαντες ὑ[μῖν
 πόρον εἰσηγεῖσθαι, ο[ὗ φ]αμένων δὲ ἔχειν ἐξω τῶν περὶ τὰ τέλη
 ἐπισ[.] | αὐτοῖς, εὐρίσκομεν ἀεὶ μ[όν]ον
 115 [πρ]οῖσεινεγκεῖν ὑμῶν τοὺς εὐπορωτά[τους, καὶ οὕτως συμφέρ]ει

ἔχειν, τοῦ σμέν γε εὐποροῦντας εἶναι ἑξακοσίους, προεισενεγκεῖν
 [δὲ εὐθύς ἐκ καταλόγου] | κατὰ τὰς οὐσίας, ὥστε γενέσθαι τὸ
 τέταρτον μέρος τῶν τιμῶν τάχιστ[α τοῖς Λεβεδίοις,] | τὴν δὲ
 κομιδὴν γενέσθαι τοῖς προεμπορίσασιν πρώτοις ἐκ τῶν προσόδω[ν.
 § 14. Τιμῶν δὲ χρόνου | δ]ιστώτος πασῶν συντασσομένων, τοὺς
 μὲν ἄξοντας τοὺς τιμήσουτα[s τὰς οἰκίας καὶ τοὺς] | γραψομένους
 τοὺς νόμους ἐκ Κῶ αἰρεθῆναι εὐθύς, ὅταν ἡ ἀποψήφισι[s γένηται,
 120 καὶ ἀποστ]αλῆναι ἐν ἡμέραις πέντε ἀφ' ἧς ἂν αἰρεθῶσι[ν, κ]αὶ
 τοὺς μὲν ἐπὶ τοὺς νόμου[s ἀποσταλέντας κομισ]αμένους ἐκ Κῶ
 ἀνευεγκεῖν ἐν ταῖς ἡμέραις αἷς γεγράφαμεν ἐν τῇ ἀπο[κρίσει·
 τοὺς δὲ ἐπὶ τοὺς τι]μητὰς ἀποσταλέντας ἄγειν τοὺς τιμητὰς ὡς
 ἂν ἐνδέχεται τάχιστα. Ο[ἴμεθα δὲ δεῖν]ω ἐξαριθμη-
 θῆναι τὰς παρ' ὑμῖν οἰκίας ἃς δεῖ δοῦναι τοῖς Λεβεδίοις εἰς π[αροι-
 κίαν ἐν ἡμέραις] | δεκάπεντε ἀφ' ἧς ἂν ἡ ἀπόκρισις ἀναγνωσθῆ,
 125 τοὺς δὲ ἐξαριθμήσουτ[ας τὰς οἰκίας καὶ δώσ]οντας τοῖς παροικι-
 ζομένοις αἰρεθῆναι ἐν τῇ πρώτῃ ἐκκλησίᾳ παρ' ἐκάστ[της φυλῆς].

The restorations are mainly from Le Bas: but I have made some important changes of my own. There remain several difficulties which I cannot explain.

The date falls between B. C. 306, when Antigonos assumed the diadem, and the battle of Ipsos. History nowhere records this transfer of Lebedos to Teos, and we may suppose that the defeat of Ipsos cut short the plan, and prevented its execution. If so, it was these intended colonists from Lebedos to Teos whom Lysimachos in 295 B. C. incorporated (together with the Kolophonians) at Ephesos (Pausan. i. 9, 8). Lebedos was nearly depopulated: see Strabo, p. 643, and Horace, *Epistles*, i. 11. 7, 'Scis Lebedus quid sit, etc.' The motive for such transfers of population was usually royal ambition, and we may detect in the present rescripts indications of unwillingness on the part of the subjects, and a desire to throw upon the monarch all the expense of the migration. A few notes are added on the meaning of the several paragraphs.

§ 1. The Lebedian delegate at the meeting of the Ionian league is to be treated in all respects as a Teian. § 2. Every Lebedian is to receive at Teos a building-site equal to the premises he has left behind him. Directions for the temporary housing of the new-comers, until they have built their own

houses. Roofing is to be supplied them gratis. It will also appear, from §§ 13-14, that the Teians were to pay the Lebedians the valuation of the houses they had left. It is clear from the expressions in § 2 that great changes were contemplated in the laying out of Teos afresh. § 3. Provision for a burying-ground. § 4. Municipal debts of the town of Lebedos to be acknowledged by the newly constituted city of Teos. § 5. Similarly all grants of *proxenia* etc. made by Lebedos to be now transferred to Teos. § 6. Contracts and claims between Lebedians and Lebedians, or between Teians and Teians, to be decided within two years according to their laws, and the Directions (*διάγραμμα*, see Nos. 125, 130) of the king. Suits between Teians and Lebedians to be decided according to a covenant (*συνθήκη* = *σύμβολα*) between the two populations, which shall regulate the procedure in such cases. If any demur to the terms of the *συνθήκη*, then the terms of the covenant shall be settled by an *ἐκκλητος πόλις* (cp. No. 200). § 7. Certain points which are not left to the discretion of the *συνθηκογράφοι*. As the debts have been long standing, and the accumulated interest is very large, no debtor who offers payment without incurring a suit is to be called upon to pay as interest more than twice the original capital; nor any debtor more than thrice. Creditors must claim their debts within a year, or they lapse. Absentee creditors may claim even after that time: they may summon their debtor from his home, if he refuses to appear (cp. Dem. in *Timoth.* 1190, *προσκληθεὶς ἀπὸ τῆς οἰκίας, οὐ γὰρ ἦν φανερός*), and, if the debtor be a magistrate, from his official residence. § 8. A new code of laws is to be drawn up by three commissioners (cp. No. 47, p. 79). In the meantime the laws of Kos are to be made the law of the land. § 9. Lebedians or Teians who have already served in *liturgies* are to be exempt in the new city. But all Lebedians are for three years to be exempt, until they have settled down: likewise Teians who intend to migrate and settle in 'the Chersonnese' are to be exempt for three years. This Chersonnese is the large peninsula in which Erythræ stands. Strabo, p. 644, says that the Teians had territory there; *πρὶν δ' ἐλθεῖν ἐπὶ τὰς Ἐρυθράς, πρῶτον μὲν Ἔραι πολίχμιόν ἐστι Τητίων*: the isthmus too was partly possessed by them, *τὸ μὲν γὰρ νότιον τοῦ ἰσθμοῦ πλευρὸν ἔχουσι Τηῖοι τοὺς Χαλκιδικίας, τὸ δὲ πρόσβορρον*

Κλαζομένιοι. § 10. *παράθεσις* is Polybios' word for 'storage of provisions:' ii. 15. 3; iii. 17. 11. The χρυσοῦς or gold stater = a little over fifteen shillings. The envoys as well of Lebedos as Teos request that a portion of the tribute may be reserved (*ἐξαιρείσθαι*), as a fund from which loans may be made to merchants, to encourage the import of corn. Antigonos grants the favour, but reluctantly: 'he has always discouraged this practice in his cities, not wishing to have them involved in debt to him for tribute, and so to feel themselves less free; personally it makes no difference to him: the vessel collecting his tribute was on the point of calling at Teos; and he thought they might rely on the neighbouring territory for sufficient supplies.' § 11. The custom-house is to be placed near the harbour, so that importers need not be obliged to bring their goods into the town, but might export them again at once, if they heard the market was bad. Probably the market was at a little distance from the harbour, and the custom-house is to be as near the harbour as possible. Agricultural produce is to pay export-duty. § 12. Appointment of Commissioners (*ἐξεραταί?*) to regulate the details of the migration.

B. *Second letter of Antigonos to the Teians.* § 13. The Teians are to pay the Lebedians the valuation of the houses they have left behind: the money to be furnished by the six hundred wealthiest citizens as registered for the payment of 'liturgies.' Τοῖς προεμπορίσασιν are Lebedians who have already been purchasing materials for building at Teos, out of their own capital. § 14. Valuers to be procured at once from Kos. The ἀποψήφισις is the 'abrogation' of the existing laws.

150.

Honours at Ephesos to a loyal commander of

Demetrios: B. C. 302-1.

On a block of marble brought by Mr. Wood from Ephesos: see his *Discoveries at Ephesus* (Appendix); now in the British Museum, where I have collated it. The ends of the lines are imperfect, being inscribed on another block, which is lost.

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ Μητρᾶ[s] εἶπεν Ἐπειδὴ Ἀρχέστρατος Νίκωνος Μακεδῶν, οἰκείος ὄν τοῦ βασιλέως Δ[ημητρίου
 καὶ γενόμενος] | ἐγ Κλα-

ζομέναις στρατηγὸς πιστόν τε αὐτὸν παρέσχηται εἰς τὰ τοῦ βασι-
λέως πράγματα καὶ τῇ πόλει τὰ πλοῖα τὰ σιτ[αγωγὰ διέσωζε?]
δεδοχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπαινέσαι αὐτὸν ἀρετῆς ἕνεκα καὶ
εὐνοίας ἣν ἔχει πρὸς τὸν βασιλέα] | καὶ τὸν δῆμον τὸν Ἐφεσίων,
καὶ στεφανῶσαι χρυσέῳ στεφάνῳ καὶ ἀναγγεῖλαι τοῖς Διονυσίοις
ἐν τῷ θεάτρῳ, τῆς [δὲ ἀναγγελίας τοῦ στεφάνου ἐπιμελεῖσθαι τὸν
ἀγωνοθέτην, δοῦναι δὲ αὐτῷ πολιτείαν ἐφ' Ἰση καὶ ὁμοίᾳ, ἐπικλη-
ρῶσαι δὲ] | καὶ εἰς φυλῆν καὶ χιλιαστὴν, εἶναι δὲ αὐτῷ καὶ προε-
δρίαν ἐν τοῖς ἀγῶσι καὶ ἀτέλειαν ὧν ἂν εισάγηται ἢ ἐξάγητ[αι εἰς
τὸν ἴδιον οἶκον καὶ ἐν πολέμῳ καὶ ἐν εἰρήνῃ, καὶ κατὰ γῆν καὶ κατὰ
θάλατταν. ἀναγράψαι δὲ τόδε τὸ ψήφισμα] | τοὺς νεωπολάς εἰς τὸ
ἱερὸν τῆς Ἀρτέμιδος ὄπου καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγεγραμμέναι
εἰσὶ, ὅπως ἀπαντ[ες εἰδώσι ὅτι ὁ δῆμος τιμᾷ τοὺς εὐεργετοῦντας
αὐτὸν δωρεαῖς ταῖς προσηκούσαις. ἔλαχε φυλὴν , χιλια-
στὴν

I take Arcestratos to have been a general of Demetrios, who at the time of Prepelaos' conquests, B. C. 302 (Diod. xx. 107), stood firm to the cause of Antigonos and Demetrios and did good service against Lysimachos and Prepelaos. Diodoros (*ibid.*) says that at this time two generals of Antigonos went over to Lysimachos, by name Dokimos and Phœnix: Arcestratos remained staunch. Diodoros adds that Prepelaos failed to capture Klazomenæ and Erythræ, because of ἐλθούσης κατὰ θάλατταν βοηθείας, and that he contented himself with ravaging their territory. Our inscription refers to the relief of Klazomenæ, effected by this very Arcestratos. He is also thanked for having protected the corn-vessels on their way to Ephesos. He was therefore in command of a fleet, and Ephesos was just then helpless, Prepelaos having burned their fleet in their harbour (*ibid.*). The decree was probably drawn up shortly before the battle of Ipsos, when Demetrios expelled from Ephesos the garrison of Prepelaos, perhaps being accompanied by this very Arcestratos (*ibid.* III).

151.

Alliance between Demetrios and Seleukos: B.C. 300.

Found at Ephesos by Mr. Wood, and published by him in his *Discoveries at Ephesos* (Appendix): now in the British Museum, where I have collated it.

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Φιλαίνετος Φιλόφρονος εἶπεν· Ἐπειδὴ
 Νικαγόρας Ἀριστάρχου Ῥόδιος ἀποσταλεῖς παρὰ τῶν βασιλέων Δημητρίου
 καὶ Σελεύκου πρὸς τε τὸν δῆμον τὸν Ἐφεσίων καὶ τοὺς ἄλλους Ἑλληνας
 κατασταθεῖς εἰς τὸν δῆμον περὶ τε τῆς [ο]ικειότητος τῆς γεγενημένης
 5 αὐτοῖς διελέχθη καὶ περὶ τῆς εὐνο[ί]ας ἣν ἔχοντες διατελοῦσιν εἰς
 τοὺς Ἑλληνας καὶ τῆμ φιλιαν τῆμ πρότερον ὑπάρχουσαν αὐτῷ
 πρὸς τὴμ πόλιν ἀπενεώσατ[ο· δ]εδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ
 [ἐπ]αινεῖσαι τε Νικαγόραν ἐπὶ [τῇ] εὐνοίᾳ ἣν ἔχων διατελεῖ πρὸς τοὺς
 [βα]σιλείς καὶ τὸν δῆμον, καὶ στεφανῶσαι αὐτὸν χρυσῆφ στεφάνῳ
 10 [καὶ ἀ]ναγγεῖλαι τοῖς [Ἐφε]σείοις ἐν τῷ θεάτρῳ, δοῦναι δὲ καὶ πολιτεῖαν
 [ἐφ' ἴση κ]αὶ ὁμοίῃ καθάπερ καὶ τοῖς λοιποῖς εὐεργέταις, ὑπάρχειν δὲ αὐτῷ
 [προεδρ]ῖαν ἐν τοῖς ἀγῶσιν, καὶ εἰσπλουν καὶ ἐκπλουν καὶ ἐμ πολέμῳ
 [καὶ εἰρήνῃ], καὶ ἀτέλειαν ὧν ἂν εἰσάγῃ ἢ ἐξάγῃ εἰς τὸν ἴδιον οἶκον,
 [καὶ ἔφοδον εἰς τὴμ] βουλήν καὶ τὸν δῆμον πρώτῳ μετὰ τὰ ἱερά, ταῦτα δὲ εἶναι
 15 [καὶ τοῖς ἐκγόνοις· ἀνα]γράψαι δὲ τὰς δεδομένας αὐτῷ δωρεὰς τοὺς νεωποίας
 [ἔπου καὶ τὰς ἄλλας ἀναγράφουσιν·] ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς φυλὴν καὶ εἰ
 [χιλιαστὸν τοὺς Ἐσσηνας?, δπ]ως ἅπαντες εἰδῶσιν ὅτι ὁ δῆμος ὁ Ἐφεσίων
 [τιμῆ τοὺς εὐεργετοῦντας κ]αὶ εἰς τὰ αὐτοῦ πράγματα προθύμους ὄντας
 [δωρεαῖς ταῖς προσηκούσ]αις· ἀποστεῖλαι δὲ καὶ ξένια αὐτῷ τὸν
 20 [οἰκονόμον· ἔλαχε] φυλὴν Ἐφεσεύς, χιλιαστὸν Λεβέδιος.

This relates to the sudden turn which the fortunes of Demetrios took, so soon after the defeat at Ipsos, when the hand of his daughter Stratonike was sought by Seleukos. This alliance was especially welcomed at Ephesos, which was all through these years a loyal supporter of Demetrios. (Plut. *Dem.* 31; Droysen, *Hell.* ii. 2. 238 foll.) Line 17: the Essenes, or chief priests of the Ephesian Artemis, are often named in this connexion.

152.

Letter from Lysimachos to the Samians, respecting their
dispute with Priene : B. C. 300-290.

From Samos : now at the Ashmolean Museum, Oxford, where I have re-read it.
Published by Böckh, C. I. G. 2256.

Βασιλεὺς Λυσίμαχος Σαμίων τῇ βουλῇ καὶ τῷ δήμῳ χ[αί]ρει[ν]
κατ'έστησαν ἐφ' ἡμᾶς οἱ τε πρέσβεις οἱ παρ' ὑμῶν καὶ οἱ παρὰ τῶν Πριη-
νέων ἀποσταλέντες ὑπὲρ τῆς χώρας ἧς ἐτύχανον ἡμφ[ισ]-
βητηκότες π[ρό]τερον ἐφ' ἡμῶν. εἰ μὲν οὖν προείδειμεν (= προήδειμεν)
ἡμεῖς? τῆν-
5 δε τῆγ χώραν ὑμᾶς ἐ[πὶ τ]οσοῦτων ἐτῶν ἔχειν καὶ νέμε[σ]θ[αι, καθ']
ἄλον οὐκ ἂν ἐπεσπασάμεθα τῆγ κρίσιν· νῦν δὲ ὑπελαμβάνομεν [ἐξ']
ὑπογούου τινος χρόνου παντελῶς γεγυμένα τὴν ἐπί[κ]τησιν,
οἷττω γὰρ ἡμῖν ἐποιοῦντο τὴν μνηλεῖαν ἐν τοῖς πρότερον [λόγοις οἱ]
τῶν Πριηνέων πρέσβεις· οὐ μὴν ἀλλ' ἐπειδὴ παρήσαν οἱ τε παρ' ὑμῶν πρέσβεις
ο καὶ οἱ παρὰ τῶν Πριηνέων ἀναγκαῖον ἦν διακοῦσαι ἃ [λέγεται] π[αρ']? ἐ-
κατέ[ρω]. οἱ μὲν οὖν Πριηνεῖς τὴν μὲν ἐξ ἀρχῆς γεγενημένην ἀ[ῦ]τ[οῖς]
κτῆσι]ν τῆς Βατινητίδος χώρας ἐπεδείκνουν ἐκ τε τῶν ἱστοριῶν κ[αὶ] ἐκ
τῶν ἄλλων μαρτυριῶν καὶ δικαιωμάτων [με]τὰ τῶν ξητῶν [σπονδῶν?
πρότερ]ον δὲ συνωμολόγουν Λυγδάμειος ἐπελθόντος ἐπὶ [τὴν χῶ-
5 ραν μετὰ δυ]νάμειος, τοὺς τε λοιποὺς ἐγλιπεῖν τὴν χώραν αὐτ[οῦς]? τε Σαμί-
ους εἰς τὴν ν[ῆ]σον ἀποχωρῆσαι· τὸν δὲ Λύγδαμ[ικ]ατασχόντα [τὴν χῶ-
ραν τήνδε π]άλιν ἀποδιδόναι τὰς αὐτὰς κ[τ]ήσεις, τοὺς δὲ [Πριηνέας ἀπὸ
τούτου νέμεσθ]αι· Σαμίων δὲ οὐθένα παραγενέσθαι παρ[ὰ] τούτο-
ις, πλὴν εἴ τις ἐ[τύ]χανεν παρ' αὐτοῖς κατοικῶν, τούτου[ν] δὲ ἔ-
ο κεκα ἄει τὸν βουλόμ]εον προσενέγκασθαι Πριηνεῦσιν. ὑποστ[άν]-
των? δὲ τὰς μετέπειτα παθ]ῆς, Σαμίους παρελῆσθαι τὴν χώραν ἀ[ῦ]τῶν.
[πεμφθῆναι οὖν παρὰ] Πριηνέων Βλάντα περὶ διαλύσεων τοῖς Σα[μίοις]
ὑπὲρ τῆς χώρας· τὸν δ' ἐ διαλῦσαι τε τὰς πόλεις καὶ τοὺς οἰ[κ]ούοντας
ἐκεῖ. ὑπὲρ δὲ τῆς Βατ[ι]νητίδος χώρας πρότερον μὲν δ[ρκων] γεν-
5 ομένων Πριηνέας ἄει τε ἐμμ[ένειν] ἐν τούτοις καὶ μέχρι τοῦ ἐσχάτου χρό[ν]-
ου τὴν γῆν διατελεῖν ἔχουτ]ας, νῦν δὲ ἠξίου ἡμᾶς κατὰ τῆ[ν] περὶ τ[ῆς] κ[τ]ήσεως
συνθήκην δοῦναι αὐτοῖς τ[ῆ]ν χώραν.—Οἱ δὲ παρ' ὑμῶν ἀποσταλέντες
[πρέσβεις τὴν κτῆσι]ν τῆ[ν] [γε]γενημένην αὐτοῖς τῆς [Βατ]ινητίδος
[χώρας] ἔφασαν ἐκ προγόνων] παρειληφῆναι. μετὰ δὲ τὴν Λυγδάμ[ειος]

30 ἐσβολὴν ἐγλιπεῖν συνωμο]λόγουν ὥσπερ καὶ οἱ λοιποὶ καὶ αὐτο[ὶ
 τὴν χώραν ἀποχωρῆσαι δὲ εἰς] τὴν νῆσον ὕστερον δὲ
 ν χιλίους

I have improved on the text as deciphered by Chandler and by Röhl (*Schedæ Epigr.* 1876, p. 7): where the reading is doubtful, a mark (?) is added. The restorations, which partly differ from Böckh, are merely to represent my idea of the general context. The dispute here dealt with by Lysimachos is of considerable historical interest. From an early period Samos (like Rhodes, No. 181, notes,) had been possessed of a strip of territory on the mainland,—a Peræa—which was of value from its fertility. The Samians however were inclined to extend their Peræa by encroaching on the territory of Priene. The Prienians challenged their claim to three districts called Ἡ Βατιμητῆς χώρα, τὸ φρούριον τὸ Κάριον καλούμενον, and the land round the fort called ἡ Δρυοῦσσα. Our inscription mentions the earliest known episode in the quarrel: Lygdamis the tyrant of Naxos,—the friend of Peisistratos (Herod. i. 61, 64) and Polykrates (Polyæn. *Strat.* i. 23)—seems to have occupied the disputed region by force, (perhaps after assisting Polykrates in becoming tyrant of Samos,) and then to have reinstated the Prienians in possession. No Samian remained except as a μέτοικος, under the protection of Priene (? 532 B.C.). The next episode is related by Plutarch (*Qu. Græ.* 20) to explain the Prienian proverb ὁ παρὰ δρυὶ σκότος. The Samians (perhaps after Polykrates' death 522 B.C.) attacked the Prienians, and were defeated with the loss of 1000 men (cp. χιλίους of line 32). Seven years later (—does ἐξεῶν [σπονδῶν] in line 13 refer to this?—) the Milesians in alliance with Samos inflicted on Priene a bloody defeat παρὰ τὴν καλουμένην δρυὶν (cp. Δρυοῦσσα named above). It was then that Bias the sage went as envoy to Samos and made favourable terms for his countrymen. In 440 B.C. Thukydides (i. 115) says Σαμίοις καὶ Μιλησίοις πόλεμος ἐγένετο περὶ Πριήνης κ.τ.λ., and the Milesians (who this time were allied with Priene) appealed to Athens. We may be sure that the origin of the quarrel was the same as before, and that Priene was again reinstated. A series of documents relating to the later history of the dispute was inscribed on the walls of the temple of Athena Polias at Priene: these are now in the British

Museum and will shortly be published all together. They are partially given by Böckh, *C. I. G.* 2905, and Le Bas-Waddington, *Voyage Arch.* Pt. V. 188-194. We find that Rhodes more than once was called in to arbitrate as an *ἐκκλητος πόλις*. Antiochos II and Ptolemy Philadelphos both are named as having made awards. Manlius the unscrupulous proconsul (Livy, xxxviii. 35-39), who with ten commissioners had the regulation of the affairs of Asia after the Galatian war (B.C. 189-188), awarded the disputed land to Samos: but his award was afterwards overruled by the senate upon an appeal from Priene. This letter of Lysimachos (B.C. 301-281) shows that soon after the victory at Ipsos (301 B.C.) had made him master of most of Asia Minor, the Samians had applied to him about their claims, and had received encouragement from him. Lysimachos was stern, but not unjust: and in this letter he appears to politely inform the Samians that, as the question has been reopened (which he regrets), he is obliged to dismiss their claim to Batinetos. Such disputes about territory were very common between the Greek cities: cf. Nos. 156, 200.

153.

Honours to an ambassador sent to Kassander from

Athens: B.C. 299.

Marble found at Athens: the text from Köhler, *C. I. A.* ii. 297.

[Ἐπ]ὶ Ε[ὐκτῆμον]ος ἀρχοντος ἐπὶ
 [τῆ]ς Ἀντιγο[νίδος δ]ευτέρας πρ-
 [υτ]ανείας, ἢ Θεόφιλος [Ξεν]ο[φώ-
 ν]τος Κεφαλῆθεν ἐγραμμάτε[νε]-
 5 ν' Μεταγειτνῶνος δεκάτει ὑσ-
 τέρα, μιᾷ καὶ εἰκοστεί τῆς πρ-
 ρυτανείας· ἐκκλησία· τῶν προέ-
 δρῶν ἐπεψήφισε Λυσίμαχος Να-
 υσιστράτου Προσπάλτιος καὶ
 10 συνπρόεδροι· ἔδοξεν τῷ δήμῳ·
 Φιλίππιδης Φιλομήλου Παια-
 νιεύς εἶπεν· ἐπειδὴ οἱ πρέσβε-
 ις οἱ ἀποσταλέντες πρὸς τὸν β-
 ασιλέα Κάσσανδρον ἀποφαίνο-

- 15 νοι Ποσειδιππον συναποδημή-
σαντα μεθ' ἑαυτῶν χρήσιμον εἶ-
ναι ἑαυτοῖς ἀποδεικνύμενον
τὴν εὐνοίαν ἣν εἶχε πρὸς τὸν δ-
ῆμον τὸν Ἀθηναίων, δεδόχθαι τ-
- 20 ᾧ δῆμῳ ἐπαινεῖσαι Ποσειδιπ-
πον [Β]ακ[Χ]ίον Κοθωκίδην καὶ στ-
εφανῶσαι αὐτὸν θαλλοῦ στεφά-
νῳ, ὅπως ἀν ὡς πλείστοι φιλοτ-
μιῶνται χρεῖαν παρέχεσθαι ἐ-
- 25 [πὶ] τὰ συνφέροντα τῷ δῆμῳ· ἀν-
αγράψαι δὲ τὸδε τὸ ψήφισμα τὸ-
ν γραμματεῖα τὸν κατὰ πρωτανε-
ίαν ἐν στήλει λιθίνοι καὶ στή-
σαι ἐν ἀκροπόλει, εἰς δὲ τὴν ἀν-
- 30 ἀγραφὴν τῆς στήλης δοῦναι τὸ-
ν ἐξεταστὴν καὶ τοὺς τριττά-
ρχους ΔΔ δραχμάς.

After the defeat of Ipsos, Demetrios lost for a while his ascendancy in Greece, and Kassander resumed his former influence. At Athens there set in a strong reaction against Demetrios, and a genuine disgust at the servility of which Stratokles had been the spokesman. A stand was made for real liberty (see Droysen, *Hell.* ii. 2. p. 240 foll.), and Kassander's menacing movements were repelled (Pausan. i. 26, 3): ἐσβαλόντος ἐς τὴν Ἀττικὴν Κασσάνδρον πλεύσας Ὀλυμπιδώωρος ἐς Αἰτωλίαν βοηθεῖν Αἰτῶλους ἔπεισε καὶ τὸ συμμαχικὸν τοῦτο ἐγένετο Ἀθηναίοις αἴτιον μάλιστα διαφυγεῖν τὸν Κασσάνδρου πόλεμον. Our inscription probably relates to these events. Observe the name of the φυλὴ πρωτανεύουσα: in B. C. 307 two tribes, Antigonis and Demetrias, were added to the ten of Kleisthenes, the demes being redistributed. The change was a convenient one, as now in ordinary years the twelve prytanies corresponded to the twelve months. Thus here the 21st day of the second prytany coincides with the 21st of the second month: δεκάτη ὑστέρη = δεκάτη φθίνοντος (Droysen, *Hell.* ii. 2. 120). The τριττός was a division of the φυλή, one third: the officers of Poseidippos' tribe are to find the money for the inscription, out of the funds of the tribe.

154.

Peace between Athens and Demetrios,—end of the
'four-years' War: B.C. 295—4.

Found on the Akropolis: the text from Köhler, *C. I. A.* ii. 300.

[Θε]ο[ί].

[Ἐπὶ Νικοστράτ]ου ἄρχοντος ἐπὶ τῆ[s . .
 dos ἐνά]της πρυτανείας· Ἐλ[αφη-
 βολιῶνος πέμπτ]ει Ἰσταμένου, πέμπ[τ]ει
 5 [καὶ δεκάτῃ τῆ]s πρυτανείας· ἐκκλ[η]σί-
 [α κυρία· τῶν προ]έδρων ἐπεψήφισεν . ντ-
 [. ο]ῦ Ἀχαρνέως καὶ συμ[π]ρό-
 [έδροι· ἔδοξεν τ]ῷ δήμῳ· Γόργος Φρ[υ]γι-
 [.]s εἶπεν· ἐπειδὴ Ἡρό[δ]ωρ-
 10 [ος πρότερόν τε] διατρίβων παρ' Ἀντιγ-
 [όνῳ τῷ βασιλε]ῖ εὖνους ἦν τῷ δήμῳ τ-
 [ῷ Ἀθηναίων κα]ὶ νῦν ἐμπίστε(ι)ῶν τῷ βα-
 [σιλεῖ Δημητρί]φ ἀγαθὸν ὅτι δύναται
 [ποιεῖ, συνεργε]ῖ τε ὑπὲρ τῆs πόλεως κα-
 15 [ὶ τῆs ἐλευθερί]as τοῦ (δήμου τοῦ) Ἀθηναίων ἀεὶ το-
 [ῖς ἡκουσιν· ἀπο]φαινουσιν δ' αὐτὸν καὶ
 [οἱ πρέσβεις οἱ] πεμφθέντες ὑπὲρ τῆs ε-
 [ιρήνης πρὸς τὸ]ν βασιλέα Δημήτριον σ-
 [υναγωνίσασθα]ι τῷ δήμῳ εἰς τὸ συντ-
 20 [ελεσθῆναι τή]ν τε φίλιαν τὴν πρὸς τὸν
 [βασιλέα Δημήτρ]ιον καὶ ὅπως ἀνὸς δῆμο-
 [s ἀπαλλαγεί]το ὑπολέμου τὴν ταχίστ-
 [ην καὶ κομισάμε]νος τὸ ἄστυ δημοκρατ-
 [ίαν ἔχοι ἀπολαβ]ῶν· ἀγαθεῖ τύχει δεδό-
 25 [χθαι τῷ δήμῳ] ἐπαινέσαι Ἡρόδωρον Φ-
 [.]κηνὸν εὐνοίας ἕνεκα κ-
 [αὶ φιλοτιμίας] ἧς ἔχων διατελεῖ περὶ
 [τὸν δῆμον τὸν Ἀ]θηναίων καὶ στεφανῶσ-
 [αι αὐτὸν χρυσῷ] στεφάνῳ κατὰ τὸν νό-
 30 [μον καὶ ἀνειπε]ῖν τὸν στέφανον Διονυ-
 [σίῳ τῶν ἐν ἄστ]ει τραγωδῶν τῷ ἀγῶν-

[ι' εἶναι δ' αὐτὸν] Ἀθηναῖον καὶ τοὺς ἐκγ-
 [όνοὺς αὐτοῦ καὶ] γράψασθαι αὐτὸν φυλ-
 [ῆς καὶ δήμου κα]ὶ φρατρίας ἧς ἂν βούλη-
 35 [ται· εἶναι δ' αὐτῷ] καὶ σίτησιν ἐμ πρυτ-
 [ανείῳ καὶ ἐκγό]νων ἀεὶ τῷ πρεσβυτ[ά-
 τῳ καὶ προεδρ]ίαν ἐν πᾶσιν τοῖς ἀγῶ[σ-
 ων οὖς ἢ πόλις τ]ίθῃσιν· στήσαι δ' αὐτοῦ
 τὸν δῆμον καὶ ἐ[κκόνα χαλκῆν ἐν ἀγορ]ᾷ
 40 πλὴν παρ' Ἀρμό[διον καὶ Ἀριστογέ]ιτ-
 να καὶ τοὺς Σωτ[ήρας] χειροτονῆσαι δι[ε-
 τὸν δῆμον ἧδη τ]ρεῖς ἄνδρας ἐξ Ἀθηνα[ί]-
 ων ἀπάντων οἵτ]ινες ἐπιμελήσονται [τ-
 ῆς πόσεως τῆς] εἰκόνας, μερίσαι δ' αὐτ-
 45 [οῖς τὸν ἐξεταστ]ῆν καὶ τοὺς τριττύρ-
 [χοὺς εἰς τὴν εἰ]κόνα ὅτι ἂν ἀνάλωμα γέ-
 [νηται· τοὺς δὲ πρ]υτάνεις δοῦναι περὶ
 [αὐτοῦ τὴν ψήφου] εἰς τὴν πρώτην ἐκκλη-
 [σίαν, τοὺς δὲ θεσ]μοθέτας εἰσαγαγεῖν
 50 [αὐτῷ τὴν δοκιμ]ασίαν τῆς πολιτείας
 [καὶ τῆς δωρεᾶς] εἰς τὸ δικαστήριον κα-
 [τὰ τὸν νόμον στ]ῆν πρῶτον δικαστήρια
 [ἀναπληρῶσιν. ἀν]αγράψαι δὲ τότε τὸ ψή-
 [φισμα τὸν γραμ]ματέα τὸν κατὰ πρυταν-
 55 [εἶαν ἐν στήλῃ] λιθίνει καὶ στήσαι ἐν
 [ἄκροπόλει· εἰς] δὲ τὴν ἀναγραφὴν τῆς σ-
 [τήλης δοῦναι τ]ὸν ἐπὶ τῇ διοικήσει
 [τὸ ἀνάλωμα].—

On the relations of Demetrios with Athens at this time see note on Nos. 153, 160; and Droysen, *Hellen.* ii. 2. 254. The reaction against him had ripened into a 'four years' war,' which was now at an end: Lachares the tyrant had fled, and the Athenians were reduced to utter famine by Demetrios (*Plut. Dem.* 33-34): καὶ Λαχάρης ὁ τύραννος ἀπέδρα προέμενος τὴν πόλιν. Οἱ δὲ Ἀθηναῖοι, καίπερ ψηφισάμενοι θάνατον, εἰ μνησθείη τις εἰρήνης καὶ διαλλαγῆς πρὸς Δημήτριον, εὐθὺς ἀνεψύγνυσαν τὰς ἐγγὺς πύλας καὶ πρέσβεις ἐπεμπον κ.τ.λ. Herodorus of this inscription was one of these πρέσβεις.

155.

Honours at Athens to Bithys the Courtier of King

Lysimachos : B. C. 298-295 or 287-281.

Two fragments found on the Akropolis : the text from Köhler, *C. I. A.* ii. 320.*The beginning is broken :—*

. καὶ εὖν[ου]ς τῷ δήμῳ· τὴν ἀγαθὴν δεδόχθα]-
 ι τεῖ β[ουλ]εῖ τ[ο]ῦ προέδρου οἷτι[νες ἀν λάχωσι]ν
 προεδρ[εῦ]ειν ἐν τῷ δήμῳ εἰς τ[ῆ]ν [πρώτην ἐκκλησί]-
 αν χρημα[τ]ίσαι περὶ τούτων, γνώμ[ην δὲ συμβάλλεσθ]-
 5 αι [τ]ῆς βο[υ]λῆς εἰς τὸν δῆμον ὅτ[ι δοκεῖ τῇ βουλῇ ἐ]-
 παινεῖσα[ι Β]ῖθον Κλέωνος Λυσ[ιμαχέα ἀρετῆς ἐνεκα]
 καὶ εὐνοίας τῆς εἰς τὸν δῆμο[ν τὸν Ἀθηναίων καὶ]
 στεφανῶσ[αι] χρυσῷ στεφάν[ω] ἀπὸ . . δραχμῶν· εἶνα]-
 ι δὲ αὐτὸν [Ἀθη]ναί[ον κ]αὶ αὐτ[ὸν καὶ ἐγόνους καὶ γ]-
 10 ράψασθαι (sic) [φ]υλῆ[ς καὶ] δῆμον [καὶ φρατρίας ἧς ἀν βού]-
 ληται κατὰ τὸν [ν]όμον, τοὺς δ[ὲ] πρυτάνεις τοὺς πρυτ]-
 αυεύ[ο]ντας δοῦ[ν]α[ι π]ερὶ αὐτ[οῦ τὴν ψήφον, ὅπως ἀν ἐφ]-
 ἀμιλλον εἰ (= ἦ) πᾶσι [φ]ιλοτιμ[εῖσθαι περὶ τὸν δῆμον]
 τὸν Ἀθηναίων [ε]ἰδότη[α]ς ὅτ[ι χάριτας ἀπολήψονται κα]-
 15 ταξίας τῶν εὐεργετ[η]μάτων. ἀναγράψαι δὲ τὸδε τὸ ψ]-
 ῆφισμα τὸν γρα[μμα]τ[ε]ὰ τὸν κατὰ πρυτανείαν ἐν στή]-
 λῃ λιθίνει καὶ [στήσαι ἐν ἀκροπόλει, εἰς δὲ τὴν ἀν]-
 αγραφὴν τῆς στή[λης μερίσαι τοὺς ἐπὶ τῇ διοκῆ]-
 σει Δ δραχμάς.

Bithys is known to us from the gossip of Athenæos (pp. 246 and 614) as a retainer of Lysimachos. This decree must date either from the 'four years' war' against Demetrios, B. C. 298-295 (see No. 154); or between the expulsion of Demetrios' garrison from the Museion in 287 and Lysimachos' death in 281. I prefer the former date. During the war with Demetrios, the Athenians had been in correspondence with Lysimachos.

156.

Lamia arbitrates between Athens and the Bœotian
League : B. C. 289 or 288.

Found on the Akropolis : the text from Köhler, *C. I. A.* ii. 308.

Ἐπὶ Θερσιλόχου ἀρχοντος ἐπὶ τῆς τ[ί-
δ]ος δευτέρα(s) πρυτανείας, ἧ [Διόδοτος Δ]-
ιογνήτου Φρεάρριος ἐγραμμ[άτευε· Μετα]-
γεινιῶνος δωδεκάτη, δωδε[κάτη τῆς πρ]-
5 υτανείας· ἐκκλησία κυρία· τῶ[ν προέδρων]
ἐπεψήφισεν Πυθογένης Γλαυ[κίππου Ἄλω]-
πεκῆθεν καὶ συ[ν]πρόεδροι·

ἔδοξεν τῇ βουλῇ καὶ τῷ [δήμῳ]·

Καλαΐδης Καλαΐδου Ξυπεταιῶν [εἶπεν· ἐπε]-
10 ἰδῆ τοῦ δήμου τοῦ Ἀθηναίων καὶ [τοῦ κοινο]-
ῦ τοῦ Βοιωτῶν σύμβολον ποιησαμ[ένων πρὸ]-
s ἀλλήλους καὶ ἐλομένων ἐκκλητ[ον τὴν Λα]-
μιέων πόλιν ἀνεδέξατο καθιεῖ[ν τὸ δικασ]-
τήριον, καὶ νῦν οἱ ἀποσταλέντε[s ὑπὸ τῶν Λ-
15 αμιέων] ἐπὶ [τὰς δέ]κας ἀ[π]ο[φ]αίνοσιν κ.τ.λ.

For the date of the archon Thersilochos see Köhler, *ad loc.* The circumstances of this arbitration are unknown : probably it concerned some dispute about frontier. One remembers that Oropos sometimes belonged to Bœotia and sometimes to Attika (Strabo, p. 399, Ὠρωπὸς ἐν ἀμφισβητησίμῳ γεγένηται πολλάκις ἴδρνται γὰρ ἐν μεθορίῳ τῆς τε Ἀττικῆς καὶ τῆς Βοιωτίας : cp. pp. 65, 66). Examples of ἐκκλητοὶ πόλεις will be found in Nos. 149, § 6, and 200. The town of Lamia became memorable in the struggle of B. C. 323, see Nos. 133, 134.

157.

Honours to Audoleon king of Pæonia for assisting the
Athenians to expel Demetrios' garrison : B. C. 286-285.

Found on the Akropolis : the text from Köhler, *C. I. A.* ii. 312.

[Ἐ]πὶ Διοτίμου ἀρχοντος ἐπὶ τῆς
Π[α]νδιονίδος δ[ε]κάτης πρυ[τα]-

- νείας ἢ Λυσίο[τ]ρατος [᾿Α]ριστο[μ]-
 άχου Παιανιεύ[ς] έγγρα[μμ]άτενε[ν].
 5 Σκιροφοριώνος έκτει [μ]ετ' είκ[ά]-
 δας, πέμπτει καί ε(ι)κοστ[ε]ί τῆς [πρ]-
 υτανείας· έκκλησία· τῶ[ν] προέδ[ρ]-
 ων έπεψήφισεν Φιλόμηλος Φιλ[ο]-
 μ]ήλον Ἄλαιεύς καί συμπρόεδρ[ο]-
 10 ι· έδοξεν τῶ δήμῳ· Σιμωνί[δης Ἡ]-
 γήμονος Ἄγνού[σ]ιος εἰ[πε]ν· έ[πει]-
 δῆ ό Παιόνων β[ασ]ιλεύς [Α]ύδω[λέω]-
 ν έκ τε τῶν έμ[π]ροσθε χρόνων ε[ύν]-
 15 ων χρέιας παρεχόμενο[ς] καί συ[ν]-
 εργῶν εἰς τήν έλευθερ[ί]αν τῆ [π]-
 όλει καί κομισαμένου [τ]οῦ δήμ[ο]-
 υ τὸ άστυ πυθόμενος συ[ν]ήσθη τ[ο]-
 20 ics γεγενημένοις εύτυχήμασι
 νομίζων εἶναι κοινήν καί αὐτ[ῶ]
 τήν τῆς πόλεως σωτηρίαν, παρ[έ]-
 χετα[ι] δέ χρέιας καί ἰδίᾳ τοῖ[ς]
 τε διατρίβουσιν Ἀθηναίων πα[ρ]-
 25 εαντὸν καί τοῖς ἀφικνουμένο[ι]-
 ς εἰς τήν χώραν, δέδωκεν δέ καί [σ]-
 ἰ[τ]ου δωρεάν τῶ δήμῳ μεδίμν[ο]-
 υ]ς έπτακισχιλίους καί πεντα[κ]-
 οσίους Μακεδονίας τοῖς ἰδοῖ[ς]
 30 ἀναλώμασιν καταστήσας εἰς [το]-
 υς λιμένας τοὺς τῆς πόλεως, έπ[α]-
 νγέλλεται δέ καί εἰς τὸ λοιπὸ[ν]
 παρέξεσθαι χρέιας συνεργῶν [ε]-
 35 ics τε τήν τοῦ Πειραιέως κομι[δῆ]-
 ν καί τήν τῆς πόλεως έλευθερί[α]-
 ν· άγαθεῖ τύχει δεδόχθαι τῶ
 δήμῳ έπαινεσαι τὸμ βασιλεῖ[α] (sic)
 Αὐδωλέοντα Πατράον Παίονα [ά]-
 40 ρετῆς ένεκα καί εὐνοίας τῆς εἰ[δ]-
 ς τὸν δήμον τὸν Ἀθηναίων καί σ[τε]-
 φ]ανῶσαι αὐτὸν χρυσῶ στεφάν[ω]
 καί άνειπεῖν τὸν στ[έ]φανον Δ[ι]-

ο]νσιων τ[ῶ]ν μεγάλων [τρ]αγφδ[ῶ]-
 ν τῷ ἀγῶν[ι], τῆς [δ]ὲ ποι[σ]εως τοῦ [σ]-
 τεφάνου καὶ τῆς ἀναγορευσεω[s]
 45 ἐ]πιμεληθῆναι τοὺς ἐπὶ τεῖ δι[ο]-
 ι]κήσει· εἶναι δὲ αὐτὸν Ἀθηναῖ[ο]-
 ν] καὶ τοὺς ἐγγόνους αὐτοῦ κα[ὶ ἐ-
 ξ]εῖναι α[ὐ]τῷ γράψασθαι φυλῆς κ[α]-
 ἰ] δῆμου καὶ φρατρίας ἧς ἀμ βού-
 50 ληται, τοὺς δὲ πρυτάνεις οἱ ἀν [π]-
 ρῶτον λάχωσιν πρυτανεύειν δ[ο]-
 ῦναι περὶ αὐτοῦ τὴν ψῆφον εἰς [τ]-
 ἡμ πρώτην ἐκκλησίαν, τοὺς δὲ [θε]-
 σμοθέτας [εἰ]σαγαγεῖν αὐτῷ τ-
 55 ἦν δοκιμα[σί]αν τῆς δωρεᾶς εἰς [τ]-
 ὀ δικαστή[ρι]ον ὄταν πρῶτον ο[ἰ]λό-
 ν] τ' ἦ· στησ[αι δ]ὲ α[ὐ]τοῦ καὶ εἰκό[να
 χ]αλκῆ[ν] ἐφ' [ἴ]π]που ἐν ἀγορᾷ, τῆ[s δ]-
 ἐ ποιήσ[ε]ω[s κα]ὶ τῆς στά[σ]εως ἐπι[μ]-
 60 ελ]ηθῆ[ναι το]ὺς ἐπὶ τῇ διοικ[ή]σει . .].

On the relations between Athens and Demetrios see Nos. 153, 154, 160. In 288 B. C. Demetrios, not content with the possession of Macedonia, nor considering the dangerous power of Pyrrhos, made vast preparations for recovering the Asiatic kingdom of his father. The result was a coalition of Seleukos, Ptolemy, and Lysimachos against him. The Athenians seized the opportunity of rising against Demetrios' garrison, and under command of Olympiodoros they recovered the Museion (Pausan. i. 26): then, afraid of Demetrios' vengeance, τὸν Πύρρον ἐκ Μακεδονίας μετεπέμψοντο, μᾶλλον ἢ προσεδόκησαν ἰσχύοντα τὸν Δημήτριον ὀρώντες. Ὁ δὲ ὄργῃ μὲν ἐπῆλθεν αὐτοῖς κ.τ.λ. (Plut. *Dem.* 46). They also secured the aid of Spartokos IV, king of Bosphoros, No. 159, and of Audoleon, king of Pæonia. It was Pyrrhos who saved them: in the summer of 287 B. C. he made a compact with Demetrios at Athens, whereby the upper city (τὸ ἄστυ) was declared free. Piræus still remained under Demetrios' garrison, but this also they are hoping to recover (line 32, *συνεργῶν εἰς τὴν τοῦ Πειραιέως κομιδὴν κ.τ.λ.*): Droysen, *Hell.* ii. 2. 302.

158.

Honours at Athens to an officer of King Audoleon :

B. C. 286-285.

Found on the Akropolis: the text from Köhler, *C. I. A. ii.* 313, and p. 415.

[Ἐπὶ Διοτίμου ἄρχοντος κ.τ.λ. Σκιροφοριῶνος
 ἕκτη μετ' εἰκά]δ[ας, πέμπτη καὶ εἰκοστῇ τῆς
 πρυτανείας· ἐκ]κλησί[α· τῶν προέδρων ἐπ]εψήφ-
 [ιζεν Φιλό]μηλος Φιλ[ομήλου Ἀλα]ιεὺς καὶ συ-
 5 [νπροέδ]ροι· ἔδοξεν [τῷ δήμῳ]· Σιμωνίδης
 [Ἠγήμον]ος Ἀγνούσιο[ς εἶπεν]· ἐπειδὴ Τιμο-
 [. . ε]ύνους ἐστὶν τ[ῷ δήμῳ] τῷ Ἀθηνα[ίω-
 ν καὶ λέ]γων καὶ πρᾶτ(τ)ω[ν ὑπὲρ τ]ῆς πόλεως ἀ[γα-
 θὸν] ὅτι ἂν δύνηται [πρὸς Αὐ]δωλέοντα, [παρ-
 10 ἐχ]εται δὲ χρεῖας καὶ [τοῖς δ]ιατρίβουσι[ν
 Ἀθ]ηναίων παρ' Αὐδωλέο[ντι κ]αθότι ἂν α[ὐτὸ]-
 ν παρακαλῶσιν, συνήρ[γισ]εν δὲ καὶ [εἰς
 τῆν] ἔκκομιδὴν τοῦ σίτου [φιλ]οτιμ[ότατα
 ὥστε] τὴν ταχίστην αὐτὸν [παρ]α[πεμφθῆν-
 15 αὶ τ]ῷ δήμῳ· ὅπως ἂν οὐ[ν καὶ εἰς τὸ λο-
 ιπὸν] συναγωνίζηται εἰς [τὰ τῷ δή-
 μῳ σ]υνφέροντα, τύχει ἀγαθε[ῖ] δεδόχθαι
 τῷ δήμῳ], ἐπαιέσαι Τιμ[ο
 καὶ σ]τεφανῶσ[αι αὐτόν κ.τ.λ.]

Decree passed the same day as that in honour of Audoleon,
 No. 157, q. v.

159.

Honours to Spartokos IV, ruler of Bosphoros, in connexion
 with the recovery of the Museion : B. C. 286-285.

On two fragments, one of which is still at Athens, the other (containing the
 latter portion) is in the British Museum. The text from Köhler, *C. I. A. ii.* 311 ;
Greek Inscriptions in the B. M. xv.

[Ἐπὶ Δ]ιοτίμου ἄρχοντος ἐπὶ τῆς Ἀντι[γουλδος (?) ἑ]-
 βδό[μης πρυτανείας, ἥ] Λυσίστρατ[ος Ἀριστομά-
 χου] Παιανιεύς ἐγραμμάτευεν· Γα[μηλιῶνος ἐνη
 καὶ] νέα, ἐνάτη καὶ εἰ[κοστῇ τῇ]s πρυτανείας·

- 5 ἐκ]λησία· τῶν προέδρ[ων ἐπε]ψ[ήφισε
 . . .] οσθένου Ξυπετ[αίων καὶ συμπρόεδροι· ἔδο-
 ξε]ν τῷ δήμῳ· Ἀγύρ[ῆος Καλλιμέδουτος Κολλυ]-
 τεὺς εἶπεν· ἐπειδὴ [πρότερόν τε οἱ πρόγονοι οἱ]-
 Σπάρτοκου χρείας [παρέσχηται τῷ δήμῳ καὶ]
 10 νῦν Σπάρτοκος πα[ραλαβὼν τὴν εἰς τὸν δῆμον οἱ]-
 κειότητα κοινῇ [τε τῷ δήμῳ χρείας παρέχε]-
 ται καὶ ἰδίᾳ Ἀθη[ναίων τοῖς ἀφικνουμένοις]
 πρὸς αὐτόν· ἀνθ' [ᾧ καὶ ὁ δῆμος ὁ Ἀθηναίων αὐτοὺς]
 πολίτας ἐποίη[σατο καὶ ἐτίμησ]εν [εἰκόσιν χαλ]-
 15 καῖς ἔν τε τῇ [ἀγορᾷ καὶ] ἐν τῷ ἐμπορίῳ [καὶ]
 ἄλλαις δωρεα[ῖς, αἷς προσή]κει τιμᾶσθαι τοῦ[s]
 ἀγαθοῦς ἀνδ[ρας, καὶ διέθε]το ἕαν τις βαδίζῃ (= η *ut aere*)
 ἐπὶ τὴν ἀρχὴν τ[ὴν τῶν προγόνω]ν αὐτοῦ ἢ τὴν Σπα[ρ]-
 τόκου βοηθε[ῖν παντὶ σθένε]ι κ[α]ὶ κατὰ γῆν καὶ
 20 κατὰ θάλατ[ταν· ἔτι δὲ Σπάρτ]οκος ἀφικομένης
 πρεσβείας [παρ' Ἀθηναίων ἀκ]ούσας ὅτι ὁ δῆμος
 κεκόμιστ[αι τὸ ἄστυ συνήσ]θη τοῖς εὐτυχήμασ[ι]
 τοῦ δή[μου καὶ δέδωκεν σίτ]ου δωρεὰν μυρίου[s]
 καὶ πε[ντακισχιλίου]ν με[ρίμνους, ἐπαγγέλλε]τ-
 25 αι δὲ καὶ ἐς τὸ λοιπὸν χρ]εῖαν παρέξεσθαι τῷ
 [δήμῳ καὶ εἰν καθό]τι ἂν δύνηται καὶ ταῦ-
 [τα πράττει προαιρούμε]νος διαφυλάττειν τὴν [ε-
 ὑνοῖαν τὴν εἰς τὸν δῆμ]ον τὴν παραδεδομένην
 [αὐτῷ παρὰ τῶν προγόνω]ν· ὅπως ἂν οὖν φαίνεται
 30 [ὁ δῆμος χάριτος μεμνη]μένος (?) πρὸς τοὺς εὖνους
 [διὰ τοῦ ἔμπροσθεν χρ]όνου διαμεμενηκότας αὐ-
 [τῷ, τύχη ἀγαθῇ δε]δόχθαι τῷ δήμῳ ἐπ[αινε]-
 σαι μὲν τὸν βασιλέ]α Σπάρτοκου Εὐμήλου [Βοσ-
 πόριον καὶ στεφανῶ]σαι χρυσῷ στεφάνῳ [ἀπὸ
 35 . . . δραχμῶν ἀρετῆς] ἕνεκα καὶ εὐνοίας ἣν ἔχω[ν δι-
 ατελεῖ πρὸς τὸν] δῆμον καὶ ἀνειπεῖν τὸν στέ[φα-
 νον Διονυσίων] τῶν μεγάλων τραγῳδοῖς ἐν τῷ
 [ἀγῶνι, τῆς δὲ π]οιήσεως τοῦ στεφάνου καὶ τῆς ἀ-
 [ναγορεύσεω]ς ἐπιμεληθῆναι τοὺς ἐπὶ τῇ διο[ι]-
 40 κῆσει· στήσαι] δ' αὐτοῦ καὶ εἰκόνα χαλκῆν ἐν τῇ
 [ἀγορᾷ παρὰ] τοὺς προγόνους καὶ ἑτέραν ἔ[ν ἀκρ-
 οπόλει· ὅπω]ς ἂν δὲ καὶ εἰδῆ ὁ βασιλεὺς Σπάρτ[ο]-
 κος τὰ ἐψηφ]ισμένα τῷ δήμῳ, χειροτονῆσαι πρέ-

[σβεις τρε]ῖς ἀνδρας ἐξ Ἀθηναίων ἀπάντων, οἷτι[ν-
 45 es αἰρεθέ]υτες ἀπαροῦσι καὶ τό τε ψήφισμα ἀ[π-
 οδώσου]σι καὶ ἀπαγγελοῦσι τὴν εὐνοίαν ἣν
 [ἔχει πρὸ]ς αὐτὸν ὁ δῆμος καὶ παρακαλοῦσιν αὐ[τ-
 ὸν]ειν τῷ δήμῳ καθότι ἀν δύνηται, δοῦ[ν-
 αι δὲ ἐφό]δια τῶν πρέσβειων¹ ἐκάστῳ τὸ τετα[γ-
 50 μένον]. ὅπως ἀν δὲ καὶ ὑπόμνημα ἢ τῆς οἰκειό-
 [τητος κ]αὶ τῶν δωρειῶν τῶν προστιθεμένων αὐ-
 τῷ πρ]ὸς ταῖς ὑπαρχούσαις, τὸν γραμματέα τὸν
 [κατὰ π]ρυτανεῖαν ἀναγράψαι τόδε τὸ ψήφισμα
 ἐν στ]ήλῃ λιθίνῃ καὶ στήσαι ἐν ἀκροπόλει, τὸ
 55 [δὲ ἀν]άλωμα τὸ γενόμενον μερίσαι τοὺς ἐπὶ τῇ
 [διο]ικήσει.

Ὁ δῆμος.

Compare the decree in honour of king Audoleon, which refers to the same events: compare also Nos. 110, 111. The reader is again referred to the last chapter of Grote's History, for an account of the Bosphorian kingdom. Agyrrhios is no doubt the grandson of the well-known orator of that name: his father Kallimedon also, 'the crab,' was a well-known demagogue (see Schäfer, *Dem. u. seine Zeit*, iii. p. 335; and Athenæos, p. 340). On the statues at Athens to the ancestors of Spartokos see Demosth. *Leptin.* p. 466; Dinarchos, *adv. Dem.* 43.

160.

Honours to Philippides the comic poet, for using his interest with Lysimachos, and for other services to Athens: B. C. 284.

Found in the Dionysiæc theatre at Athens: the text from Köhler, *C. I. A.* ii. 314; cp. Dittenberger in *Hermes*, ii. 286 foll.

[Ἐ]πὶ Εὐθεί[ο]ν ἀρχοντος ἐπὶ τῆς [Ἀκαμαντίδ]ος τ[ρίτης
 π]ρυτανείας, εἰ Ναυσιμένης Ναυσικίδου Χολαρ[γεύ-
 σ] ἑγραμμάτευν· Βοιηδρομιῶνος οὐδόει ἐπὶ δέ[κα, ἐ-
 ν]άτει καὶ δεκάτει τῆς πρυτανείας· ἐκκλησία κυρ[ε]-
 5 α' τῶν προέδ[ρ]ων ἐπεψήφισεν Ἱερομνήμων Τεισιμάχ-
 ου ἐκ Κόλλης καὶ συμπρόεδροι· ἔδοξεν τῇ βουλῇ κ-
 αὶ τῷ δήμῳ· Νικήρατος Φιλέου Κεφαλῆθεν εἶπεν· § 1. ἐ-

¹ Cf. *δωρειῶν*, v. 51: sic sæpius ei pro ε. Cp. No. 157, l. 36.

- πειδὴ Φιλιππίδης διατετέλεκεν ἐν παντὶ καιρῷ
 ἀποδεικνύμενος τὴν πρὸς τὸν δῆμον εὐνοίαν καὶ ἀ-
 10 ποδηήσας πρὸς (τ)ὸν βασιλέα Λυσίμαχον § 2. πρότερόν
 τε διαλεχθεὶς τῷ βασιλεῖ ἐκόμισεν τῷ δήμῳ δω-
 ρεῶν πυρῶν μεδίμνους Ἀττικοὺς μυρίους τοὺς δια-
 δοθέντας πᾶσιν Ἀθηναίοις ἐπ' Εὐκτήμονος ἄρχοντ-
 15 ος (299—8 B. C.) διελέχθη δὲ καὶ ὑπὲρ κεραίας καὶ ἰσοῦ ὅπως ἂν
 δοθεῖ τῇ θεῷ εἰς τὰ Παναθήναια τῷ πέπλῳ ἃ ἐκο-
 μίσθη ἐπ' Εὐκτήμονος ἄρχοντος, § 3. καὶ νικήσαντος Λυ-
 σιμάχου τοῦ βασιλέως [τῆ]ν μάχην τὴν Ἰψῷ γενομένην
 πρὸς Ἀντίγον[ον κα]ὶ Δημήτριον (301 B. C.) τοὺς μὲν τελευτ-
 20 ῆσαντας ἐν τῷ κ[ινδύνῳ] τῶν πολιτ[ῶ]ν ἔθαψεν τοῖς
 ἑαυτοῦ ἀναλώμα[σιν, ὅσοι δ] ἐ ἀιχμάλωτοι ἐγένοντο
 ἐμφανίσας τῷ βα[σιλεῖ καὶ] λαβῶν αὐτοῖς ἄφε[σ]ιν τ-
 οὺς μὲν βουλομέν[ους στρατ]εύεσθαι διώκησεν ὅπ-
 25 ως ἂν καταχωρισθῶσιν [ἐν] ἡγεμονίαις, τοὺς δὲ προα-
 ιρουμένους ἀπιέναι ἀμφίεσας καὶ ἐφόδια δοὺς πα-
 ρ' ἑαυτοῦ ἀπέστειλεν οὐ ἕκαστοι ἢ β[ο]ύλοντο πλείο-
 υς ὄντας ἢ τριακοσίους, § 4. παρει(=η)τήσατο δὲ καὶ ὅπως ἂ-
 ν ἀφεθῶσιν καὶ ὅσοι τῶν πολιτῶν κατελήφθησαν ἐν
 τῇ Ἀσίᾳ εἰργμένοι ὑπὸ Δημητρίου καὶ Ἀντ[ι]γόνο-
 30 υ, καὶ τοῖς ἀεὶ περιτυγχάνουσιν Ἀθηναίων χρήσιμ-
 ος ὡν διατελεῖ καθότι ἂν ἕκαστος αὐτὸν παρακαλ[ῆ],
 § 5. καὶ κομισαμένου τοῦ δήμου τὴν ἐλευθερίαν διατε-
 τέλεκε λέγων καὶ πράττων τὰ συμφέροντα τεί τῆς
 πόλεως σωτηρίᾳ καὶ παρακαλῶν τὸν βασιλέα βοηθ-
 εῖν καὶ χρήμασιν καὶ σίτῳ ὅπως ἂν διαμένει(=η) ὁ δῆμ-
 35 ος ἐλεύθερος ὡν καὶ τὸν Πειραῖα κομίσηται καὶ τὰ
 φρούρια τὴν ταχίστην, καὶ ὑπὲρ τούτων π[ά]ντων πολ-
 λάκις μεμαρτύρηκεν αὐτῷ ὁ βασιλεὺς πρὸς τοὺς π-
 [ρ]εσβεύοντας Ἀθηναίων πρὸς ἑαυτόν, § 6. καὶ χειροτου-
 40 [ηθει]ς ἀγωνοθέτης ἐπὶ Ἰσαίου ἄρχοντος ὑπήκουσε-
 [ν τῷ δ]ήμῳ ἐθελουτῆς ἐκκτῶν (sic) ἰδίῳν τὰς τε πατριό-
 [υς θυσία]ς ἔθυσεν τοῖς θεοῖς ὑπὲρ τοῦ δήμου καὶ τῆ-
 [ν]ν ἔδωκεν πᾶσιν Ἀθηναίοις πάντας τοὺς
 [. . . . s, καὶ ἐπ[ι]θετον ἀγῶνα κατεσκεύασεν τεί Δήμ-
 ητρι καὶ τῇ Κόρῃ]η [πρ]ῶτος ὑπόμνημα τῆς τοῦ δήμου
 45 [ἐλευθερίας, ἐπεμελή]θη δὲ καὶ τῶν ἄλλων ἀγῶνων κα-
 [ὶ θυσιῶν ὑπὲρ τῆς πόλεω]ς, καὶ εἰς ταῦτα πάντα ἐκ τῶ-

[ν ἰδίων ἀναλώσας πολλὰ χρ]ήματα τὰς εὐθύνας δέδω-
[κεν . . . οὐθ]έν ὑπεναυτίον πρό[ς κ.τ.λ.

The reaction at Athens against Demetrios (see Nos. 153 foll.) soon reached the point of open hostility, in what was styled the 'Four Years' War' against him, B. C. 298-295 (ὁ τετραετῆς πόλεμος, see the decree in honour of Demochares, in Plutarch's *Lives of the X orators*). This inscription is dated ἐπὶ Εὐθίου ἀρχοντος, who is later than the recognized lists carry us, but his year is fixed by help of other inscriptions (see Köhler, *ad loc.*). § 1. The person honoured is Philippides, a distinguished poet of the New Comedy, and a great friend of Lysimachos, with whom he made merry over Stratokles and the other Demetrios-worshippers at Athens (Plut. *Demetr.* 12, 26). § 2. On the procession with the peplos on the last day of the Panathenæa, 28th Hekatombæon, the reader is referred to Schömann, *Gr. Alterth.* ii. 447. This was the crowning feature of the festival, the peplos being spread upon a mast and yard-arm (ἱστὸς, κερατά) like the sail of a ship. From both Lysimachos and Ptolemy Athens had received help in money also to resist Demetrios (see Plutarch, *l. c.*). § 3. A large proportion of the slain at Ipsos were Athenian followers of Demetrios; this furthered the reaction against him, in which both patriots like Demochares, and Macedonizers like Lachares, were united against the crest-fallen Stratokles. § 4. Antigonos Gonatas is meant. § 5. On the death of Kassander in 297 B. C. Lachares, till then in coalition with Demochares' party, sought opportunity for his own designs, and in 296 made himself tyrant. In the spring of 295 Demetrios entered Athens (No. 154), and restoring the democratic forms which had been discontinued by Lachares, placed a garrison in Piræus. An ineffectual attempt to expel that garrison in 293 B. C. led him to plant a second garrison on the Museion hill, thus tightening his grasp upon the upper city itself. From this moment it became the passionate ambition of Athens to expel the garrisons and restore 'liberty:' this was achieved in 287 B. C. (see Nos. 157 foll.). § 6. Isæos appears to have been archon the year before Euthias. On the historical references in this decree see Droysen, *Hell.* ii. 2. pp. 240-300.

161.

Inroad of the Gauls,—their repulse from Delphi : B. C. 278.

Found at Athens: the text from Köhler, *C. I. A.* ii. 323; comp. Wachsmuth, *Sybel's Historische Zeitschrift*, x. 1863, 1 foll.

[Ε]πὶ Πολυεύκτου ἀρχοντος ἐπὶ τῆς Αἰγείδος ἐνάτης πρ-
 [υ]τανείας, ἢ Χαιρεφῶν Ἀρχεστράτου Κεφαλῆθεν ἐγρα-
 [μ]μάτευεν Ἐλαφηβολιῶνος ἐνάτει μετ' εἰκάδας, τριακο-
 [σ]τεί τῆς πρυτανείας· ἔδοξεν τῷ δήμῳ· Κύβερνις Κ-
 5 [υδ]ίου Ἀλμούσιος εἶπεν· ἐπειδὴ τὸ κοινὸν τὸ τῶν Αἰτ-
 [ωλ]ῶν ἀποδεικνύμενον τὴν πρὸς τοὺς θεοὺς εὐσέβειαν
 [ἐψ]ήφισται τὸν ἀγῶνα τὸν τῶν Σωτηρίων τιθέναι τῷ Δι-
 [ι τ]ῷ Σωτῆρι καὶ τῷ Ἀπόλλωνι τῷ Πυθίῳ ὑπόμνημα τῆ-
 [ς μ]άχης τῆς γενομένης πρὸς τοὺς βαρβάρους τοὺς ἐπισ-
 10 [τ]ρατεύσαντας ἐπὶ τε τοὺς Ἕλληνας καὶ τὸ τοῦ Ἀπόλλωνος ἱε-
 ρὸν τὸ κοινὸν τῶν Ἑλλήνων, ἐφ' οὗ καὶ ὁ δῆμος ἐξέπεμπε-
 [υ] τοὺς τε ἐπιλέκτους καὶ τοὺς ἵππεῖς συναγωνιουμέν-
 [ους] ὑπὲρ τῆς κοινῆς σωτηρίας, καὶ περὶ τούτων τὸ κοι-
 [νὸν] τῶν Αἰτωλῶν καὶ ὁ στρατηγὸς Χαρίζενος ἀπεστάλκ-
 15 [ασι πρὸς τὸ]ν δ[ῆμον]ν πρεσβείαν τὴν διαλεξομένην ὅπως
 [ἂν . . *The rest is lost.*]

The repulse of Brennos and the Gauls from Delphi in the early summer of 278 B. C. is one of the most interesting events of post-Alexandrian history. Their migratory hordes, having reached the western coasts of Europe, streamed back eastward and southward, and a century before this had swept away the Etruscan empire and deluged Rome itself. In time Italy became closed against them, and the battle of Sentinum, B. C. 295, gave a new direction to their course. Illyria, Pæonia, and the plain of the Danube now were inundated, and a horde under Brennos in 278 B. C., after ravaging Macedonia, forced, like Xerxes, the Pass of Thermopylæ, and proceeded to sack Delphi. In vain did Bœotia, Athens, Megara, the Phokians and Lokrians, and especially the Ætolians, send their best troops to oppose them;—Kydiās, a young Athenian (the son probably of the mover of this decree), above all died bravely (Pausan. x. 21, 3) in this battle of the Pass. At Delphi a final check awaited them, which, though

ascribed by the Greeks to the personal intervention of the gods, was due to their own fierce patriotism and the difficult nature of the locality. The Gauls, now a disordered multitude, retired northwards, and either passed into Asia, joining the hordes moving eastward under Leonnorios and Lutarios,—to be finally checked by the Pergamene kings, and to be known afterwards as the 'Galatians,'—or became mercenaries of the various kings in Asia and Europe. The date of our decree is after midsummer, 277 B. C. The reader is referred to Pausan. x. 20 foll. ; Droysen, *Hell.* ii. 2. 340 foll. ; Bishop Lightfoot's *Galatians*, introd.

PART VII.

PYRRHOS TO FLAMININUS.

B. C. 280-197.

IN making this division we are following the natural guidance of events. A different era now begins. The dream of an united empire embracing all Alexander's conquests has gone for ever. The royal line has long become extinct, and the men who fought under Alexander have passed away. After the tremendous conflicts of the Diadochi the Hellenic world settles down into a new and permanent order. History is now concerned with the dynasties and institutions of the Ptolemies, the Seleukidæ, the Pergamene kings. Macedon assumes her final position under Antigonos Gonatas: and the rise of the Achæan league, and the development of the Ætolian league, replace in point of interest the old civic system of Greece. Athens indeed has still a history, and the Spartan monarchy develops new features; while Rhodes maintains her independence, and rises to the highest importance in the Levant. But the names of Hiero II and Pyrrhos remind us of the increasing power of Rome, and mark out this period as introductory to the absorption of Greece in the Roman dominion.

162.

Pyrrhos against Rome: B. C. 280-279 (?).

On a bronze plate excavated at Dodona, and sold by stealth from M. Karapanos' collection: recovered by him at Berlin, and published in *Arch. Zeitung*, 1878, p. 115.

[Βασιλεὺς Πύρρο[ς καὶ]
'Απειρ[ῶ]ται καὶ Τ[αραντῖνοι ?]
ἀπὸ Ῥωμαίων καὶ [τῶν]
συμμάχων Διτ Να[ίφ].

Before starting for Italy Pyrrhos consulted the Dodona oracle: Dio Cass. *Frag.* 40, 6: *ὅτι Πύρρος πέμφας ἐς Δωδώνην ἐμαντεύσατο περὶ τῆς στρατείας· καὶ οἱ χρησμοῦ ἐλθόντος, ἂν ἐς τὴν Ἰταλίαν περαιωθῆ Ῥωμαίους νικήσειν, συμβαλὼν αὐτὸν πρὸς τὸ βούλημα, (δεινὴ γὰρ ἔξαπατήσῃ τινα ἐπιθυμία ἐστίν,) οὐδὲ τὸ ἔαρ ἔμεινεν.* Afterwards in 273 B.C. (Pausan. i. 13. 2) he dedicated some of the spoils of his Macedonian conquest to Zeus at Dodona. Our inscription probably refers to the first campaign in Italy. *Ναῖος* was the proper title of Zeus at Dodona: cp. Dem. *in Mideiam*, p. 531 (see 3rd excursus in Buttmann's ed.); Böckh, *C. I. G.* 2908, and Karapanos, *Dodone et ses ruines*, passim.

163.

Tarentine dedication at Athens: B.C. 280-279 (P).

On a small architrave discovered at Athens. Published by Rangabé, *Antiq. Hellén.* No. 1158.

Ταραντῖνοι ἀπὸ τῶν πολεμίων ἀνέθεσαν.

M. Rangabé is perhaps right in connecting this dedication with the dubious victory of Heraklea. Tarentum ('Lacedæmonium Tarentum') was hardly likely to send a dedication to Athens, except at a time when the two cities were drawn together by the influence of Pyrrhos, the champion of both. Comp. Thuk. vi. 44, 104; vii. 1; viii. 91; and No. 157.

164.

Letter of Antiochos Soter to the Ionian Erythræ:

B.C. 278 (P).

Found among the ruins of Erythræ, and now in the Smyrna Museum: the text from E. Curtius in *Monatsber. d. Berl. Akad.* 1875, p. 554.

Βασιλεὺς Ἀντίοχος Ἐρυθραίων τῇ βουλῇ καὶ τῷ δήμῳ
χαίρειν· Θαρσύνων καὶ Πύθης καὶ Βόττας οἱ παρ' ὑμῶν πρεσ-
βευταὶ τό τε ψήφισμα ἀπέδωκαν ἡμῖν καθ' ὃ ἐψηφίσασθε
τὰς τιμὰς, καὶ τὸν στέφανον ἀνήνεκαν, ᾧ ἐστεφανώ-
5 σατε ἡμᾶς, ὁμοίως δὲ καὶ τὸ χρυσίον τὸ εἰς τὰ ξένια· καὶ
αὐτοὶ ἀπολογισάμενοι περὶ τε τῆς εὐνοίας ἣν διὰ παντὸς

εἰσχήκατε εἰς τὴν ἡμετέραν οἰκίαν καὶ καθόλου περὶ τῆς εὐχα-
 ριστίας τοῦ πλήθους ἧ χρήται πρὸς ἅπαντας τοὺς εὐερ-
 γέτας ἔτι δὲ καὶ τῆμ προαγωγῆν ἐν ἧ γέγονε ἡ πόλις ἐπὶ τῶν πρό-
 10 τερον βασιλευσάντων, ἤξλου μετὰ πάσης σπουδῆς τε καὶ
 προθυμίας φιλικῶς διακεῖσθαι ὑμῖν, καὶ ἐμοῦ πᾶσιν τοῖς ἀνή-
 κουσι πρὸς τιμὴν καὶ δόξαν συναύξειν τὰ τῆς πόλεως. Τὰς
 τε δὴ τιμὰς καὶ τὸν στέφανον δεδέγμεθα οἰκέως, ὁμοίως δὲ
 καὶ τὰ ξένια, καὶ ὑμᾶς ἐπαινοῦμεν εὐχαρίστους ὄντας ἐμ πᾶ-
 15 σιν· φαίνεσθε γὰρ καθόλου ἀγωγῆ ταύτῃ χρῆσθαι. Διὸ καὶ ἐν ἀρχῇ
 τε αἰρούμενοι διατελοῦμεν τῆμ πρὸς ὑμᾶς εὐνοίαν, θεωροῦν-
 τες ἀπλάστως καὶ ἀληθινῶς ἐμ πᾶσι προσφερομένους, καὶ νῦν
 πολὺ τι μᾶλλον ἐπεσπασ(ά)μεθα κατανοοῦντες τὸ εὐγενὲς
 ὑμῶν καὶ ἐξ ἐτέρων μὲν πλεόνων, οὐχ ἦκιστα δὲ ἐκ τε τοῦ ψη-
 20 φίσματος τοῦ ἀποδοθέντος ἡμῖν καὶ ἐκ τῶν ῥηθέντων ὑπὸ
 τῆς πρεσβείας· καὶ ἐπειδὴ οἱ περὶ Θαρσύνοντα καὶ Πύθην καὶ Βότ-
 ταν ἀπέφαινον διότι ἐπὶ τε Ἄλεξάνδρου καὶ Ἀντιγόνου αὐτό-
 [ν]ομος ἦν καὶ ἀφορολόγητος ἡ πόλις ὑμῶν, καὶ οἱ ἡμέτεροι πρόγο-
 [νοι] ἔσπευδον ἀεὶ ποτε περὶ αὐτῆς, θεωροῦ(ν)τες τούτους τε
 25 [κρ]ίνοντας δικαίως καὶ αὐτοὶ βουλόμενοι μὴ λείπεσθαι ταῖς εὐερ-
 [γες]ίαις, τὴν τε αὐτονομίαν ὑμῖν συνδιατηρήσομεν καὶ ἀφορο-
 [λογ]ήτους εἶναι συγχωροῦμεν τῶν τε ἄλλων ἀπάντων καὶ
 [τῶν εἰς] τὰ Γαλατικὰ συναγομένων· ὑπάρξει δὲ ὑμῖν καὶ ἡ
 [.] ἐά[ν] τι ἄλλο φιλάνθρωπον ἢ ἡμεῖς ἐπινοήσωμεν ἡ
 30 [.] ε, παρακαλοῦμεν δὲ καὶ ὑμᾶς μνημονεύον-
 [τας τῆ]ν ἐκτενεστάτην πείραν εἰληφῶτων

*The remaining seven lines are too much broken to be reproduced :
 the letter ends with ξ(ρ)ῶσθε.*

See notes on No. 165 (Sigeian inscr.). The Greek cities took
 advantage of the difficulties of Antiochos to claim an independence
 which, as this letter proves, they had lost under Seleukos. The
 Gauls, whose introduction into Asia had at first brought universal
 consternation (Droysen, *Hell.* iii. 1. p. 195), were probably ready
 to take service on the side of the cities against the king.
 Antiochos for the present has to make every concession (Droysen,
ib. p. 254 foll.): Erythræ is allowed her old autonomy (No. 100),
 and no longer pays the Gaulish war-tax (τῶν εἰς τὰ Γαλατικὰ
 συναγομένων). Lines 11, 12: 'with all the means in my power
 to advance the interests of the city.'

165.

Prayers and thanksgivings at Novum Ilium, for the
prosperity of Antiochos Soter : B. C. 278 (P).

Found at Sigeeum, and hence called 'The Sigeean inscription : ' now in the Library of Trinity Coll., Camb., where I have re-read it. Böckh, *C. I. G.* 3595 ; Rose, *Inscriptiones Græcæ*, Appendix.

Ἐπιμηρεύοντος Νυμφίου τοῦ Διοτρέφους, ἐπιστατοῦντος δὲ Διονυσίου τοῦ
Ἴππομέδοντος, Δημήτριος Διούς εἶπεν· Ἐπειδὴ βασιλεὺς Ἀντίοχος βασιλέως
Σελεύκου ἐν ἀρχῇ τε παραλαβὼν τὴν βασιλείαν καὶ προστὰς ἐν-
δόξου καὶ καλῆς αἰρέσεως ἐζήτησε τὰς μὲν πόλεις τὰς κα(τὰ) τὴν Σε-
5 λευκίδα περιεχομένας ὑπὸ καιρῶν δυσχερῶν διὰ τοὺς ἀποστάτας
τῶμ πραγμάτων εἰς εἰρήνην καὶ τὴν ἀρχαίαν εὐδαιμονίαν καταστήσαι,
τοὺς δ' ἐπιθεμένους τοῖς πρά(γ)μασιν ἐπεξελεθὼν καθάπερ ἦν δίκαιον, ἀνα-
κτῆσασθαι τὴμ πατρίαν ἀρχήν· δι' δὲ καὶ χρησάμενος ἐπιβολῇ καλῇ καὶ δικαίᾳ
καὶ (λ)αβῶν οὐ μόνον τοὺς φίλους καὶ τὰς δυνάμεις εἰς τὸ διαγωνίσασθαι περι-
10 τῶμ πραγμάτων αὐτῷ προθύμως, ἀλλὰ καὶ τὸ δαιμόνιον εὖνον καὶ συν-
εργόν, τὰς τε πόλεις εἰς εἰρήνην καὶ τὴμ βασιλείαν εἰς τὴν ἀρχαίαν διάθεσιν
κατέστησεν· ἔν τε παραγενόμενος ἐπὶ τοὺς τόπους τοὺς ἐπὶ τὰδε τοῦ Ταύρου
μετὰ πάσης σπουδῆς καὶ φιλοτιμίας ἄμα καὶ ταῖς πόλεσιν τὴν εἰρήνην κατεσκεύ-
ασεν καὶ τὰ πράγματα καὶ τὴμ βασιλείαν εἰς μείζω καὶ λαμπροτέραν διάθεσιν
15 ἀγγόχοι, μάλιστα μὲν διὰ τὴν ἰδίαν ἀρετὴν, εἶτα καὶ διὰ τὴν τῶμ φίλων καὶ τῶν
δυνάμεων εὖνοιαν· ὅπως οὖν ὁ δῆμος, ἐπειδὴ καὶ πρότερόν τε, καθ' ἃν καιρὸν
παρέλαβεν τὴμ βασιλείαν, εὐχὰς καὶ θυσίας ὑπὲρ αὐτοῦ πᾶσι τοῖς θεοῖς
διετέλει ποιούμενος, καὶ ἔν τε εὖνον ὦν καὶ τὴν αὐτὴν αἵρεσιν ἔχων
φανερὸς ἦ τῷ βασιλεῖ, τύχη τῇ ἀγαθῇ δεδόχθαι τῇ βουλῇ καὶ τῷ
20 δῆμῳ, τὴμ μὲν ἱερίαν καὶ τοὺς ἱερονόμους καὶ τοὺς πρυτάνεις εὐξασ-
θαι τῇ Ἀθηνᾷ τῇ Ἰλιάδι μετὰ τῶμ πρεσβευτῶν τὴν τε παρουσίαν γεγο-
νέναι [ἐπ' ἀγαθῷ¹] τοῦ βασιλέως καὶ τῆς ἀδελφῆς αὐτοῦ βασιλίσσης καὶ τῶμ
φίλων
καὶ τῶν δυνάμεων, καὶ γίνεσθαι τὰ τε ἄλλα ἀγαθὰ τῷ βασιλεῖ καὶ τῇ βασι-
λίσσῃ πάντα, καὶ τὰ πράγματα καὶ τὴμ βασιλείαν αὐτοῖς διαμένειν λαμβάνου-
25 σαν ἐπίδοσιν καθάπερ αὐτοὶ προαιροῦνται· εὐξασθαι δὲ καὶ τοὺς ἄλλους ἱερεῖς καὶ
ἱερέας μετὰ τοῦ ἱερέως τοῦ τοῦ βασιλέως Ἀντιόχου τῷ τε Ἀπόλλωνι τῷ ἀρχηγ[ῷ]
τοῦ γένους αὐτοῦ καὶ τῇ Νίκῃ καὶ τῷ Διὶ καὶ τοῖς ἄλλοις θεοῖς πᾶσι καὶ
πάσαις· ἐ[πὶ δὲ]

¹ ἐπ' ἀγαθῷ omisit lapicida.

- ταῖς εὐχαῖς τῇ μὲν Ἀθηνᾷ συντελεσάτωσαν τὴν νομιζομένην καὶ πάτ[ριον θυ]
 σία οἱ τε ἱερουόμοι καὶ οἱ πρυτάνεις μετὰ τῆς ἱερείας καὶ τῶν πρεσβευτῶ
 τ[ῶν δ' Ἀπόλ]-
- 30 λωνι καὶ τοῖς ἄλλοις θεοῖς οἱ στρατηγοὶ μετὰ τῶν ἄλλω(ν) ἱερέων ὅταν ἴ
 ποιῶ[σι τὰς θυ]-
 σίας, στεφανηφορεῖτωσαν οἱ τε πολῖται καὶ οἱ πάροικοι πάντες, καὶ συνιόν[τε
 τὰς πάσ]-
 ας συντε(λ)εῖτωσαν θυσίας τοῖς θεοῖς ὑπὲρ (τ)οῦ βασιλέως καὶ τοῦ δήμου[ν
 ὅπως δὲ τὰ]
 εἰς τὴν τιμὴν καὶ δόξαν ἀνήκουτα συγκατασκευάζων ὁ δῆμος φανερός [ἢ πᾶσι
 εἶπαι]-
 νέσαι μὲν αὐτὸν ἐπὶ τε τῇ ἀρετῇ καὶ τῇ ἀνδραγαθίᾳ ἢ ἔχων διατελεῖ, [στήσαι
 δ' αὐτοῦ εἰ]-
- 35 κόνα χρυσὴν ἐφ' ἵππου ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς ἐν τῷ ἐπιφα[νεστάτῳ τόπῳ]
 ἐπὶ βήματος τοῦ λευκοῦ λίθου καὶ ἐπιγράψαι· Ὁ δῆμος ὁ [Ἰλιέων βασιλέα
 Ἀντ]-
 οχον βασιλέως Σελεύκου εὐσεβείας ἔνεκεν τῆς εἰς τὸ ἱερόν, [εὐεργέτην καὶ σω]-
 τήρα γεγούστα τοῦ δήμου· ἀναγορεῦσαι δὲ καὶ ἐν [τῇ πανηγύρει ἐν τῷ]
 γυμνικῷ ἀγῶνι τὸν ἀγωνοθέτην καὶ τοὺς σ[τρατηγούς, ὅταν ἦ τε πό]-
- 40 λισ καὶ αἱ λοιπαὶ πόλεις στεφανῶσιν, τῷ δὲ [βασιλεῖ παρὰ τὴν Ἀθηνᾶν τὴν]
 Ἰλι(ά)δα τὴν ἀναγγελίαν ποιουμένους [ἐπεύξασθαι πολλὰ καὶ ἀγαθά.]
 ἐλέσθαι δὲ καὶ πρεσβευτὰς ἐκ πάν[των Ἰλιέων ἄνδρας τρεῖς, οἵτινες]
 ἀσπασάμενοι αὐτὸν παρὰ τ[οῦ δήμου πρῶτον μὲν κελεύουσιν ὑ]-
 γιάνειν αὐτόν τε καὶ τῇ[ν ἀδελφὴν αὐτοῦ βασιλίσσαν καὶ τὰ τέκνα]
- 45 καὶ τοὺς φίλους καὶ τὰς [δυνάμεις, ἔπειτα δ' ἀπαγγελοῦσιν αὐτῷ τὴν τι]-
 μὴν, καὶ ἀπολογισάμ[ενοι ὅσα ἡμῖν ὑπάρχει πρὸς αὐτόν τε καὶ τὸν πα]-
 τέρα αὐτοῦ βασιλέα Σ[έλευκον ἐπαιέσουσι τῆς αἰρέσεως ἧς ἔχων δια]-
 τετέλεκεν, παρακαλοῦσ[ι δὲ καὶ
 . .]ν συμβαῖν . .

The *eponymi* are the 'priest of the month,' who celebrated the *ἐπιμῆνια*, or monthly sacrifice, and the *ἐπιστάτης*, who resembled the Athenian official so named. *Novum Ilium* (Hissarlik) claimed to be the veritable site of Priam's Troy; and in spite of the sober judgment of antiquity (Strabo, 601-2), the claim was allowed by Xerxes (Hdt. vii. 43), perhaps by Mindaros (Xen. *Hell.* i. 1. 4), by Alexander (Strabo, 593, cp. Diod. xviii. 4), and others. Dr. Schliemann believes himself to have settled the question in its favour, on the strength of his famous excavations.

In Alexander's time it was a mere fortified post (cp. Xen. *Hell.* iii. 1. 16), only occupied upon occasions, and with a temple of Athena scantily maintained. Alexander intended to revive the place, and build a city there: but death cut short his designs, and the new city was the creation of Lysimachos (Strabo, *l. c.*). Droysen (iii. 1. 253 foll.) shows that Antiochos, upon his accession in 280 B. C., found his dominions endangered on every side (see line 5). After a short campaign he concluded peace with Nikomedes king of Bithynia, and with Antigonos Gonatas (line 6). No. 164 shows how tenderly he had to deal with the Greek cities on the coast to secure their loyalty. With Ptolemy Philadelphos, who had invaded Syria, he also made peace upon the strength of a successful engagement (lines 6 foll.). At the time of this decree he has hastened back to Asia Minor (*ἐπὶ τὰδε τοῦ Ταύρου*, line 12), to confront the Gauls, who having been invited into Asia by Nikomedes for his private ends, had now become the common terror of all alike. The date and place of the battle are unknown, but the victory (due to the sixteen elephants of Antiochos) was a decisive one, and broke the terror of the Gauls. The victor received the title of *Σωτήρ*, which is used in line 38 as a mere epithet. The 'queen' is Stratonike, daughter of Demetrios Poliorketes and Phila (No. 151), and *ἀδελφή* is a mere title of honour. The union indeed was incestuous, for Antiochos was her stepson: but it was not a marriage with a *literal ἀδελφή*, like that of Ptolemy Philadelphos with Arsinoe (No. 172; Droysen, iii. 1. 267ⁿ). Apollo was the divine progenitor of the Seleukid dynasty (Justin, xv. 4; No. 174); and the god is figured on their coins.

166.

Statue of Antigonos Gonatas at Olympia :
soon after B. C. 276.

Statue-base found at Olympia in the recent excavations: published by Dittenberger, *Archäol. Zeitung*, 1877, p. 38.

[Ὁ δᾶμ]ος ὁ Βυζαν[τίων
Βασιλ]ῆ' Αντίγονον [Δαματρίου].

This statue is mentioned by Pausan. vi. 15, 4: Δημήτριον δὲ . . . καὶ τοῦ Δημητρίου τὸν παῖδα Ἀντίγονον, ἀναθήματα ἴστω τις

Βυζαντιῶν *δυνας*. It was his victory over the Gauls at Lysimacheia in 276 B.C. which earned him the gratitude of Byzantion (Justin, xxv. 1-2). The Gauls, settled in Thrace, were a continual danger to Byzantion (Livy, xxxviii. 16): their head-quarters were at Tyla (Polyb. iv. 46).

167.

Honours to Phædros, for his services to Athens, and the services of his Grandfather and Father during the previous half-century: decreed about 272 B.C.

Found at Athens: the text from Köhler, *C. I. A.* ii. 331.

§ 1. *The commencement is lost; the probouleuma was moved by Lygandros: it began by rehearsing the services of Phædros the elder: . . . [ἐ]πολιόρησεν τῆς εἰ[. . .*

. με]νος ἃ ἦν ἐν τεί τῶν ἐναντιῶν συμμαχία. § 2-4; services of Thymochares. § 2. [Θυμο-

χά]ρη[s] δὲ ὁ υἱὸς ὁ τούτου, πατήρ δὲ Φαῖδρου, χει[ροτονη]-

θείς στρατηγὸς ὑπὸ τοῦ δήμου ἐπὶ τὸ ναυτικ[ὸν ἐπλε]-

5 υσεν ἐπὶ τῶν νεῶν, ἃς ὁ δῆμος (erasure)

συνέπεμπευ, εἰς τὴν Ἄσλαν, καὶ συνδιεπολέμησ[εν τ]-

ὸν πόλεμον τὸν ἐν Κύπρῳ καὶ ἔλαβεν Ἄγωννα τὸν Τ[ήϊο]-

ν καὶ τὰς ναῦς τὰς μετ' αὐτοῦ· § 3. καὶ ἐπὶ Πραξιβούλου ἄρχον[τ]-

10 ος (B.C. 315) Γλαυκέτου καθειληφότος Κύθνον καὶ καταγαγόντ-

ος ἐντεῦθεν τὰ πλοῖα τῆν τε πόλιν ἔλαβεν καὶ αὐτὸν

Γλαυκέτην καὶ τὰ πλοῖα τὰ μετ' αὐτοῦ καὶ παρεσκεύ-

ασεν ἀσφάλειαν τοῖς πλέουσι τὴν θάλατταν· § 4. Κασ-

σάνδρου δὲ πολιορκούντος Ὠρεὸν ἀποσταλεῖς στ-

ρατηγὸς ἐπὶ τῶν νεῶν τῶν τῆς πόλεως τοὺς πολίτας

15 τοὺς πλέοντας ἐν ταῖς ναυσὶν παρει(=η)τήσατο, ὥστε τ-

ῶν συμμαχῶν μόνους Ἀθηναίους ἀλειουργήτους

εἶναι τῶν ἔργων τῶν πρὸς τὴν πολιορκίαν· § 5—end; services of

Phædros. § 5. καὶ αὐ-

τὸς δὲ Φαῖδρος τὴν αὐτὴν αἴρεσιν ἔχων τοῖς προγό-

νοῖς διατετέλεκεν ἑαυτὸν ἄξιον παρασκευάζω-

20 ν τῆς πρὸς τὸν δῆμον εὐνοίας, καὶ ἐπὶ Νικίου μὲν ἄρ-

χουτος (B.C. 296) στρατηγὸς ὑπὸ τοῦ δήμου χειροτονηθείς ἐπὶ

τὴν παρασκευὴν δις πάντων ὤμ προσηκεν ἐπεμελήθ-

η καλῶς καὶ φιλοτίμως· § 6. καὶ ἐπὶ τὴν χώραν χειροτονη-

θείς πλεονάκεις καὶ ἐπὶ τοὺς ξένους γενόμενος τρεῖς
 25 τὴν πᾶσαν ἐποίησατο σπουδῆν ὅπως ἂν οἱ στρατιῶται
 ὡς ἄριστα κατ(ε)σκευασμένοι παρέχωνται τὰς χρε-
 ίας τῷ δήμῳ· § 7. πρῆβέυσας δὲ πρὸς τὸν βασιλέα τὸν
 πρῆσβύτερον Πτολεμαίου ἐκομισε τῷ δήμῳ σῖτον
 καὶ χρήματα· § 8. χειροτονηθεὶς δὲ ὑπὸ τοῦ δήμου ἐπὶ τὰ
 30 ὄπλα στρατηγὸς τὸν ἐνιαυτὸν τὸν ἐπὶ Κίμωνος ἀρχοντ-
 ος διετέλεσεν ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρί-
 ας καὶ περιστάτων τεῖ πόλει καιρῶν δυσκόλων διεφύ-
 λαξεν τὴν εἰρήνην τῇ χώρᾳ ἀποφαινόμενος αἰεὶ τὰ κράτ-
 ιστα, καὶ τὸν σῖτον ἐκ τῆς χώρας καὶ τοὺς ἄλλους καρποὺς
 35 αἴτιος ἐγένετο εἰσκομισθῆναι συμβούλευσας τῷ δήμῳ
 συντελέσαι (*erase*)
 καὶ τὴν πόλιν ἐλευθέραν καὶ δημοκρατουμένην αὐ-
 τόνομον παρέδωκεν καὶ τοὺς νόμους κυρίους τοῖς μεθ'
 40 ἑαυτὸν (*erase*)
 (*erase*) διετέλεσε καὶ λέγων καὶ πράττων ἀγαθ-
 ὸν ὅτι ἡδύνατο ὑπὲρ τοῦ δήμου (*erase*)
 § 9. . . . χειροτονηθεὶς ἐπὶ τὰ ὄπλα πρῶτος ὑπὸ τοῦ δήμου
 στρατηγὸς τὸν ἐνιαυτὸν τὸν ἐπὶ Ξενοφῶντος ἀρχοντος
 διετέλεσε πάντα πράττων ἀκολούθως τοῖς τε νόμοις κα-
 45 ἰ τοῖς τῆς βουλῆς καὶ τοῦ δήμου ψηφίσμασιν
 (*four lines erased*)
 § 10. καὶ ἀγωνοθ(έ)της χειροτονηθεὶς ὑπὸ τοῦ δήμου ἐπὶ Νικίω-
 ν ἀρχοντος ἐπεμελήθη τῶν τε θυσιῶν ὅπως συντελε[σ-
 θῶσ]ι πᾶσαι κατὰ τὰ πάτρια καὶ οἱ ἀγῶνες ὡς κάλλιστοι
 [γένω]νται καὶ ἀξιοὶ τῆς τοῦ δήμου φιλοτιμίας, καὶ ὕστ[ε-
 50 ρον] τοῦ υἱοῦ Θυμοχάρου ἀγωνοθέτου χειροτονηθέντος
 [τῶ]ν ἐνιαυτῶν τὸν ἐπ' Εὐβούλου ἀρχοντος συνεπεμε-
 λήθη καὶ τούτῳ πάντων, φανερὰν ἀποδεικνύμενος
 ἐμ πᾶσιν ἦν ἔχει πρὸς τὸν δῆμον εὐνοίαν· καὶ τὰς ἄλ-
 λας δὲ πάσας λειτουργίας λειψιούργηκεν φιλοτίμ-
 55 ῶς καὶ ὅσαι ἐπιδόσεις γεγόνασιν ἐν τῷ δήμῳ πα-
 σῶν μετέσχηκεν, καὶ ἐπὶ πᾶσιν τούτοις ἐστοφά-
 νωται ὑπὸ τε τῆς βουλῆς καὶ τοῦ δήμου· ὅπως ἂν
 οὖν φαίνεται καὶ ὁ δῆμος τιμῶν τοὺς ἀγαθοὺς
 ἀνδρας καὶ ἀξιόους μνήμης, ἀγαθεὶ τύχῃ δεδό-
 60 χθαι τεῖ βουλεῖ, τοὺς προέδρους οἷτινες ἂν λά-
 χωσιν προεδρεύειν ἐν τῷ δήμῳ ὅταν αἱ ἡμέραι

- αἱ ἐκ τοῦ νόμου ἐξήκωσιν χρηματίσαι περὶ τού-
των, γνώμην δὲ ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν
δῆμον ὅτι δοκεῖ τεῖ βουλεῖ ἐπαινεῖσαι Φαῖδρο-
65 υ Ἐυμοχάρου Σφήττιον καὶ στεφανῶσαι αὐτὸν
χρυσῷ στεφάνῳ κατὰ τὸν νόμον ἀρετῆς ἐνεκ-
[α] καὶ εὐνοίας ἣν ἔχων διατελεῖ περὶ τὸν δῆμον τ-
ὸν Ἀθηναίων, καὶ ἀναγορεῦσαι τὸν στέφανον Δι-
ουσιῶν τῶν μεγάλων τραγῳδῶν τῷ ἀγῶνι τῷ
70 καινῷ καὶ Παναθηναίων τῶν μεγάλων τῷ γυ-
μνικῷ ἀγῶνι, τῆς δὲ ποιήσεως τοῦ στεφάνου
καὶ τῆς ἀναγορεύσεως ἐπιμεληθῆναι τὸν ἐπὶ
τεῖ διοικήσει· στήσαι δὲ αὐτοῦ τὸν δῆμον καὶ
εἰκόνα χαλκῆν ἐν ἀγορᾷ καὶ εἶναι αὐτῷ σίτ-
75 ησιω ἐμ πρυτανείῳ καὶ ἐκγόνων τῷ πρεσβυτ-
άτῳ ἀεὶ καὶ προεδρίαν ἐμ πᾶσι τοῖς ἀγῶσιν
οἷς ἡ πόλις τίθησιν, χειροτονῆσαι δὲ τὸν δῆ-
μον ἤδη τρεῖς ἄνδρας ἐξ Ἀθηναίων οἵτινες
ἐπιμελήσονται τῆς τε ποιήσεως τῆς εἰκόνας
80 καὶ τῆς ἀναθέσεως· ἀναγράψαι δὲ τὸ ψήφι-
σμα τὸν γραμματέα τὸν κατὰ πρυτανείαν ἐν σ-
[τ]ήλει λιθίνει καὶ στήσαι παρὰ τὴν εἰκόνα,
εἰς δὲ τὴν ἀναγραφὴν τῆς στήλης μερίσαι τ-
ὸν ἐπὶ τεῖ διοικήσει τὸ γενομένον ἀνάλωμα.
- 85 § II. *Rider proposed by Lyander, the mover of the foregoing
decree: Λύανδρος Λυσιᾶδου Ἀναφλύστιος εἶπεν· ἀγα-
[θ]εῖ τύχει δεδόχθαι τῷ δήμῳ, τὰ μὲν ἄλλα
[πά]ντα πράττειν περὶ τῆς δωρεῆς ἧς εἴτηκεν
[Φ]αῖδρος κατὰ τὸ πρότερον ψήφισμα ὃ Λύανδρο-
ς εἶπεν, τοὺς δὲ θεσμοθέτας εἰσαγαγεῖν αὐτ-
90 ῶ τὴν δοκιμασίαν τῆς δωρεῆς εἰς τὸ δικαστ-
ήριον κατὰ τὸν νόμον. Ἐπὶ τὴν ἀνάθεσιν τῆ-
ς εἰκόνας οἶδε κεχειροτόνηται· Ἐυμοχάρ-
ης Σφήττιος, Μένων Ἀχαρνεύς, Στράτων
Σφήττιος.*

Ἡ βουλή.

Ὁ δῆμος.

Honorary decrees of this kind became exceedingly common in later Greece; growing more and more wordy, and seldom possessing historical importance. Exceptions however may be found in the honorary decrees appended by Plutarch to his *Lives of the X orators* (cp. No. 145), and the present inscription.

It falls into three portions, as it rehearses the services of Phædros the elder, § 1; Thymochares, §§ 2-4; and Phædros himself, §§ 5 to end; § 11 is a rider to the foregoing: § 1 referred to the services of Phædros the elder in the Lamian War (Strabo, p. 446; cp. Diod. xviii. 11; Schäfer, *Dem. und s. Zeit*, iii. p. 335). § 2, for this sea-fight, B.C. 321, cp. the Nesiote decree, No. 138, § 4. § 3, Glauketas was an admiral of Antigonos: Athens was still in the hands of Kassander (cp. No. 140; Droysen, *Hell.* ii. 2. p. 18). § 4, on the help sent to Kassander at Oreos see Diod. xix. 75; Droysen, *ib.* p. 32. § 5, Droysen refers this to a rising against Lachares in the spring of 295 B.C.; and he makes Nikias archon B.C. 296-5; *ib.* pp. 253, 395. § 6, Droysen, *ib.* p. 395. § 7, Ptolemy Soter abdicated in 285 B.C., and died in 283: the relations of Athens with Demetrios, Lysimachos, and Ptolemy are sketched in No. 160. § 8, Kimon's year is not known: the 'troubulous times' were when Pyrrhos invaded the Peloponnese in 272 B.C., and Athens was aspiring to throw off the yoke of Antigonos (Justin, xxv. 4; Droysen, iii. 1. 209). We need not follow the other details. The erased passages referred to Demetrios and his son Antigonos; and were obliterated B.C. 200, by way of defiance to Philip V in the Macedonian War: see Livy, xxxi. 44.

168.

Hiero II, king of Syracuse: 272-216.

On a marble base found at Syracuse in 1734: the text from *C. I. G.* 5368.

Βασιλέος ἀγε[ομένου]
 Ἰέρωνος Ἱεροκλέος
 Συρακόσιοι θεοῖς πᾶσι.

'Quippe genitus erat (Hiero) patre Hierocle, nobili viro, cujus origo a Gelone, antiquo Siciliae tyranno, manabat: sed maternum

illi genus sordidum atque adeo pudibundum fuit:’ Justin, xxiii. 4; cp. Pausan. vi. 12, 2. This base is thought to have supported a tripod. The splendid buildings of Hiero formed a marked feature of his reign: it is characteristic of him to use the verb ἀγέ[ομαι] rather than ἄρχειν or βασιλεύειν, and to associate his people with himself.

169.

The Chremonidean War: B. C. 266–263.

Found on the Akropolis: the text from Köhler, *C. I. A.* ii. 332; cp. Rangabé, *Antiq. Hell.* 453. This inscription is a copy of the original, which was ordered to be engraved on bronze (line 43).

Θ ε ο [ι]

Ἐπὶ Πειθιδήμου ἄρχοντος ἐπὶ τῆς Ἐρεχθείδος δευτέρας π-
[ρ]υτανείας
Μεταγεινιῶνος ἐνάτει ἰσταμένου, ἐνάτει τῆς πρυτανεί-
5 ας ἐκκλησία κυρία τῶν προέδρων ἐπεψήφισεν Σώστρατος Κ-
αλλιστράτου Ἐρχιεὺς καὶ συμπρόεδροι ἔδοξαν τῷ δή-
μῳ Χρῆμωνίδης Ἐτεοκλέους Αἰθαλίδης εἶπεν ἐπειδὴ
πρότερον μὲν Ἀθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι
οἱ ἑκατέρων φίλιαν καὶ συμμαχίαν κοινὴν ποιησάμενο-
10 ι πρὸς ἑαυτοὺς πολλοὺς καὶ καλοὺς ἀγῶνας ἠγωνίσαντο με-
τ’ ἀλλήλων πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦ-
σύντας, ἐξ ὧν ἑαυτοῖς τε δόξαν ἐκτήσαντο καὶ τοῖς ἀλλ[ο]ῖς
Ἑλλησιν παρεσκεύασαν τὴν ἐλευθερίαν καὶ νῦν δὲ κ[α]ίρων
καθειληφότων ὁμοίων τὴν Ἑλλάδα πᾶσαν διὰ το[ύ]ς κ[α]ταλύε-
15 ω ἐπιχειροῦντας τοὺς τε νόμους καὶ τὰς πατρίους ἐκάστο-
ις πολιτείας ὅ τε βασιλεὺς Πτολεμαῖος ἀκολούθως τεῖ τ-
ῶν προγόνων καὶ τεῖ τῆς ἀδελφῆς προ[α]ιρέσει φανερός ἐστ-
ι σπονδάζων ὑπὲρ τῆς κοινῆς τ[ῶν] Ἑλλήνων ἐλευθερίας [κ]αὶ
ὁ δῆμος ὁ Ἀθηναίων συμμαχίαν ποιησάμενος πρὸς αὐτὸν καὶ
20 τοὺς λοιποὺς Ἑλληνας ἐψήφισται παρακαλεῖν ἐπὶ τὴν αὐτῆ-
ν προαίρεσιν ὥσάυτως δὲ καὶ Λακεδαιμόνιοι φίλοι καὶ σύμ-
μαχοι τοῦ βασιλέως ὄντες Πτολεμαίου καὶ πρὸς τὸν δῆμον τ-
ὸν Ἀθηναίων εἰσὶν ἐψηφισμένοι συμμαχίαν μετὰ τε Ἡλείων
καὶ Ἀχαιῶν καὶ Τεγεατῶν καὶ Μαντινέων καὶ Ὀρχομενίων κα-
25 [ι] Φιαλέων καὶ Καφυέων, καὶ Κρηταέων ὅσοι εἰσὶν ἐν τεῖ συμμ-
[αχί]α τ[ε] Λακεδαιμονίων καὶ Ἀρέως καὶ τῶν ἄλλων συμμάχων

[ν, καί] πρέσβεις ἀπὸ τῶν συνέδρων ἀπεστάλκασι πρὸς τὸν δῆ-
 [μον]. καὶ οἱ παραγεγονότες παρ' αὐτῶν ἐμφανίζουσιν τὴν τε Λα-
 ακεδαιμονίων καὶ Ἀρέως καὶ τῶν ἄλλων συμμάχων φιλοτιμί-
 30 αν, ἣν ἔχουσιν πρὸς τὸν δῆμον, καὶ τὴν περὶ τῆς συμμαχίας ὁμολο-
 ογίαν ἤκουσι κομίζοντες· ὅπως ἂν οὖν κοινῆς ὁμονομίας γενομ-
 ἐνης τοῖς Ἕλλησι πρὸς τε τοὺς νῦν ἡδικοκῶτας καὶ παρεσπον-
 δηκῶτας τὰς πόλεις πρόθυμοι μετὰ τοῦ βασιλέως Πτολεμαίου
 καὶ μετ' ἄλλήλων ὑπάρχωσιν ἀγωνισταὶ καὶ τὸ λοιπὸν μεθ' ὁμονο-
 35 ομίας σφύζωσιν τὰς πόλεις· ἀγαθῇ τύχῃ δεδόχθαι τῷ [δ]-
 ἡμῳ, τὴν μὲν φιλίαν καὶ τὴν συμμαχίαν εἶναι Ἀθηνοῖσι καὶ [καὶ]
 Λακεδαιμονίοις καὶ τοῖς βασιλευσίν τοῖς Λακεδαιμον[ίων]
 καὶ Ἡλείοις καὶ Ἀχαιοῖς καὶ Τεγεάταις καὶ Μαντινεῦσ[ιν κα]-
 ἰ Ὀρχομενοῖς καὶ Φιαλευσίν καὶ Καφνεῦσιν καὶ Κρητ[αεῦσι].
 40 υ ὅσοι ἐν τῇ συμμαχίᾳ εἰσὶν τῇ Λακεδαιμονίων καὶ [ἰ Ἀρέως]
 καὶ τοῖς ἄλλοις συμμάχοις κυρίαν εἰς τὸν ἅπαντα [χρόνον, ἦν]
 ἤκουσι κομίζοντες οἱ πρέσβεις· καὶ ἀναγράψα[ι αὐτὴν τὸν γρ]-
 αμματέα τὸν κατὰ πρυτανείαν ἐν στήλῃ χαλκ[ῆ] καὶ στήσαι ἐ-
 45 τὰ] ἀρχεῖα τοῖς πρέσβεσιν τοῖς παραγεγο[νόσιν παρ' αὐτῶν (?) τὸν
 υ ὄρκον τὸ]ν περὶ τῆς συμμαχίας κατὰ τὰ [πάτρια
 ὑπὸ τοῦ δήμου πρ[εσβ]ε . .

The Chremonidean War (ὁ χρεμωνίδειος πόλεμος, Athen. p. 250)
 —so named after Chremonides the Athenian leader, a favourite
 and pupil of Zeno the Stoic (Diog. Laert. vii. 17)—was the last
 and noblest effort of Athens to recover her freedom. The scanty
 notices of it have been combined by Niebuhr (*Ueber den
 Chremonideischen Krieg*, in his *Kleine historische und philologische
 Schriften*, 1^{ste} Samml. 1828, pp. 451 foll.), and by Droysen, (*Hell.*
 iii. 1, pp. 225 foll.). The *loci classici* are Pausan. iii. 6; Justin,
 xxvi. 2; and the account of Philemon's death, the poet of the New
 Comedy, in *Ælian, Frag.* 11. The decree appeals to the memories
 of the Persian war; but the inspiration of the Chremonidean war
 was derived from the teaching of Zeno, and marks a recovery of self-
 control and self-respect at Athens which is in grateful contrast
 to the days of Demetrius' 'liberation' (Nos. 143 foll.). The allies of
 Athens are (1) Sparta under king Areus, who had ere this fought
 against Macedon, (2) Ptolemy Philadelphos, who was apprehen-
 sive of the growing power of Antigonos, and whose father had

similarly opposed Demetrios, (3) the Achæans, whose league had been revived upon the death of Demetrios, (4) the Arkadian towns of Tegea, Mantinea, Orchomenos, Phialeia (or Phigaleia), and Kaphyæ, which (like the Achæans) were now dependent upon Sparta, (5) some of the Kretan towns, like Gortyna, which was on intimate terms with Areus and Sparta (Plut. *Pyrrh.* 27, 29, 32). The *σύνεδροι* are the deputies of the Spartan allies at the confederate synod. The end of this war was that Athens, left to herself, surrendered at last to Antigonos, who garrisoned the Museion, Munychia, Piræus, Salamis and Sunion. After some years indeed he evacuated the Museion, and so left the upper city free; but the other forts still kept the city in check until the death of Demetrios II, in 229 B. C. (see No. 181).

170.

Chremonidean War; contributions for war expenses:

B. C. 266–263.

Found at Athens in several fragments: the text from Köhler, *C. I. A.* ii. 334.

The heading:— Ταμίαι στρατιω[τικῶν]

Εὐρυκλείδης Μικίωνος [Κηφισιεύς].

[Ε]πι Διομέδοντος ἄρχοντος ἐπὶ τῆς [erasure . . . dos δεκάτης πρ]-
 νταελάς, ἢ Φορυσκίδης Ἀριστομένου Ἀ[. ἐγραμμά-
 5 τε]νευ' Ἐλαφηβολιῶνος ἐνεὶ καὶ νέα ἐμ[βολίμω τ-
 ῆς] πρυτανελάς· ἐκκλησία τῶν προέδρων ἐ[πεψήφισεν]
 ατος Τελεσίμου Ἐρχιε[ὺς κ]αὶ συ[μπρόεδροι].

The year of Diomedon is not known; perhaps it was the next after Peithidemos (No. 169). The name of the tribe *Antigonis* or *Demetrias* has been erased in line 3, out of hatred to Macedon.

The decree:—

Ἔδοξεν τῷ δήμῳ·

[Θε]όφημος Τιμοκλέους Μαραθῶνιος εἶπε[ν] ὅπως ἂν χρημάτων
 10 π[ο]ρισθέντων ἔχει(=η) ὁ ταμίαις μερίζειν τὰ [δέδμενα, ἵνα κατὰ τὸ-
 ν κ]ατάλοιπον χρόνον τοῦ ἐνιαυτοῦ συνκ[ο]μισθῶσιν οἱ ἐκ γῆς?
 κ]αρποὶ μετ' ἀσφαλείας· ἀγαθεὶ τύχῃ δε[δ]όχθαι τῇ βουλῇ
 τ[ο]ὺς λαχόντας προέδρους εἰς τὴν ἐπιού[σαν] ἐκκλησίαν χρημ-
 α]τῖσαι περὶ τούτων, γνώμην δὲ ξυμβάλλε[σθαι] τῆς βουλῆς, ὅτι]
 15 δοκεῖ τῇ βουλεῖ, τοὺς βουλομένους τῶ[ν] πολιτῶν καὶ τῶν ἔλ]-
 λων τῶν οἰκούντων ἐν τῇ πόλει ἐπιδιδό[ναι] εἰς τὴν σωτηρίαν]-

ν τῆς πόλεως καὶ τὴν φυλακὴν τῆν χώρας ἐ[παγγεῖλαισθαι τῇ β]-
 ουλεῖ ἢ πρὸς τοὺς στρατηγοὺς ἀπογράψα[σθαι ἐντὸς μηνὸς Μο]-
 ννιχιῶνος· μὴ ἐξέστω δὲ μηθεὺν ἐπιδοῦνα[ι πλέον ΗΗ δραχμῶν]
 20 μῆδ' ἔλαττον Π· εἶναι δὲ τοῖς ἐπιδοῦσι [στεφανωθῆναι τε κα]-
 ῖ ἐπαινεθῆναι καὶ τιμηθῆναι ὑπὸ τοῦ δή[μου καθότι ἀν ἢ ἄξι]-
 ος ἕκαστος αὐτῶν. τὸν δὲ γραμματέα τοῦ [δήμου ἀναγράψαι τό-
 δ]ε τὸ ψήφι[σμα] καὶ τὰ [δ]νόματα τῶν ἐπιδόντ[ων ἐν στήλῃ
 λιθίν]-

εἰ κ[α]ῖ σ[τ]ῆσαι ἐν τῇ ἀγορᾷ, ὅπως ἀν φανερ[ᾷ ἢ ἀπασιν ἢ φιλοτ]-
 25 μιὰ τῶν βουλομένων εὐεργετεῖν [τὸν δ]ῆ[μον]· τὸ δὲ ἀνάλωμα τ]-
 ὀ γενόμενον εἰς τε τὴν στήλῃν καὶ τὴν ἀ[ναγραφὴν τῶν ὀνομάτ]-
 ῶν μερίσαι τὸν ἐπὶ τῇ διοικήσει, τὸ δὲ ψή[φισμα] τὸδε, ἐπειδὴ]
 περὶ πόρου χρημάτων ἐστὶν στρατιωτικῶ[ν, εἶναι ἀπαν εἰς φυ]-
 λακὴν τῆς χώρας.

30 Οἶδε ἐπέδωκαν εἰς τὴν σω[τηρίαν τῆς πό]-
 λεως καὶ τὴν φυλακὴν τῆς [χώρας κατὰ τὸ]
 ψήφισμα τοῦ δήμου·

Here there follows, in two columns, a list of contributors, with the sums they gave. The stone is imperfect, but there remain some 80 payments: only two are the minimum of 50 drachmas, nine are 100 drachmas; the rest are the maximum 200.

171.

Decree of the Arkadian League in honour of Phylarchos
the historian: B. C. 251 (P).

Published by P. Foucart in *Le Bas, Voyage Archéol.* Pt. ii. 340 a; copied by him in 1868.

Θεός· Τύχη·
 Ἔδοξε τῇ βουλῇ τῶν
 Ἀρκάδων καὶ τοῖς
 Μυρλοῖς Φύλαρχον
 5 Λυσικράτους Ἀθηναίου
 πρόξενον καὶ εὐεργέτην
 εἶναι Ἀρκάδων πάντων
 αὐτὸν καὶ γένος.
 Δαμιοργοὶ δ' ἦσαν·

10 Τεγεᾶται
 Φαῦδρέας

Κυνούριοι
 Τιμοκράτης

	Ἄριστοκράτης	Καλλικλῆς
	Νίκαρχος	Λαφάνης
	Ξενοπέιθης	[Σ]άϊς
15	Δαμοκρατίδας	Σάϊς
	Μαινάλιοι	Ὅρχομένιοι
	Ἄγλας	Εὐγείτων
	Εὐγειτουίδας	Ἄμύντας
	Ξενοφῶν	Πάμφιλος
20	Λεπρεῦται	Παυσανίας
	Ἴππιας	Καλλίας
	Γάδωρος	Κλ[ι]τόριοι
	Μεγαλοπολίται	Τηλίμαχος
	Ἄριστων	Ἄλκμάν
25	Βλύας	Αἰσχύτης
	Ἀρχέψιος	Δαμάγητος
	Ἄτρεστιδας	Πρόξενος
	Γοργέας	Ἡραῆς
	Σμίνθις	Ἄλεξικράτης
30	Πλεισιτέρος	Σιμίλας
	Νίκις	Θεόπομπος
	Λάαρχος	Ἄγλας
	Πολυχάρης	Ἴπποσθένης
	Μαντινῆς	Θελοφούσιοι
35	Φαῖδρος	Πολέας
	Ἔαχος	Ἄλεξίας
	Εὐδαμίδας	Ἐχίας
	Δαίστρατος	Παυσανίας
	Χαρείδας	Λύκιος

Ten Arkadian cantons are included, the following six being omitted:—Phigaleia, Psophis, Kynætha, Kaphyæ, Pheneos, Stymphalos. The list indeed was subject to variation, according as Achæa or Sparta, Macedon or Cætolia, brought this or that town under their influence (comp. the list in No. 169). Droysen (*Hellen.* iii. 2, pp. 131 fol.) inclines to place this decree soon after the ‘liberation’ of Megalopolis in 251 B.C. by the assassination of Aristodemos (Polyb. x. 22). It is likely that the Arkadian League was then revived, and deputies convened at Tegea. The recipient of the honour is no doubt Phylarchos

the historian, whose partiality for the Arkadians is severely censured by Polybios (ii. 56). The inscription would therefore have somewhat of the nature of a manifesto. It also reveals something of the constitution of the League: it has (1) its *βουλή* of deputies (*δαμολογοί*) from each town, varying in number according to the population; (2) an *ἐκκλησία* of 10,000 called *Οἱ μυρίοι* (Xen. *Hell.* vii. 1. 38, etc.). As neither the writing nor the dialect of the decree are Arkadian, but resemble the Attic forms, M. Foucart concludes that Phylarchos was himself present, and personally directed the erection of the inscription.

172.

Treaty between Hierapytna and Priansion in Krete:

B. C. 250-200 (P).

The original is in the Marble-room at Oxford, where I have re-read it. Published by Böckh, *C. I. G.* 2556: cp. Röhl. *Schedæ Epigr.* p. 8.

[⊙]εὸς ἀγαθ[ός].

- § 1. Ἀγαθῆ τύχη καὶ ἐπὶ σωτηρίᾳ, ἐπὶ Κόσμη[ων ἐν μὲν]
 Ἱεραπύτνῃ τῶν σὺν Ἐνίπαντι τῷ Ἑρμαίῳ [καὶ μηνός]
 Ἱμαλίῳ, ἐν δὲ Πριανσίοι ἐπὶ Κόσμων τῶν σὺ[ν Νέωνι τῷ]
 5 Χιμάρῳ καὶ μηνός Δρομητῷ,—τάδε συνέθε[ντο καὶ συνευ]-
 δόκησαν ἀλλήλοις Ἱεραπύτνιοι καὶ Πριάνσιοι, [ἐμμένον]-
 τες ἐν ταῖς προὔπαρχώσαις στάλαις ἰδίᾳ τε[θελείσαις]
 Γορτυνίοις καὶ Ἱεραπυτνίοις, καὶ τῆ κατὰ κοινῶ[ν Γορτυνίοις]
 καὶ Ἱεραπυτνίοις καὶ Πριανσίοις, καὶ ἐν τῇ φιλίᾳ [καὶ συμμα]-
 10 χίᾳ καὶ ὄρκοις τοῖς προγεγονόσι, ἐν τ' αὐταῖς τ[αῖς πόλεσι]
 καὶ ἐπὶ τῇ χώρᾳ, ἧ ἑκάτεροι ἔχοντες καὶ κρατῶν[τες συν]-
 θήκαν ἔθεντο, ἐ[ί]ς τὸν πάντα χρόνον.

Probably the 'previous alliance' between Gortyn, Hierapytna, and Priansion is that published by Bergmann (*De inscr. Cret.* Berl. 1860).

§ 2. Ἱεραπυτ[νίοις]

- καὶ Πριανσίο(ι)ς ἡμεν παρ' ἀλλήλοις ἰσοπολιτεῖαν καὶ ἐπιγα-
 μίας καὶ ἐνκτησιν καὶ μετοχὰν καὶ θείων καὶ ἀνθρωπίνων
 15 πάντων, ὅσοι κα ἔωντι ἔμφυλοι παρ' ἑκατέροις, καὶ πωλόν-
 τας, καὶ ὄνωνμένους, καὶ δανείζοντας καὶ δανειζομένους,

καὶ τᾶλλα πάντα συναλλάσσοντας κυρίως ἡμεν κατὰ
τὸς ὑπάρχοντας παρ' ἑκατέροις νόμος.

The citizens of the one town are to have all the rights of citizenship in the other; provided they are ἔμφυλοι, i. e. native Kretans, and not adoptive citizens.

§ 3. ἐξέστω δὲ τῷ

τε Ἱεραπυτνίῳ σπεῖρεν ἐν τῷ Πριανσίῳ, καὶ τῷ Πριαν-
20 σιεῖ ἐν τῷ Ἱεραπυτνίῳ, διδῶσι τὰ τέλεα καθάπερ οἱ ἄλλοι[ι]
πολίται κατὰ τὸς νόμος τὸς ἑκατέρῃ κειμένως.

A Priansian citizen living at Hierapytna, and *vice versa*, is to pay, not a μετοίκιον, but the ordinary taxes payable by citizens.

§ 4. εἰ δὲ τί

καὶ ὁ Ἱεραπύτνιος ὑπέχθηται ἐς Πριάνσιον ἢ ὁ Πριανσιεὺς[ι]
ἐς Ἱεραπύτναν ὀτιοῦν, ἀτελέα ἔστω καὶ ἐσαγομένῃ κα[ι]
ἐξαγομένῃ αὐτὰ καὶ τούτων τὸς καρπὸς καὶ κατὰ γῶν
25 καὶ κατὰ θάλασσαν· ὧν δὲ καὶ ἀποδῶται, κατὰ θάλασσαν ἐώ-
σας ἐξαγωγᾶς τῶν ὑπεχθεσίμων ἀποδοτῶ τὰ τέλεα
κατὰ τὸς νόμος τὸς ἑκατέρῃ κειμένως.

Piracy and internecine war abound in Krete: provision is made therefore for the safe bestowal of goods or crops by Hierapytnians at Priansion (and *vice versa*); such goods to be brought in and out of port without toll; but if exported for sale, must pay duty. Cp. No. 100.

§ 5. κατὰ ταῦτα δὲ

καὶ εἴ τίς καὶ νε[ύμῃ] ἀτελής ἔστω· αἱ δὲ καὶ σίνηται, ἀποτεισ[ά]-
τω τὰ ἐπιτίμ[ια ὁ σινός]μενος κατὰ τὸς νόμος τὸς ἑκατέρῃ κε[ι]-
μένως. Right of ἐπινομία is interchanged.

30 § 6. πριειγία δὲ [δ κ]α χρεῖαν ἔχη πορητῶ παρεχόντων
οἱ μὲν Ἱεραπύτνιοι [Κόσμ]οι τοῖς Πριανσιεῦσι, οἱ δὲ Πριανσιέ(ε)ς
Κόσμιοι τοῖς Ἱεραπυτνίοις· αἱ δὲ μὴ παρίσχειεν, ἀποτεισάν-
των οἱ ἐπίδαμοι τῶν Κόσμων τῷ πριειγίᾳ στατήρας δέκα.

Πριειγία πορητῶ (= πρσβεῖα ἐφοδίου) are privileges of public hospitality to be granted to envoys: if not granted, the fellow-citizens of the neglectful Κόσμιοι must pay ten staters to the envoys.

§ 7. ὁ δὲ Κόσμος ὁ τῶν Ἱεραπυτνίων ἐρπέτω ἐν Πριανσιοῖ ἐς
 35 τὸ ἀρχεῖον καὶ ἐν ἐκκλησίᾳ καθήσθω μετὰ τῶν Κόσμων·
 ὡσαύτως δὲ καὶ ὁ τῶν Πριανσιέων Κόσμος ἐρπέτω ἐν Ἱε-
 ραπύτῃ ἐς τὸ ἀρχεῖον καὶ ἐν ἐκκλησίᾳ καθήσθω μετὰ
 τῶν Κόσμων. ἐν δὲ τοῖς Ἡρ[άλω]ις καὶ ἐν ταῖς ἄλλαις ἑορταῖς
 οἱ παρατυγχάνοντες ἐρπόντων παρ' ἀλλήλους ἐς ἀνδρῆ-
 40 ον, καθὼς καὶ οἱ ἄλλοι πολῖται.

Early in the 3rd century the old Doric institutions lost their rigour, and assumed a more democratical character, less different from the rest of Greece ; hence the mention of ἐκκλησία.

§ 8. ἀναγινωσκόντων δὲ τὰν
 στάλαν κατ' ἐνιαυτὸν οἱ τόκ' αἰεὶ κοσμόντες παρ' ἐκατέ-
 ροις ἐν τοῖς Ἑπερβωίοις, καὶ προπαραγγελλόντων ἀλλά-
 λοις πρὸ ἡμερῶν δέκα ἢ κα μέλλωντι ἀναγινώσκειν
 ὁποῖοι δὲ κα μὴ ἀναγῶντι ἢ μὴ παραγγήλωντι, ἀπο-
 45 τεισάντων οἱ αἴτιοι τούτων στατήρας ἑκατόν, οἱ μὲν
 Ἱεραπύτνιοι Κόσμοι τῶν Πριανσιέων τῇ πόλει, οἱ δὲ
 Πριανσιέες Ἱεραπυτνίων τῇ πόλει.

Provision is made for the periodical rehearsing of the treaty. The Ἑπερβωία are an unknown festival.

§ 9. εἰ δέ τις ἀδικοίῃ
 τὰ συνκείμενα κοινῇ διαλύων ἢ κόσμων ἢ ἰδιώτας, ἐ-
 ξέστω τῷ βωλομένῳ δικάσασθαι ἐπὶ τῷ κοινῷ δι-
 50 καστηρίῳ, τίμαμα ἐπιγραφάμενον τῆς δίκας κατὰ τὸ
 ἀδίκημα, ὃ κα τις ἀδικήσῃ· καὶ εἴ κα νικάσῃ, λαβέτω τὸ
 τρίτον μέρος τῆς (κατα)δίκας ὃ δικαζόμενος, τὸ δὲ λοιπὸν ἔσ-
 τω τῶν πόλεων.

Κοινὸν δικαστήριον is a court empanelled from both cities.

§ 10. αἱ δὲ τι θεῶν βωλομένων ἔλοιμεν ἀγα-
 θὸν ἀπὸ τῶν πολεμίων ἢ κοινῇ ἐξοδοῦσαντες, ἢ ἰδίᾳ τι-
 55 νες παρ' ἐκατέρων ἢ κατὰ γᾶν ἢ κατὰ θάλασσαν, λαν-
 χανόντων ἐκότεροι κατὰ τὸς ἀνδρας τὸς ἔρποντας,
 καὶ τὰς δεκάτας λαμβανόντων ἐκότεροι ἐς τὰν ἰδί-
 αν πόλιν. § 11. ὑπὲρ δὲ τῶν προγεγονότων παρ' ἐκατέροις
 ἀδικημάτων, ἀφ' ὧ τὸ κοινοδίκιον ἀπέλιπε χρόνῳ, ποιη-
 60 σάσθων τὰν διεξαγωγὰν οἱ σὺν Ἑνίπαντι καὶ Νέωνι Κόσ-

μοι ἐν φ̄ κα κοινᾷ δόξῃ δικαστηρίῳ ἀμφοτέραις ταῖς πό-
λεσι ἐπ' αὐτῶν κοσμόντων, καὶ τὸς ἐγγύος καταστασάν-
των ὑπὲρ τούτων ἀφ' ἄς κα ἀμέρας ἅ στάλα τεθῆ̄ ἐμ μη-
νί.

The Kosmi of this year shall bring before a joint-court those private suits which had been pending since the interruption of *commercium juris dandi repetendique* (κοινοδικιον); they shall carry them through (διεξαγωγάν) during their year of office, and give sureties for this within one month from the day this treaty is concluded. Κοινοδικιον may refer only to Hierapytna and Priansion: but if it be the same which Polybios (xxiii. 15) speaks of as existing B.C. 184 between all the Kretan cities, then it must have been revived again.

§ 12. ὑπὲρ δὲ τῶν ὕστερον ἐγγινομένων ἀδικημάτων προ-
65 δίκῃ μὲν χρήσθων καθὼς τὸ διάγραμμα ἔχει, περὶ δὲ τῷ
δικαστηρίῳ οἱ ἐπιστάμενοι κατ' ἐνιαυτὸν παρ' ἑκατέροις
Κόσμοι πόλιω στανέσθων, ἄγ κα ἀμφοτέραις ταῖς πόλεσ[ι
δ]όξῃ, ἐξ ἄς τὸ ἐπικριτήριον τελε(ί)ται, καὶ ἐγγύος καθιστάν-
των, ἀφ' ἄς κα ἀμέρας ἐπιστάντι ἐπὶ τὸ ἀρχεῖον ἐν διμήνῳ,
70 καὶ διεξαγόντων ταῦτα ἐπ' αὐτῶν κοσμόντων κατὰ τὸ
δοχθὲν κοινᾷ σύμβολον.

Here προδίκῃ = διαιτητῆ. Διάγραμμα is the regulation of this matter decreed in the Treaty alluded to in § 1. In case of such arbitration failing, the Kosmi are to appoint (στανέσθων) an ἔκκλητος πόλις which shall be called in for final arbitration (ἐπικριτήριον). Cp. No. 156.

§ 13. αὶ δὲ κα μὴ ποιήσωσι οἱ Κόσμοι κα-
θὼς γέγραπται, ἀποτεισάτω ἕκαστος αὐτῶν στατήρας
πεντήκοντα, οἱ μὲν Ἱεραπύτνιοι Κόσμοι Πριανσίων τῆ πόλε[ι],
οἱ δὲ Πριάνσιοι Κόσμοι Ἱεραπυτνίων τῆ πόλει. § 14. αὶ δὲ τί κα
75 δόξῃ ἀμφοτέραις ταῖς πόλεσι βωλονομέναις ἐπὶ τῷ
κοινᾷ συμφέροντι διορθώσασθαι, κύριον ἔστω τὸ διορ-
θωθέν. § 15. στασάντων δὲ τὰς στάλας οἱ ἐνεστακότες ἐ-
κατέρῃ Κόσμοι ἐπ' αὐτῶν κοσμόντων, οἱ μὲν Ἱεραπύ-
τνιοι ἐν τῷ ἱερῷ τᾶς Ἀθαναίας τᾶς Πολιάδος, καὶ οἱ
80 Πριάνσιοι ἐν τῷ ἱερῷ τᾶς Ἀθαναίας τᾶς Πολιάδος·

ὁπότεροι δὲ κα μὴ στάσωντι καθὼς γέγραπται, ἀπο-
 ρ[ε]ίσάντων τὰ αὐτὰ πρόστιμα καθότι καὶ περὶ τῶν
 δικαίων γέγραπται.

Krete, though inheriting a legendary renown (Thuk. i. 4), and though regarded as the model of Doric institutions (see Plato and Aristotle *passim*), yet in historical times lived apart from Hellenic interests. Our scanty information reveals a long series of fierce struggles between the Kretan towns (350–200 B. C.), until the Kretans appear everywhere as hired mercenaries, and the island itself—long a hornet's-nest of piracy—was reduced by Metellus in 68–7 B. C. into a Roman province. The chief references for its history are:—Diodoros, xvi. 61 foll., where Phalækos assists Knossos against Lyttos, and then perishes in besieging Kydonia, B. C. 339–8; Strabo (pp. 477–82) speaks of the relations of Kydonia, Gortyn, and Knossos. In 220 B. C. Knossos and Gortyn combined (Polyb. iv. 53) to subdue all the rest of Krete, and destroyed Lyttos. In 216 B. C. the Kretans, wearying awhile of internecine war, invited Philip V to undertake the general protection of the island (Polyb. vii. 14). In 184 B. C. Appius visiting Krete as envoy for Rome against Philip, found Gortyn oppressing Knossos, and endeavoured to restore peace to the island (Polyb. xxiii. 15). These internal struggles are reflected in the large series of Kretan treaty-inscriptions, of which the present is one. We have Treaties between the *Latii* and *Olus*, *Hierapytna* and certain *kleruchs*, *Hierapytna* and *Priansion* (the present one); between *Gortyn*, *Hierapytna*, and *Priansion* (Bergmann, *De inscr. Cret.* Berl. 1860); between *Dreros*, *Knossos*, and *Milatos* against *Lyttos* (Dethier, *Dreros und Kretische Studien*, Vienna 1859); between *Hierapytna* and *Lyttos* (Naber in *Mnemosyne*, i. p. 105); between *Lyttos* and *Olus* (*Hermes*, iv. 266). The exact date of these documents is doubtful: some of them must be earlier than 220 B. C., when Lyttos was annihilated. But Böckh, Höck (*Kreta*) and others place some of them much earlier, and some later than this. The writing of the Oxford marble would suit the earlier rather than the latter half of the 3rd century B. C.

173.

Record of the Eastern Campaigns of Ptolemy Euergetes :
B. C. 247-222.

This document, known as the *Marmor Adulitanum*, has a curious history. It was inscribed upon a marble slab, set up at Adule, a port of Abyssinia on the Red Sea, which we may therefore conclude dated from the reign of Euergetes I. The marble was in post-Christian times employed to embellish a monument (consisting of a marble throne) erected by an Ethiopian king to commemorate his victories. The whole monument was seen and described by Kosmas Indopleustes, who in his *Topographia Christiana*, published A.D. 545, has given both the inscription of Ptolemy and the inscription of the Ethiopian king upon the chariot itself, in the belief that both are parts of the same document. With the later inscription we are not concerned. The original monument has disappeared: we have only the evidently careful transcript made by Kosmas. I give the text after Böckh, *C. I. G.* 5127.

Βασιλεὺς μέγας Πτολεμαῖος, υἱὸς βασιλέως Πτολεμαίου
καὶ βασιλίσσης Ἀρσινόης, θεῶν ἀδελφῶν, τῶν βασιλέω[s]
Πτολεμαίου καὶ βασιλίσσης Βερενίκης, θεῶν Σωτήρων,
ἀπόγονος τὰ μὲν ἀπὸ πατρὸς Ἡρακλέους τοῦ Διός, τὰ δὲ ἀπὸ μη-
5 τρὸς Διονύσου τοῦ Διός, παραλαβὼν παρὰ τοῦ πατρὸς
τὴν βασιλείαν Αἰγύπτου καὶ Λιβύης καὶ Συρίας
καὶ Φοινίκης καὶ Κύπρου καὶ Λυκίας καὶ Καρίας καὶ τῶν
Κυκλάδων νήσων ἐξεστράτευσεν εἰς τὴν Ἀσίαν μετὰ
δυνάμεων περσικῶν καὶ ἱππικῶν καὶ ναυτικοῦ στόλου
10 καὶ ἐλεφάντων Τρωγλοδυτικῶν καὶ Αἰθιοπικῶν, οὗς ὁ τε πατὴρ
αὐτοῦ καὶ αὐτὸς πρῶτος ἐκ τῶν χωρῶν τούτων ἐθήρυσαν
καὶ καταγαγόντες εἰς Αἴγυπτον κατεσκευάσαν πρὸς τὴν
πολεμικὴν χρεῖαν, κυριεύσας δὲ τῆς τε ἐντὸς Εὐφράτου
χώρας πάσης καὶ Κιλικίας καὶ Παμφυλίας καὶ Ἴωνίας καὶ τοῦ Ἑλ-
15 λησπόντου καὶ Θράκης καὶ τῶν δυνάμεων τῶν ἐν ταῖς χώραις
ταύταις πασῶν καὶ ἐλεφάντων Ἰνδικῶν, καὶ τοὺς μονάρχους τοὺς ἐν
τοῖς τόποις πάντας ὑπηκόους καταστήσας διέβη τὸν Εὐφράτην
ποταμὸν, καὶ τὴν Μεσοποταμίαν καὶ Βαβυλωνίαν καὶ Σουσι-
ανὴν καὶ Περσίδα καὶ Μηδίαν καὶ τὴν λοιπὴν (γῆν) πᾶσαν ἕως
20 Βακτριανῆς ὑφ' ἑαυτῷ ποιησάμενος καὶ ἀναζητήσας ὄσα
ὑπὸ τῶν Περσῶν ἱερὰ ἐξ Αἰγύπτου ἐξήχθη καὶ ἀνακο-
μίσας μετὰ τῆς ἄλλης γάζης τῆς ἀπὸ τῶν τόπων εἰς Αἴ-
γυπτον, δυνάμεις ἀπέστειλεν διὰ τῶν ὀρυχθέντων πο-
ταμῶν

Lines 1 foll. Ptolemy Euergetes is styled 'son of Ptolemy (Philadelphos) and Arsinoe.' Which Arsinoe is meant? For Philadelphos put away Arsinoe the daughter of Lysimachos and mother of Euergetes, to marry his own sister Arsinoe. It is clear Euergetes means to name the latter, his step-mother. For Philadelphos and Arsinoe are 'children of Ptolemy (Lagi) and queen Berenike,' each of whom are given the title *θεὸς σῴτηρ*. Arsinoe the wife of Lagos was a concubine of Philip of Macedon; so that the Ptolemies claimed an ambiguous descent from the reputed ancestors of the Macedonian royal family, *Herakles* and Deianira the daughter of *Dionysos* (see Q. Curt. ix. 8, 22; Paus. i. 6, 2; Thuk. ii. 99): ἀπὸ πατρός and ἀπὸ μητρός refer to these divine parents of the race. Lines 6 foll.: Theokritos (xvii. 76 foll.) similarly recounts the dominions of Philadelphos, which were inherited by Euergetes (line 5); but he adds Arabia and Æthiopia. The conquests recorded in lines 17 foll. are referred to by Appian, *Syr.* 65: καὶ ἐς Βαβυλῶνα ἤλασε: and by the prophet Daniel, xi. 7-9. The spoils of Euergetes were immense: see No. 179. It was because of his restoration of images and other valuables to the shrines of Egypt that Ptolemy earned his title of Euergetes. In the last two lines διὰ τῶν ὀρυχθέντων ποταμῶν is understood by Droysen (*Hellen.* iii. 1. p. 383) of the canals on the lower Euphrates and Tigris (Strabo, pp. 740-1). Through these canals Euergetes despatched troops to Arabia.

174.

Iasos and its liberties under the Seleukidæ:

B. C. 261-246 (?).

On a broken stèle in the British Museum: unpublished.

[. . . τὴν δημοκρ]α[τ]ίαν καὶ αὐτονομίαν διαφυλάσσειν, γέγρα[α-
φε] πλεονάκις τῷ δήμῳ περὶ τούτων, ἀκόλουθα πράσσω
τῇ διὰ πατέρων ὑπαρχούσῃ αὐτῷ πρὸς τοὺς Ἕλληνας
εὐεργεσία, ὃ τε θεὸς ὁ ἀρχηγέτης τοῦ γένους τῶμ
5 βασιλέων συνεγεμεμαρτύρηκεν τῷ βασιλεῖ παρακα-
λῶν μεθ' ὁμοιοῦς πολιτεύεσθαι, ὁ δὲ δήμος ἔχων
ταύτην τὴν αἴρεσιν πολὺ τι μᾶλλον μεθ' ὁμοιοῦς πολι-

τεύόμενος τὰ μέγιστα ἀγαθὰ παρειληφώς παρὰ τοῦ
 βασιλέως ταῦτα διατηρεῖ· ἵνα δὲ φανερόν γένηται τῷ τε
 10 βασιλεῖ καὶ τοῖς ἄλλοις πᾶσιν, ἣν ἔχει διάληψιν ὁ δῆμος
 πρῶτομ μὲν ὑπὲρ βασιλέως μεγάλου Ἀντίοχου καὶ
 βασιλίσσης Λαοδίκης καὶ τῶν τέκνων αὐτῶν . . . εν

We have seen on No. 164 what sacrifices Antiochos Soter made to secure the allegiance of the Greek cities. The freedom of Ionia was yet further guaranteed by Antiochos Theos (Joseph. *Antiq.* xii. 3. 2, as illustrated by Droysen, *Hell.* iii. 1. p. 330). See what the Smyrna inscription says of Seleukos II and Antiochos Theos (No. 176, line 10). The *πατέρων* of line 3 are Seleukos I and Antiochos Soter. Iasos likewise owed its autonomy to the embarrassments of the Seleukid kingdom. The Seleukidæ claimed descent from Apollo (Justin, xv. 4), and placed his effigy on their coins: cp. No. 175. If the monarch referred to is Antiochos II ('Theos,' B.C. 261-246), he seems to have been urging Iasos and the maritime cities to union and loyalty to himself, as against Egyptian aggression. If from *μεγάλου* in line 11 we conclude it to be Antiochos III ('the great,' B.C. 223-187), then the situation is an analogous one, but the enemies in view will be the Romans. The royal message is enforced by an oracular response from Branchidæ.

175.

Dedications of Seleukos II in the temple of Apollo Didymæos at Branchidæ near Miletos : B. C. 246 (?)

Found at Branchidæ: the text from Böckh, *C. I. G.* 2852.

Ἐπὶ στεφανηφόρου Ποσειδίππου,
 ταμειούτων τῶν ἱερῶν χρημά-
 των Τιμεία τοῦ Φύρσωνος, Ἀρισταγόρα
 τοῦ [Δ]αήμονος (?) [Δι]ομήδους τοῦ Κρεῖ[σ]-
 5 σονος (?) Φιλίππου τοῦ Σωσιστράτου, Ἀλεξάν-
 δρου τοῦ Λοχήγου, Πολυξένου τοῦ Βαβίλωνος,
 τάδε ἀνέθηκαν βασιλεῖς Σέλευκος καὶ
 Ἀντίοχος τὰ ἐν τῇ ἐπιστολῇ γε-
 γραμμένα.
 10 Βασιλεὺς Σέλευκος Μιλησίων τῇ βουλῇ

- καὶ τῷ δῆμῳ χαίρειν. ἀφεστάλκαμεν εἰς
τὸ ἱερόν τοῦ Ἀπόλλωνος τοῦ ἐν Διδύμοις
τῆν τε λυχνίαν τὴν μεγάλην καὶ ποτήρια
χρυσᾶ καὶ ἀργυρᾶ εἰς ἀνάθεσιν τοῖς θεοῖς
15 τοῖς Σωτήρσι, κομίζοντα πολιάνθην, ἐπι-
γραφὰς ἔχοντα. ὑμεῖς οὖν, ὅταν παραγι-
νηται, λαβόντες αὐτὰ ἀγαθῇ τύχῃ
ἀπόδοτε εἰς τὸ ἱερόν, ἵνα ἔχητε σπένδειν
καὶ χρᾶσθαι (—ὕγλαιόντων ἡμῶν καὶ εὐτυχούν-
20 των καὶ τῆς πόλεως διαμενούσης ὡς ἐγὼ
βούλομαι καὶ ὑμεῖς—) εἰς [ἀ] ἔχετε [ἀ] πεσταλμένη τῆ-
δε πολιάνθη· καὶ τὴν ἀνάθεσιν ποιούμενοι
τῶν ἀπεσταλμένων συντελέσατε τὴν θυσίαν,
ἣν συντετάχαμεν αὐτοί. συνεπιμελήθητε
25 οὖν ἵνα γένηται κατὰ τρόπον. τῶν δὲ ἀφес-
ταλμένων χρυσομάτων καὶ ἀργυρωμάτ-
ων εἰς τὸ ἱερόν ὑπογέγραφα ὑμῖν τὴν γραφήν,
ἵνα εἰδῆτε καὶ τὰ γένη καὶ τὸν σταθμὸν
ἐκάστου. ἔβρωσθε.
- 30 Γραφή χρυσομάτων τῶν ἀφεσταλμένων.

(Then follows the inventory, with which we are not concerned.)

Apollo was the progenitor of the Seleukid dynasty (see No. 174), and it was his oracle of Branchidæ which first foretold the greatness of Seleukos I (Appian, *Syr.* 56; Diod. xix. 90). Seleukos I had been a benefactor of this shrine (Pausan. i. 16; viii. 46), and here Seleukos II sends gifts also. He writes the letter in his own name, but he couples with himself his brother Antiochos (Hierax), who must have been a mere boy. Hierax was still quite young when the war broke out between these two brothers: and Böckh, with much probability, supposes Seleukos II to have made these dedications directly after the murder of his father Antiochos Theos by his mother Laodike in 246 B. C. had secured his succession to the throne. After this convenient crime Seleukos wishes to conciliate the favour of heaven. *πολιάνθη*, line 21, is governed by *χρᾶσθαι* above: the word must mean *incense*, but the derivation is doubtful; *εἰς ἀ ἔχετε* may mean 'for such purposes as you find requisite.' The *θεοὶ Σωτήρες* are Antiochos I and Stratonike.

176.

**Alliance between Smyrna and Magnesia ad Sipylum in
the interests of Seleukos II: B. C. 243 (P).**

On a large slab from Smyrna, now in the Marble-room, Oxford, where I have verified and in some minute points improved the text as given by Böckh, *C. I. G.* 3137.

§ I. *Decree of the people of Smyrna concerning the proposed treaty with Magnesia:* Ἐδοξεν τῷ δήμῳ, στρατηγῶν γνώμη Ἐπειδὴ πρότερόν τε, καθ' ὃν καιρὸν ὁ βασιλεὺς Σέλευκος ὑπερέβαλεν εἰς τὴν Σελευκίδα, πολλῶν [κ]αὶ μεγάλων κινδύνων περιστάτων τὴν πόλιν ἡμῶν καὶ τὴν | χώραν, διεφύλαξεν ὁ δῆμος τὴν πρὸς αὐτὸν εὐνοίαν τε καὶ φιλίαν, οὐ καταπλαγείς τὴν τῶν ἐναντιῶν ἐφοδὸν | οὐδὲ φροντίσας τῆς τῶν ὑπάρχοντων ἀπωλείας, ἀλλὰ πάντα
5 δευτέρα ἡγησάμενος εἶναι πρὸς τὸ διαμεῖναι ἐν τῇ αἰρέσει καὶ ἀντιλαβέσθαι τῷ π[ρ]αγμάτων κατὰ τὴν ἑαυτοῦ δύναμιν, καθ' ὅτι ἐξ ἀρχῆς ὑπέστη δι' ὃ | καὶ ὁ βασιλεὺς Σέλευκος εὐσεβῶς τὰ πρὸς τοὺς θεοὺς διακείμενος καὶ φιλοστόργως τὰ πρὸς τοὺς γονεῖς, μεγαλόψυχος ὢν καὶ ἐπιστάμενος χάριτας ἀποδιδόναι τοῖς ἑαυτὸν εὐεργετοῦσιν, ἐτίμησεν τὴν πόλιν ἡμῶν διὰ | τε τὴν τοῦ δήμου εὐνοίαν καὶ φιλοτιμίαν, ἣν ἐπεποίητο εἰς τὰ πράγματα αὐτοῦ, καὶ διὰ τὸ τὸμ πατέ|ρα αὐτοῦ θεὸν Ἀντίοχον καὶ τὴν μητέρα τὴν τοῦ πατρός, θεὰν Στρατονίκην, ἰδρῦσθαι παρ' ἡμῖν
10 τιμωμέ|ρους τιμαῖς ἀξιολόγοις καὶ κοινῇ ὑπὸ τοῦ πλήθους καὶ ἰδίᾳ ὑφ' ἑκάστου τῶμ πολιτῶν, καὶ ἐβεβαίωσεν τῷ δήμῳ τὴν αὐ|τονομίαν καὶ δημοκρατίαν, ἔγραψεν δὲ καὶ πρὸς τοὺς βασιλεῖς καὶ τοὺς δυνάστας καὶ τὰς πόλεις καὶ τὰ ἔθνη, ἀξιῶσας ἀποδέξασθαι τὸ τε ἱερὸν τῆς Στρατονικίδος Ἀφροδίτης ἄσυλον εἶναι καὶ τὴν πόλιν ἡμῶν ἱερὰν καὶ ἄσυλον· νῦν τε ὑπερ|βεβληκός τοῦ βασιλέως εἰς τὴν Σελευκίδα οἱ στρατη[γο]ὶ σπεύδοντες διαμένειν τῷ βασιλεῖ τὰ πράγματα συμφερόντως, διε|πέμψαντο πρὸς τοὺς ἐμ Μαγνησίᾳ κατοίκους καὶ πρὸ[s] τοὺς ὑπάθρους ἵππεις καὶ στρατιώτας, καὶ
15 ἀπέστειλαν ἐξ αὐτῶν | ἓνα Διονύσιον τὸμ παρακαλέσοντα αὐτοὺς διαφυλάσσειν τὴν φιλίαν καὶ συμμαχίαν βασιλεῖ Σελεύκῳ εἰς | πάντα τὸν χρόνον, ἐπαγγελόμενοι διατηροῦντων αὐτῶν τὰ πράγματα καὶ τὸν αὐτὸν ἐχθρόν καὶ φίλον ἡγουμένων ὑπάρξειν αὐτοῖς παρὰ τοῦ δήμου καὶ παρὰ τοῦ βασιλέως Σελεύκου πάντα τὰ φίλάνθρωπα καὶ καλῶς ἔχοντα, καὶ ἀποδοθήσεσθαι χάρι|τας αὐτοῖς

ἀξίας τῆς αἰρέσεως, οἱ δὲ ἐμ Μαγνησίᾳ παρακληθέντες, καὶ αὐτοὶ
 ὄντες πρόθυμοι πρὸς τὸ διαφυλάσσειν τῷ βασιλεῖ τὴν τε φιλίαν
 καὶ τὴν συμμαχίαν καὶ διατηρεῖν αὐτῷ τὰ πράγματα, τὰ τ[ε]
 ἀξιοθέντα ὑπὸ τῶν στρατηγῶν φιλοτίμως ἀπεδέξαντο καὶ ἐπαγ-
 20 γέλ[λουται τὴν αὐτὴν ἔξω αἵρεσιν τῷ δήμῳ τῷ ἡμετέρῳ εἰς πάντα
 τὰ τοῦ βασιλέως Σελεύκου συμφέροντα, καὶ ἀπεστάλκασιν | πρὸς
 ἡμᾶς πρεσβυτάς, ἐγ μὲν τῷ κατοίκων Ποτάμωνα καὶ [ἴ]εροκλήν,
 ἐγ δὲ τῶν ὑπαίθρων Δάμωνα καὶ Ἀπολλωνικέτην, τοὺς δ[ια]λεξο-
 μένους τε ἡμῖν καὶ ἀνοίσοντας τὴν ὁμολογίαν, καθ' ἣν ἀξι[ο]ῦσιν
 συνθέσθαι τὴν πρὸς ἑαυτοὺς φιλίαν, ἐπαχθέντες δὲ καὶ ο[ἱ] πρεσ-
 βευταὶ ἐπὶ τὸν δῆμον συλλελαλήκασιν ὑπὲρ ἀπάντων ἀκολ[ού]θως
 τοῖς ἐν τῇ ὁμολογίᾳ γεγραμμένοις· ἀγαθὴ τύχη δεδόχθα[ι] τὴν τε
 φιλίαν συντίθεσθαι πρὸς τοὺς ἐμ Μαγνησίᾳ ἐπὶ πᾶσι τοῖ[s] τοῦ
 βασιλέως Σελεύκου συμφέρουσιν καὶ ἀποδείξαι πρὸς αὐτοῦ[s] |
 25 πρεσβυτάς τρεῖς, οἵτινες τὴν ὁμολογίαν τε, ἥτις ἂν δόξῃ τῷ
 δήμῳ, ἀνοίσουσιν αὐτοῖς, καὶ περὶ τῶν γεγραμμένων ἐν αὐτῇ
 δι[α]λεγήσονται, καὶ παρακάλεσουσιν αὐτοὺς δέχεσθαι τε καὶ
 συντελεῖν τὰ ἐν τῇ ὁμολογίᾳ γεγραμμένα. καὶ ἐὰν περ δέξωται
 οἱ ἐμ | Μαγνησίᾳ, ὀρκισάτωσαν αὐτοὺς οἱ ἀποδειχθησόμενοι πρεσ-
 βευταὶ τὸν ὄρκον τὸν ἐν τῇ ὁμολογίᾳ γεγραμμένον· προσδεξα-
 μέν[ων] | δὲ ταῦτα τῶν ἐμ Μαγνησίᾳ καὶ συσφραγισαμένων τὴν
 ὁμολογίαν καὶ ὁμοσάντων, καὶ ἐπαελθόντων τῶν πρεσβυτῶν,
 συ[ντε]λεσθω καὶ τὰ λοιπὰ πάντα τὰ ἐν τῇ ὁμολογίᾳ γεγραμμένα,
 καὶ τὸ ψήφισμα τόδε ἀναγραφῆτω κατὰ τὸν νόμον· ἀναγραφῆτω
 30 δὲ κ[αὶ] εἰς | στήλας, εἰς ἃς καὶ ἡ ὁμολογία ἀναγραφῆσεται.
 καλεσάτωσαν δὲ οἱ ἐπιμήμιοι τῆς βουλῆς καὶ τοὺς πρεσβυτάς
 τοὺς παραγεν[ομένους] | ἐγ Μαγνησίας ἐπὶ ξενισμὸν εἰς τὸ πρυ-
 τανεῖον. τοῖς δὲ ἀποδειχθε[ῖ]σιν πρεσβευταῖς δότω μεθόδιον
 Καλλίνος ὁ ταμίης τὸ ἐκ τοῦ [νόμου] | ἡμερῶν ὄσων ἂν ὁ δῆμος
 τάξῃ ἀπὸ τῶν τῆς πόλεως προσόδων. ἡμέρα[ι] ἐτάγησάμ πέντε·
 πρεσβευταὶ ἀπεδείχθησαν Φανόδημος Μικ[λίανος?] | Διονύσιος
 Διονυῖα, Παρμενίσκος Πυθέου. |

§ II. *The terms of the alliance; Magnesia is to become absorbed into Smyrna, to form one body politic:* Ἐπὶ ἱερῶς Ἡγησίου, στεφανηφόρου δὲ Πυθοδώρου, μηνὸς Ἀθηναίων, ἀγαθὴ τύχη ἐπὶ
 35 τοῖσδε συνθέντο τὴν φιλίαν Σμυρναῖ[οι] | τε καὶ οἱ ἐμ Μαγνησίᾳ κάτοικοι, οἳ τε κατὰ πόλιν ἰππεῖς καὶ πεζοὶ κα[ὶ] οἱ ἐν τοῖς ὑπαίθροις καὶ οἱ ἄλλοι οἰκηταί, καὶ τὴν πολιτείαν ἔδωκαν | Σμυρ-

ναῖοι τοῖς ἐμ Μαγνησίᾳ κατοίκοις, τοῖς τε κατὰ πόλιν ἰππεύσι
 καὶ πεζοῖς καὶ τοῖς ὑπαίθοις καὶ τοῖς [ἄλλοις τοῖς?] οἰκοῦσι | τῆμ
 πόλιν, ἐφ' ὅτῃ τῆμ μὲν συμμαχίαν καὶ τὴν εὐνοίαν τὴν εἰ[s] τὰ
 πράγματα τὰ τοῦ βασιλέως Σελεύκου διατηρήσουσιν οἱ ἐμ | Μαγ-
 νησίᾳ τῷ βασιλεῖ Σελεύκῳ μετὰ πάσης προθυμίας εἰς ἅπαντα
 τ[ὸν] χρόνον, καὶ ὅσα παρέληφان παρὰ τοῦ βασιλέως Σελεύκου
 φυλάξαντες | εἰς δυνάμιν εἶναι τὴν αὐτῶν, ἀποδώσουσιν τῷ βασιλεῖ
 Σελεύκῳ· [πο]λιτεύονται δὲ μετὰ Συμυρναίων κατὰ τοὺς τῆς
 40 πόλεως νόμους | [ἀ]στασιάζουσιν, τὸν αὐτὸν ἐχθρὸν καὶ φίλον
 ἡγούμενοι Συμυρναίους [s δ] μῶνται δὲ καὶ οἱ ἐμ Μαγνησίᾳ Συμυρ-
 ναίοις καὶ Συμυρναῖοι τοῖς ἐμ | Μαγνησίᾳ ἑκάτεροι αὐτῶν τὸν ὄρκον
 τὸν ἐν τῇ ὁμολογίᾳ ὑπο[γε]γραμμένον· συντελεσθέντων δὲ τῶν
 ὄρκων τὰ μὲν ἐγκλήματα αὐτοῖς τὰ γεγενημένα κατὰ τὸμ πόλεμον
 ἦρθω πάντα, καὶ μὴ ἐξέστω [μηδ] ἐτέροις ἐγκαλέσαι περὶ τῶν
 κατὰ τὸν πόλεμον γεγενημένων μή[τε] | διὰ δίκης μήτε κατ' ἄλλον
 τρόπομ μηθένα· εἰ δὲ μή, πᾶν τὸ ἐπιφερόμε[v]ον ἐγκλημα ἄκυρον
 ἔστω. δεδόσθαι δὲ τοῖς ἐμ Μαγνησίᾳ κατοίκ[οις], | τοῖς τε κατὰ
 πόλιν ἰππεύσι καὶ πεζοῖς καὶ τοῖς ὑπαίθοις, πολιτεῖ[α]ν ἐν Σμύρνῃ
 45 ἐφ' ἴσῃ καὶ ὁμοίᾳ τοῖς ἄλλοις πολίταις· ὁμοίως δὲ δε[δ]όσθαι | τ[ῆ]μ
 πολιτείαν καὶ τοῖς ἄλλοις τ[οῖς οἰκο]ῦσιν ἐμ Μαγνησίᾳ ὅσοι ἂν
 ᾧσιν [ἐ]λευθεροῖ τε καὶ Ἑλληνας. ἀνευεγκάτωσαν δὲ τοὺς μέγ
 καταλοχισμ[οὺς] | τ[ῶν] ἐμ Μαγνησίᾳ ἰππέων τε καὶ πεζῶν τῶν τε
 κατὰ πόλιν καὶ τῶν ὑπα[ίθ]ρων οἱ ὄντες γραμματεῖς τῶν ταγμάτων
 ἐπὶ τὸν δῆμον, τῶν δὲ ἄλλ[ων] | οἰκητῶν τῆν γραφ[ῆ]ν οἱ ἀπο-
 δειχθέντες ὑπὸ τῶν ἐμ Μαγνησίᾳ κατοίκω[v] ἄνδρες. ὅταν δὲ
 τιθῶνται τοὺς καταλοχισμοὺς οἱ γραμματεῖς, καὶ οἱ | [ἄ]νδρες οἱ
 ἀπ[οδ]ειχθέντες τῆν γραφῆν τῶν ἄλλων οἰκητῶν, ὀρκισάτωσαν
 [αὐ]τοὺς οἱ ἐξετασταὶ ἐπὶ τοῦ Μητρώου ἱεροῖς νεοκαύτο[ις], τοὺς
 μέγ | γραμμ[α]τεῖς, ἢ μὴν ἀπὸ τοῦ βελτίστου ἀνενηνοχῆναι τῆν
 γραφῆν τῶν ὄντων [v π]αρ' αὐτοῖς κατοίκων ἰππέων καὶ πεζῶν,
 50 τῶν τε κατὰ πόλιν καὶ τῶν κατὰ τὰ] | ὑπαίθρα τασσομένων, τοὺς
 δὲ ἄνδρας τοὺς ἀ[ναφ]έροντας τῆν γραφῆν τῶν [ἄλλων οἰκητῶν,
 ἢ μὴν ἀπὸ τοῦ βελτίστου ἀνενηνοχῆναι τῆν γραφῆν τῶν] | οἰκούν-
 των ἐμ Μαγνησίᾳ καὶ ὄντων ἐλευθέρων κ[αὶ] Ἑλλήνων. τὰς δὲ
 ἀνενεχ[θ]είσας γραφὰς οἱ ἐξετασταὶ παραδόντωσαν τῷ γραμμα-
 [τοφύ]λακι τῆς | βουλῆς καὶ τοῦ δήμου· ὁ δὲ θέσθω εἰς [τὸ]
 δημόσιον. ἐπικληρωσάτωσαν δὲ οἱ ἐξεταστ[αὶ] εἰς τὰς φυλάς τὰ
 ἀνενεχθέντα ὀνόματα πάντα, καὶ ἀ[να]γραψάτωσαν εἰς τὰ κληρω-
 τήρια· καὶ ἔστω μετουσία τοῖς ἀναγραφείσιν εἰς τὰ κληρωτήρια

πάντων ὧν καὶ τοῖς λοιποῖς πολίταις μέτεστιν. | χρήσθωσαν δὲ οἱ
πολιτογραφηθέντες καὶ ἐμ Μαγνησίᾳ περὶ τῶν συναλλ[αγμάτ]ων
55 καὶ τῶν ἐγκλημάτων τῶμ πρὸς Σμυρναίους τοῖς νόμοις | τοῖς
Σμυρναίω· δεχέσθωσαν δὲ καὶ ἐμ Μαγνησίᾳ τὸ νόμισμα τὸ τῆς
πόλεως [ἔν]υμον. καὶ ἄρχοντα δὲ δυ ἂν ἀποστέλλῃ ὁ δῆμος
κυριεύσουσά τε | τῶν κλειδῶν καὶ ἐσόμενον ἐπὶ τῆς φυλακῆς τῆς
πόλεως καὶ διατηρήσουσα [τ]ῆμ πόλιν τῷ βασιλεῖ Σελεύκῳ παρα-
δέξονται οἱ ἐμ Μαγνησίᾳ. δότωσαν δὲ Σμυρναῖοι καὶ εἰς κατα-
σκήνωσιν τοῖς ἀποσκευαζομένοις τῶν ἐκ Μαγν[ησ]ίας οἰκίας κλιῶν
δδων ἂν τῷ δήμῳ δόξῃ, ἀφ' οὗ ἄγ χρόνου ἢ ὁμολογία συνσφρα-
γισθῆ εἰς ἐξάμηνον· μισθούσθω δὲ ὁ ταμίας τῶν ὀσίων προσόδων
[τ]ὰς οἰκίας μετὰ τῶν στρατηγῶν καὶ τὸ ἀνήλωμα διδότη ἀπὸ τῶν
τῆ[s] | πόλεως προσόδων. ὁμόσαι δὲ τοὺς μὲν ἐμ Μαγνησίᾳ
κατοίκους, τῶν τε κατὰ πόλιν ἱππέων καὶ πεζῶν καὶ τοὺς ἐν τοῖς
60 ὑπαίθροις τασσομένους, κα[ι] | τοὺς ἄλλους τοὺς καταχωριζομένους
εἰς τὸ πολίτευμα τόνδε τὸν ὄρκον· Ὁμνύω Δία, Γῆν, Ἥλιον, Ἄρη,
Ἀθηναῖν Ἀρεῖαν, καὶ τὴν Ταυροπόλον, καὶ τῆ[μ] | μητέρα τὴν
Σιτυληνῆν, καὶ Ἀπόλλω τὸν ἐμ Πάνδοις, καὶ τοὺς ἄλλους θεοὺς
πάντας καὶ πάσας, καὶ τὴν τοῦ βασιλέως Σελεύκου τύχην· ἐμμενῶ
ἐν | ταῖς συνθήκαις αἷς συντέθειμαι πρὸς Σμυρναίους εἰς ἅπαντα
τὸν χρόνον, [κ]αὶ διατηρήσω τὴν τε συμμαχίαν καὶ τὴν εὐνοίαν τῷ
βασιλεῖ Σελεύκῳ | καὶ τῇ Σμυρναίων πόλει, καὶ ἂ παρῆλθα
παρὰ τοῦ βασιλέως Σελεύκου διατηρήσω] κατὰ δύναμιν τὴν ἐμὴν
καὶ ἀποδώσω τῷ βασιλεῖ Σελεύκῳ· καὶ οὐθὲν | παραβήσομαι τῶν
κατὰ τὴν ὁμολογίαν, οὐδὲ μεταθήσω ἐπὶ τὸ χεῖρον τὰ γεγραμ[μ]ένα
ἐν αὐτῇ οὔτε τρόπῳ οὔτε μηχανῇ οὐδεμιᾶ. καὶ πολιτεύσομαι μεθ'
65 ὁμονοίας ἀστασιάστως κατὰ τοὺς Σμυρναίων νόμους καὶ τὰ ψηφί-
σματα τοῦ δ[η]μου, καὶ συνδιατηρήσω τὴν τε αὐτονομίαν καὶ δημο-
κρατίαν καὶ τᾶλλα τὰ | ἐπικεχωρημένα Σμυρναίοις ὑπὸ τοῦ βασι-
λέως Σελεύκου μετὰ πάσης προθυμ[ία]ς ἐμ παντὶ καιρῷ. καὶ οὔτε
αὐτὸς ἀδικήσω αὐτῶν οὐθέννα οὔτε ἄλλῳ ἐπ[ι]τρέψω οὐθενὶ κατὰ
δύναμιν τὴν ἐμὴν· καὶ ἐάν τινα αἰσθάνωμαι ἐπιβουλεύ[οντα] τῇ
πόλει ἢ τοῖς χωρίοις τοῖς τῆς πόλεως, ἢ τὴν δημοκρατίαν ἢ τὴν
ισονομίαν καταλύοντα, μηνύσω τῷ δήμῳ τῷ Σμυρναίων, καὶ
βοιωθήσω ἀγωνισ[τ]ῆρος μετὰ πάσης φιλοτιμίας, καὶ οὐκ ἐγκατα-
λείψω κατὰ δύναμιν τὴν | ἑμαντοῦ. εὐορκοῦντι μὲν μοι εὖ εἶη,
ἐφιορκοῦντι δὲ ἐξώλεια καὶ αὐτῷ καὶ γέ[νοι] τῷ ἔξ ἐμοῦ. Ὁμόσαι
70 δὲ καὶ Σμυρναίους τοῖς ἀπὸ Μαγνησίας τὸν ὄρκον | τόνδε· Ὁμνύω
Δία, Γῆν, Ἥλιον, Ἄρη, Ἀθηναῖν Ἀρεῖαν, καὶ τὴν Ταυροπόλον, καὶ

τὴν μη[τέρ]α τὴν Σιπυληνὴν, καὶ Ἀφροδίτην Στρατοικίδα, καὶ
 τοὺς ἄλλους θεοὺς | πάντας καὶ πάσας ἔμμενῶ ἐν ταῖς συνθήκαις
 αἰς συντεθείμεθα πρὸς τοὺς [ἐμ Μ]αγνησίᾳ κατοίκους, τοὺς τε
 κατὰ πόλιν ἰππεῖς καὶ πεζοὺς καὶ τοὺς ἐν τ[οῖς] | ὑπαίθροις
 τασσομένους, καὶ τοὺς ἄλλους τοὺς καταχωριζομένους εἰς τὸ
 π[ολί]τευμα, εἰς ἅπαντα τὸν χρόνον, οὐδὲν παραβαίνων τῶν κατὰ
 τὴν ὁμολογίαν, | οὐδὲ μετατιθεῖς ἐπὶ τὸ χεῖρον τὰ γεγραμμένα ἐν
 αὐτῇ οὔτε τέχῃ οὔτε [μηχα]νῇ οὐδεμιᾷ. καὶ εὐνοήσω καὶ βασιλεῖ
 Σελεύκῳ καὶ τοῖς ἐκ Μαγνησίας κα[τοίκοις, τοῖς τε κατὰ πόλιν καὶ
 75 εἰσὶν ἐλεύθεροί τε καὶ Ἕλληνες. καὶ ποιήσομαι αὐτοὺς | πολίτας
 πάντας καὶ τοὺς ἐγγόνους αὐτῶν ἐφ' ἴση καὶ ὁμοίᾳ τοῖς ἄλλοις
 πολί[ταις, κ]αὶ εἰς φυλὰς αὐτοὺς ἐπικληρώσας καταχωριῶ εἰς ἣν
 ἂν ἕκαστοι λάχωσιν. | καὶ οὔτε αὐτὸς ἀδικήσω αὐτ[ῶν] οὐδένα
 οὔτε ἄλλῳ ἐπιτρέψω οὔθενι κατὰ δ[ύ]ναμιν τῆς ἐμῆς καὶ ἕαν τινα
 αἰσθάνωμαι ἐπιβουλεύοντα αὐτοῖς ἢ τοῖς ἐκγ[όνοις] | αὐτῶν ἢ τοῖς
 ὑπάρχουσιν αὐτῶν, μηνύσω ὡς ἂν τάχιστα δύνωμαι, καὶ βοι[ηθῆ]σω
 μετὰ φιλοτιμίας. καὶ μετουσίαν αὐτοῖς δώσω τῶν τε ἀρχαίων καὶ
 τῶν ἄ[λλων] | τῶν κοινῶν τῆς πόλεως, ὧν καὶ οἱ ἄλλοι πολῖται
 μετέχουσιν. εὐορκο[ῦντι μέμ] μοι εὐ εἴη, ἐφορκοῦντι δὲ ἐξώλεια
 καὶ αὐτῷ καὶ γένοι τῷ ἐξ ἐμοῦ. Ἀποδ[εῖξά]τωσαν δὲ Συμυρναῖοί
 80 τε καὶ οἱ ἀπὸ Μαγνησίας ἄνδρας [ἐκάτεροι αὐτῶν ὄσους] ἂν ἐκάτεροι
 ὑπολαυβάνωσιν ἱκανοὺς εἶναι τοὺς ὀρκιούντας τὸ πλήθος | τῶν τε
 ἐν Σμύρῃ καὶ τῶν ἐμ Μαγνησίᾳ· οἱ δὲ [ὀρκιζέτωσαν προγρά-
 ψα]ντες τῇ πρότερον ἡμέρᾳ ἐνδημεῖν τοὺς ἐν τῇ πόλει, ὡς τοῦ
 ὄρκου συ[ντε]λεσθησομένου τοῦ κατὰ τὴν ὁμολογίαν. [ὀρκιζέ-
 τωσαν δὲ τὸν ὄρκον τὸν προγεγραμμένον οἱ μὲν ἐκ Μαγνησίας
 ἀποδειχθέντες Συμυρναῖους, οἱ δὲ ἐξ Σμύρνης τοὺς ἐμ | Μαγνησίᾳ.
 τὰ δὲ ἱερεῖα τὰ εἰς τὰ [ὄρ]κωμόσια ἐν Σμύρῃ [δῶτω ὁ ταμίαις
 Καλ]λίνος ἀφ' ὧν ἂν ψηφίσῃται ὁ δῆμος, ἐν δὲ Μαγνησίᾳ οἱ
 ταμίαι οἷς ἂν τὸ πλήθος ἐπιτάξῃ. ἀναγραφάτωσ[αν] δὲ καὶ τὴν
 ὁμολογίαν ἐν στήλα[ις] λευκολίθοις καὶ ἀναθῆ[τωσαν] Συμυρναῖοι
 μὲν ἐν τῷ τῆς Ἀφροδίτης τῆς Στρατ[ονικ]ίδος ἱερῷ καὶ | ἐμ Μαγ-
 νησίᾳ τῇ πρὸς τῷ Μαϊάνδρῳ ἐν τῷ τῆς Ἀρτέμιδος τῆς Λευκο-
 φρηνη]νῆς ἱερῷ, οἱ δὲ ἐμ Μαγνησίᾳ κάτοικοι ἐν τε τῇ ἀγορᾷ παρὰ
 85 τὸν βωμὸν τοῦ | Διου[ύ]ου καὶ τὰς τῶν βασιλέων εἰκόνας, καὶ ἐμ
 Πάνδοις ἐν [τῷ ἱερῷ τοῦ] Ἀπόλλωνος, καὶ ἐν Γρυνέῳ ἐν τῷ ἱερῷ
 τοῦ Ἀπόλλωνος. ἀναγραφάτω δὲ καὶ ὁ γρα[μ]ματοφύλαξ τῆς
 βουλῆς καὶ τοῦ δήμου τὰ ἀντίγραφα τῆς ὁμολογίας [εἰς τὸ δη-

μ]όσιον. συνφραγισάσθωσαν δὲ τὰς ὁμολογίας, τῆμ μὲν Συμρ-
ναίοις δοθησομένην | οὗς ἂν ἀποδείξῃ τὸ κοινὸν τῶν ἐμ Μαγνησίᾳ
τοῖς τε ἑαυτῶν δακτυλίοις κα[ὶ τ]ῷ ὑπάρχοντι κοινῷ, τὴν δὲ εἰς
Μαγνησίαν δοθησομένην σφραγισάσθωσαν Συμρνα[ίω]ν | οἱ τε
στρατηγοὶ καὶ οἱ ἐξετασταὶ τῷ τε τῆς πόλεως δακτυλῷ καὶ τοῖς
αὐτῶν. ταῦτα δὲ ἀμφοτέροις τοῖς πλήθεσιν συντετελέσθαι τύχη
τῇ ἀγαθῇ. |

§ III. *Decree concerning the surrender and incorporation of
the garrison at Palaeamnesia*: Ἐδοξεν τῷ δήμῳ, στρατηγῶν
γνώμῃ· Ἐπειδὴ προνοῶν ὁ δῆμος ὑπὲρ ἀπάντων [τ]ῶν τοῦ βασι-
λέως Σελεύκου συμφερόντων διετέλει καὶ πρότερον, τὴν τε βασι-
90 λει[αν] | αὐτοῦ συναύξων καὶ τὰ πράγματα διατηρῶν καθ' ὅσον ἦν
δυνατός, καὶ πολλὰ μὲν περιεΐδεν ἀπολλύμενα καὶ καταφθειρόμενα
τῶν ὑπαρχόντων, πολλοὺς δὲ ὑπέμειν[εν] | κινδύνους ἔνεκεν τοῦ
διατηρῆσαι τὴν φιλίαν τὴν πρὸς τὸν βασιλέα Σέλευκον, καὶ νῦν
φιλοτιμούμενος αὐτῷ συνδιατηρῆσαι καὶ συνέχειν τὰ πράγματα
καθ' ὅ[σον] | ἐνδεχόμενόν ἐστιν, τὴν τε πρὸς τοὺς ἐμ Μαγνησίᾳ
κατοίκους καὶ τοὺς ὑπαίθρους ἵππεις καὶ τοὺς πεζοὺς στρατιώτας
καὶ τοὺς ἄλλους τοὺς οἰκοῦντας ἐμ Μαγνησίᾳ συντέθειται φιλίαν,
ἵνα διαφυλάσσωσιν τὴν συμμαχίαν καὶ τὴν εὐνοίαν τῷ βασιλεῖ
Σελεύκῳ, νομίζω[ν] δὲ [ἀ]ναγκαῖον εἶναι τῇ πόλει παραλαβεῖν
καὶ τ[ὸ] | χωρίον Παλαιαμαγνησίαν, καὶ ποιήσασθαι τὴν φυλα-
κὴν δι' αὐτοῦ, ἵνα καὶ τούτου παραληφθέντος ὑπὸ τῆς πόλεως
95 ἀσφαλέστερον διαμένῃ πάντα τὰ σύνεγγυ[ς] | πράγματα τῷ βασι-
λεῖ Σελεύκῳ, διεπέμψαντο πρὸς τοὺς οἰκοῦντας ἐν τῷ χω[ρ]ίῳ,
καὶ παρεκάλεσαν αὐτοὺς αἰρεῖσθαι τὴν φιλίαν τὴν πρὸς τὸν βασι-
λέα Σέλευκον, | καὶ παραδοῦναι τὰς κλείδας τῷ ἄρχοντι τῷ ἀπο-
σταλέντι ὑπὸ τοῦ δήμου, καὶ πα[ρ]αδέξ[α]σθαι φυλακὴν τὴν
συνδιατηρήσουσαν μετ' αὐτῶν τὸ χωρίον τῷ βασιλεῖ | Σελεύκῳ,
ἐπαγγελλόμενος ταῦτα ποιησάντων αὐτῶν ὑπάρχειν αὐτοῖς παρὰ
τῆς πόλεως πάντα τὰ φιλάνθρωπα καὶ καλῶς ἔχοντα, οἱ δὲ οἰ-
κοῦντες ἐν τῷ | χωρίῳ ἐλόμενοι τῆμ φιλίαν τὴν πρὸς τὸν βασιλέα
Σέλευκον μετὰ πάσης προ[θ]υμίας προσεδέξαντο τάξιόμενα ὑπὸ
τοῦ δήμου, καὶ τὰς τε κλείδας παραδεδώκασ[εν] | τῷ ἄρχοντι τῷ
ἀπεσταλμένῳ ὑπὸ τοῦ δήμου καὶ τὴν φυλακὴν τὴν παρὰ τῆς
πόλεως παρεδέξαντο εἰς τὸ χωρίον ἀγαθῇ τύχῃ δεδόχθαι πολίτας
100 τε αὐτοὺς εἶν[αι], | καὶ ὑπάρχειν αὐτοῖς τὰ αὐτὰ ὅσα καὶ τοῖς
ἄλλοις πολίταις ὑπάρχει, καὶ τοὺς τε κ[λ]ήρους αὐτῶν τοὺς δύο,
ὃν τε ὁ Θεὸς καὶ Σωτὴρ Ἀντίοχος ἐπεχώρησεν αὐτοῖς καὶ περι

ο[ῦ] | Ἀλέξανδρος γεγράφηκεν, εἶναι αὐτοῖς ἀδεκατεύτους, καὶ
 ἔαν προσορισθῆ ἡ χώρα, ἣν ἔχουσιν οἱ πρότερον ὄντες ἐν Μαγ-
 νησίᾳ κάτοικοι, τῇ πόλει τῇ ἡμετέρᾳ, | ὑπάρχειν αὐτοῖς τοὺς
 τρεῖς κλήρους δωρεὰν καὶ τὴν ἀτέλειαν αὐτοῖς μέ[ν]ειν τὴν νῦν
 ὑπάρχουσαν· καὶ ὅσοι αὐτῶν εἰσὶν ἀκληρούχητοι, δοθῆναι αὐτοῖς
 κλήρο[ν] | ἱππικὸν δωρεὰν τῶν παρακειμένων τῷ χωρίῳ. ὑπάρ-
 χειν δὲ καὶ Τίμωνι κα[ὶ τ]οῖς πεζοῖς τοῖς τεταγμένοις ὑπὸ Τίμονα
 τοῖς ἀποταχθεῖσιν ἀπὸ τῆς φάλαγγο[s] | ἐπὶ τὴν φυλακὴν τοῦ
 χωρίου τὴν τε πολιτείαν καὶ τὴν αὐτὴν ἀτέλειαν [ἢ κ]αὶ τοῖς
 ἄλλοις ὑπάρχει· καὶ εἶναι αὐτοὺς ἐν τῷ χωρίῳ. ὑπάρχειν δὲ καὶ
 105 Ὀμάνει καὶ το[ῖς] | Πέρσαις τοῖς ὑπὸ Ὀμάνην, καὶ τοῖς ἀπὸ
 Σμύρνης ἀποσταλεῖσιν ἐπὶ τὴν [φ]υλακὴν τοῦ χωρίου Μενεκλεῖ
 τε καὶ τοῖς ὑπ' αὐτὸν τασσομένοις τὴν τε πολιτείαν[ν] | καὶ τᾶλλα
 φιλόφροντα ἃ καὶ τοῖς ἄλλοις τοῖς ἐκ Μαγνησίας ἐψήφισται·
 κ[αὶ] προνοῆσαι τὸν δῆμον, ὅπως αὐτοῖς διδῶται ἐκ βασιλικοῦ τὰ
 τε μετρήματα καὶ τὰ ὀψώνια [καὶ?] | τᾶλλα ὅσα εἰώθει ἐκ βασ-
 ιλικοῦ δίδοσθαι αὐτοῖς. τὸ δὲ ψήφισμα τόδε ἀν[αγ]ράφαι εἰς
 τὰς στήλας τὰς ἀνατεθησομένας ἐν τοῖς ἱεροῖς ὑπὸ τε τοῦ δήμου
 καὶ [τῶν] | ἐκ Μαγνησίας· ἀναγεγράφθαι δὲ αὐτὸ καὶ ἐν τοῖς
 δημοσίοις.

No sooner had Seleukos II succeeded to the throne, upon the murder of Antiochos and Berenike, than Ptolemy Euergetes proceeded to invade Syria to avenge his sister's death. Seleukos, who was then in Asia Minor, hastened across the Tauros to oppose him (lines 1-2). He was however defeated, and had to retreat, while Ptolemy overran the eastern dominions of Seleukos, and in 243 B. C., after a brilliant campaign, returned to Egypt with immense spoils (see Nos. 173, 179; Justin, xxvii. 1, 2; Appian. *Syr.* 65). Meantime Ptolemy's fleet had sailed round the coast of Asia Minor, and had attached most of the Greek cities to the Egyptian cause. Karia and Lykia, Ephesos, Samos, and Kos were already Egyptian dependencies: and now most of the other states followed them. Magnesia ad Sipylum was one such, and Smyrna in remaining loyal to Seleukos had braved considerable danger (lines 1-6, 89 foll.). Seleukos must have remained in Asia Minor until Ptolemy's return to Egypt. Then he again crossed the Tauros, B. C. 243 (lines 12 foll.). At the same moment a reaction in favour of Seleukos set in among the

Greek cities (Justin, xxvii. 1), and our inscription sets forth the manner in which Magnesia is reconciled to Seleukos. By *Σελευκῆς* (line 2, etc.) is meant the region of North Syria, which included the four cities of Antioch, Seleukeia, Laodikeia, and Apameia (Strabo, pp. 749-756). Lines 9 foll.: on the temple to Stratonike at Smyrna, see Tacit. *Ann.* iii. 63: *ἀξιῶσας ἀποδέξασθαι* = 'requesting them to allow.' Lines 14 foll.: Magnesia is to be simply absorbed in the body politic of Smyrna. It appears that many of the original inhabitants of Magnesia (*οἱ πρότερον ὄντες ἐμ Μαγνησίᾳ κάτοικοι*, line 101) had been ejected, and their lands occupied by settlers who belonged to the armies of the Macedonian conquerors. Alexander the Great had settled soldiers there (lines 100, 101, cp. Droysen, *Hell.* i. 2, p. 291) and Antiochos Theos had done the same (line 100, cp. Droysen, iii. 1. p. 32). The military character of these colonists is seen by the terms employed to describe them in § ii: *οἱ ἐμ Μαγνησίᾳ κάτοικοι οἱ τε κατὰ πόλιν ἰππεῖς κ.τ.λ.*, i. e. 'the colonists of Magnesia, including both the horse and foot soldiers resident in the city and those now serving in the field, together with the rest of the inhabitants' (see the remarks of Droysen, iii. 1. p. 70).

The terms of the alliance are given in § ii. The Magnesians are to be merged in Smyrna: the laws and coinage of Smyrna are to serve for both, and any who desire to quit Magnesia and take up their dwelling at Smyrna are to be encouraged by the gift of a house (lines 54 foll.). These provisions resemble those respecting Lebedos and Teos (No. 149). The *ἐξετασταί* were probably analogous to the Attic *λογισταί*. *εἰς δύναμιν εἶναι τὴν ἀνθρώπων*, line 39, = 'to the uttermost of their power:' cp. *ἐκὼν εἶναι*.

§ iii is a decree respecting the garrison at Palæmagnesia, a fort near Magnesia. It was held by Timon, an officer of Seleukos, with a detachment of the royal phalanx (lines 103 foll.), assisted by a force of Persians under Omanes. The treaty with Magnesia itself (§ ii) granted citizenship at Smyrna only to free Greek colonists (line 74): but here Omanes and his Persians receive the same with the rest, on condition of the absolute surrender of the fort to Smyrna. The districts of land (*κλήροι*) apportioned to the soldiers by Alexander and Antiochos Theos respectively, are to be retained with their privileges unimpaired

(lines 100 foll.): and a hope is expressed that the ejected inhabitants of Magnesia, who had occupied a district of land near to Palæmagnesia, might similarly be incorporated with Smyrna, and retain their lands without tithe or tax (lines 101 foll.). Those of the garrison who have no allotment are promised land (line 102). Κλῆρος ἵππικός is a horse-soldier's portion: δωρεάν = ἀτελεῖς. This inscription does more than illustrate the war between Seleukos and Ptolemy; it shows us the working of the system of colonization under the Macedonian monarchs. It also reveals the weakness of the Seleukidæ; their empire was unwieldy in size, and comprised very varied nationalities, so that a strong central control was impossible. Thus the soldier population of Magnesia, and even the soldiers at the fort—Timon with the detachment of the phalanx, Omanes and his Persians—went over to Ptolemy at his first expedition. When in 243 B.C. the tide of feeling runs the other way, they are reconciled to Seleukos, but this treaty reveals what strong securities Smyrna had to take for their permanent loyalty.

177.

Statue of Attalos I; defeat of the Gauls and Antiochos Hierax: about B.C. 240-230.

A statue-base from Pergamon, recently recovered: Humann, *Die Ergebnisse* etc., p. 83; cp. Böckh, *C. I. G.* 3535.

Βασιλέα Ἀτταλον

Ἐπιγέν[η]ς καὶ οἱ ἡγεμόνες καὶ στρατ[ηγοὶ]
οἱ συναγωνισάμενοι τὰς πρὸς τοὺς Γα[λάτας]
καὶ Ἀντίοχον μάχας χάρισ-
5 [τήριον] ἔστησαν Διὶ, Ἀθηνᾶ.
[Ἴσι- ορ Ἀντι]γόνου ἔργα.

This inscription was one of several written upon a number of blocks forming the base upon which had once stood a series of bronze statues in honour of Attalos I and Eumenes II. The first grand victory of Attalos I is also commemorated in No. 180: he had a like success when Antiochos Hierax (line 4) had enlisted the Gauls in his struggle with his brother Seleukos II about the

succession to the Syrian throne. Pliny speaks of these bronze groups and statues (*N. H.* xxxiv. 84: 'plures artifices fecere Attali et Eumenis adversus Gallos praelia, Isigonus, Pyromachus, Stratonicus, Antigonus'). For indeed Attalos and Eumenes defeated them over and over again: (*Livy*, xxxviii. 17, 'Attalus eos rex sæpe fudit fugavitque'). Our inscription appears to have stood beneath the central statue of the series, which was named Βασιλέα Ἀτταλον. Epigenes and his fellow commanders are otherwise unknown. But in the artist's name we recognize either the Antigonos or the Isigonos mentioned by Pliny.

178.

Relations between Keos and the Ætolian League:

B. C. 240-220.

On the *antæ* of the temple of Apollo at Karthæa: the text from Böckh, *C. I. G.* 2350; Le Bas-Waddington, *Voyage Arch.* Pt. iv. 1763.

Ἔδοξεν τοῖς Αἰτωλοῖς, ποτὶ τοὺς [Κε]ίους τὰν φιλίαν τὰν ὑπάρχουσαν διαφυλάσσειν, καὶ μηθένα ἄγειν Αἰτωλῶν μηδὲ τῶν ἐν Αἰτωλίᾳ πολιτευόντων τοὺς Κείους, μηθαμόθεν ὀρμώμενον, μήτε κατὰ γᾶν μήτε κατὰ θάλατταν, μήτε ποτ' Ἀμφικτυονικὸν μήτε ποτ' ἄλλο ἐγκλημα μηθέν, ὡς Αἰτωλῶν 5 ὄντων τῶν Κείων· εἰ δὲ τίς κα ἄγει τοὺς Κείους, τὸν στραταγὸν αἰεὶ τὸν ἐνάρχοντα τὰ ἐν Αἰτωλίᾳ καταγόμενα [καταδικάσ]οντα κύριον εἶμεν, καὶ τοὺς συνέδρους καταδικάζοντας τοῖς Κείοις [τὰν τῶ]ν ἀ[γόντων αὐ]το[ῦς ζα]μίαν, ἅ κα δοκιμάζωσι, κυρίους εἶμεν. στρα[ταγέουτος τοῦ δεῖνος τὸ τέ]-
ταρτον, πρεσβευσάντων ἐν Κέ[ω τῶν δεῖνα].

The date is fixed by the reference to the Amphiktyonic assembly. It was about from 240 to 220 B. C. that the Ætoliæ assumed the sole management of the Delphic temple, and constituted themselves the sole members of the assembly, excluding all delegates (*ἱερομνάμοιες*) from other states (see Böckh on *C. I. G.* 1694, who compares Polyb. iv. 25). It is observable how frankly the Ætoliæ avow their robber-instincts (cp. Polyb. xvii. 4-5; No. 31). As for Keos, it had a considerable trade (see No. 108), and was therefore glad to be secure from Ætolian pirates. Keos was colonized from Naupaktos by Keos son of Apollo, according to legend; and Naupaktos was now Ætolian. The four towns of Keos have one united constitution (*συνοικισμός*).

179.

Decree of Egyptian priests in honour of Ptolemy Euergetes :
November 7th, B.C. 239.

Found at Tanis, in the Delta : the text from M. Wescher, *Revue Arch.* xiv. 1866, pp. 49 foll. ; the rest of the inscription is unpublished.

Βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Ἀρσινόης Θεῶν
Ἀδελφῶν ἔτους ἐνάτου ἐφ' ἱερέως Ἀπολλωνίδου τοῦ | Μόσχω-
νος Ἀλεξάνδρου καὶ θεῶν Ἀδελφῶν καὶ θεῶν Εὐεργετῶν κλη-
φόρου Ἀρσινόης Φιλαδέλφου Μενεκρατείας | τῆς Φιλάμμονος
μηνὸς Ἀπελλαίου ἐβδόμη, Αἰγυπτίων δὲ Τυβί ἑπτακαιδεκάτη.
Ψήφισμα. Οἱ ἀρχιερεῖς | καὶ προφῆται καὶ οἱ εἰς τὸ ἄδυτον
εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν καὶ πτεροφόροι καὶ
5 ἱερογραμματεῖς καὶ | οἱ ἄλλοι ἱερεῖς οἱ συναυτήσαντες ἐκ τῶν
κατὰ τὴν χώραν ἱερῶν εἰς τὴν πέμπτην τοῦ Δίου, ἐν ἣ ἄγεται
γενέθλια τοῦ | βασιλέως, καὶ εἰς τὴν πέμπτην καὶ εἰκάδα τοῦ
αὐτοῦ μηνός, ἐν ἣ παρέλαβεν τὴν βασιλείαν παρὰ τοῦ πατρός,
συνεδρεύσαντες | ταύτῃ τῇ ἡμέρᾳ ἐν τῷ ἐν Κανώπῳ ἱερῷ τῶν
Εὐεργετῶν θεῶν, εἶπαν Ἐπειδὴ βασιλεὺς Πτολεμαῖος Πτολεμαίου
καὶ Ἀρσινόης θεῶν Ἀδελφῶν | καὶ βασίλισσα Βερενίκη ἀδελφὴ
αὐτοῦ καὶ γυνή, θεοὶ Εὐεργέται, διατελοῦσιν πολλὰ καὶ μεγάλα
εὐεργετοῦντες τὰ κατὰ τὴν χώραν ἱερὰ καὶ | τὰς τιμὰς τῶν θεῶν
ἐπὶ πλέον αὐξοῦντες τοῦ τε Ἄπιος καὶ τοῦ Μηνῆϊος καὶ τῶν λοιπῶν
10 ἐνλογίμων ἱερῶν ζῶν τῶν ἐν τῇ χώρᾳ τὴν ἐπιμέλειαν | διὰ
παντὸς ποιοῦνται μετὰ μεγάλης δαπάνης καὶ χορηγίας, καὶ τὰ
ἐξενεγχθέντα ἐκ τῆς χώρας ἱερὰ ἀγάλματα ὑπὸ | τῶν Περσῶν
ἐξστρατεύσας ὁ βασιλεὺς ἀνέσωσε εἰς Αἴγυπτον καὶ ἀπέδωκεν εἰς
τὰ ἱερὰ, ὅθεν ἕκαστον ἐξ ἀρχῆς ἐξήχθη, τὴν τε | χώραν ἐν
εἰρήνῃ διατετήρηκεν προπολεμῶν ὑπὲρ αὐτῆς πρὸς πολλὰ ἔθνη καὶ
τοὺς ἐν αὐτοῖς δυναστοῦντας καὶ τοῖς ἐν τῇ χώρᾳ | πᾶσι καὶ τοῖς
ἄλλοις τοῖς ὑπὸ τὴν αὐτὴν βασιλείαν τασσομένοις τὴν εὐνομίαν
παρέχουσιν, τοῦ τε ποταμοῦ ποτε ἐλλιπέστερον ἀναβάματος καὶ
πάντων τῶν ἐν τῇ χώρᾳ καταπεπληγμένων ἐπὶ τῷ συμβεβηκότι
15 καὶ ἐνθυμουμένων τὴν καταφορὰν | ἐπὶ τινῶν τῶν πρότερον βε-
βασιλευκότων, ἐφ' ὧν συνέβη ἀβροχίαις περιπεπωκέναι τοὺς τὴν
χώραν κατοικοῦντας, προστάντες κηδεμο|νικῶς τῶν τε ἐν τοῖς
ἱεροῖς καὶ τῶν ἄλλων τῶν τὴν χώραν κα[τ]οικοῦντων πολλὰ μὲν

προνοηθέντες, οὐκ ὀλίγας δὲ τῶν προσόδων ὑπερῖδόντες ἕνεκα τῆς τῶν ἀνθρώπων σωτηρίας, ἐκ τε Συρίας καὶ Φοινίκης καὶ Κύπρου καὶ ἐξ ἄλλων πλείονων τόπων σίτου μεταπεμψάμενοι εἰς τὴν χώραν τιμῶν μειζύων, διέσωσαν τοὺς τὴν Αἴγυπτου κατοικοῦντας, ἀθάνατον εὐεργεσίαν καὶ τῆς αὐτῶν ἀρετῆς | μέγιστον ὑπόμνημα καταλείποντες τοῖς τε νῦν οὖσι καὶ τοῖς ἐπιγινομένοις, 20 ἀνθ' ὧν οἱ θεοὶ δεδώκασιν αὐτοῖς εὐστατοῦσαν τὴν βασιλείαν καὶ δώσουσιν τᾶλλ' ἀγαθὰ πάντα εἰς τὸν αἰὲ χρόνον· Ἀγαθῇ Τύχῃ δεδόχθαι τοῖς κατὰ τὴν χώραν ἱερεῦσιν |

The reader is referred to the notes on No. 173, which deals with the same campaign of Ptolemy Euergetes (lines 10, 11). Syria, Phœnikia, Kypros (line 17) were among the domains he inherited from his father (see No. 173). The famous Rosetta stone (*C. I. G.* 4697), now in the British Museum, is a decree in honour of Ptolemy Epiphanes dated March 27, B. C. 196, resembling this one, but of less historical importance.

180.

Victory of Attalos I over the Gauls near Pergamon :

circa B. C. 235.

On a block of marble discovered in the excavations on the citadel of Pergamon in 1879; Humann, *Ergebnisse d. Ausgrab. zu Pergamon*, 1880, p. 80.

[Ἀπὸ τῆς ἐπὶ τοῦ] Καίκου ποταμοῦ
[πρὸς το]ὺς Γαλάτας μάχης.

This victory took place not long after the accession of Attalos I in 241 B. C. Strabo, p. 624, says: Ἄτταλος διεδέξατο τὴν ἀρχὴν, καὶ ἀνηγορεύθη βασιλεὺς πρῶτος νικήσας Γαλάτας μάχῃ μεγάλῃ. And so Polybios, xviii. 24 (41)—followed by Livy, xxxiii. 21: ὃς τὴν ἀρχὴν ἐνεστήσατο τῆς προειρημένης ἐπιβολῆς οὐ μόνον διὰ τῆς εἰς τοὺς φίλους εὐεργεσίας καὶ χάριτος, ἀλλὰ καὶ διὰ τῶν κατὰ πόλεμον ἔργων (*i. e.* Attalos I was the founder of the greatness of the kingdom). Νικήσας γὰρ μάχῃ Γαλάτας, ὃ βαρύτατον καὶ μαχμώτατον ἔθνος ἦν τότε κατὰ τὴν Ἀσίαν, ταύτην ἀρχὴν ἐποιήσατο καὶ τότε πρῶτον αὐτὸν ἔδειξε βασιλέα. (Cp. Polyæn. *Strateg.* iv. 20; Droysen, *Hellen.* iii. 2. pp. 9 foll.) The battle appears to have been fought near Pergamon, on the banks of the Kaikos.

It broke the power of the Gauls, who were becoming as terrible as they had been fifty years before (No. 165); and though it did not relieve Attalos or his successor Eumenes from the necessity of further victories over them, yet it was felt to be a decisive event. Attalos erected a monument upon the Akropolis at Athens to commemorate his victory; Pausan. i. 4. 6: Περγαμηνοῖς δὲ ἔστι μὲν σκῦλα ἀπὸ Γαλατῶν, ἔστι δὲ γραφὴ τὸ ἔργον τὸ πρὸς Γαλάτας ἔχουσα (see Brunn, *I doni di Attalo* in the *Annali dell' Instit.* 1870, p. 292, who has identified a number of sculptures as belonging to this monument). The 'dying gladiator' is probably part of a group in which a Pergamene sculptor immortalized this event. And the recent excavations of the Germans have recovered the reliefs from the grand altar erected by Eumenes to Zeus and to Athena Nikephoros in gratitude for the same successes: the subject is the struggle of the gods and giants (see Humann's work, *l.c.*; Pausan. v. 13. 5).

181.

Death of Demetrios II, and liberation of Athens through Eurykleides, Diogenes, Aratos: B.C. 220-228.

Fragment found in the Peiræus: the text from Köhler, *C. I. A.* ii. 379.

σ[τ]ρατιω[τ] λε . . . ν
 ἐπιμέλειαν [κα]ὶ τὴν τῶν στρατ[ιωτικῶν ἀρχὴν (?) διε]-
 ξήγαγεν διὰ τοῦ υἱοῦ καὶ προανήλωσε[ν κ]αὶ [αὐτὸς οὐ]-
 κ ὀλίγα χρήματα, καὶ ἀγωνοθέτης ὑπακούσα[s ἀνήλω]-
 5 σεν ἑπτὰ τάλαντα, καὶ πάλιν τὸν υἱὸν δοῦς [ἐπὶ ταύτην]
 τὴν ἐπιμέλειαν καὶ καλῶς τὴν ἀγωνοθεσι[αν ἐκτελέσας]
 προανήλωσεν οὐκ ὀλίγα χρήματα, καὶ [τῆς χώρας κατὰ]
 τοὺς πολέμους ἀργοῦ καὶ ἀσπόρου οὐ[σης αἴτιος ἐγέ]-
 νετο τοῦ ἐξεργασθῆναι καὶ σπαρῆναι [χρήματα πορ]-
 10 σασ· καὶ τὴν ἐλευθερίαν ἀποκατέστησ[εν τῇ πόλει με]-
 τὰ τοῦ ἀδελφοῦ Μικίωνος μετὰ τοὺς ἀπ[οδόοντας τὸν Πει]-
 ραῖα, καὶ τὰ εἰς τὸν στέφανον τοῖς στρα[τιώταις τοῖς]
 ἀποκαταστήσασιν μετὰ Διογέρον[ς τὰ χωρία χρήμα]-
 τα ἐπόρισεν, καὶ τοὺς λιμένας ὠχύρωσ[ε καὶ τὰ τεῖχη τοῦ]
 15 ἄστεως καὶ τοῦ Πειραιέως ἐπεσκεύ[ασε μετὰ Μικίωνος τοῦ]
 ἀδελφοῦ, καὶ πόλεις Ἑλληνίδας κ[αὶ συμμάχους προση]-
 γάγετο, καὶ ὅσοι τῷ δήμῳ χρήμα[τα ὤφειλον . . .

Diogenes (line 13) was the officer of Demetrios II, who commanded the Macedonian garrison at Athens. Upon the death of his master, he surrendered the forts to the Athenians; and such was the enthusiasm of the people at this act, that Diogenes was hailed as benefactor and hero. He is named in an epigram of the last decade B.C. as $\chi\acute{\omega}\ \chi\theta\omicron\nu\acute{\iota}\ \tau\iota\mu\acute{\alpha}\epsilon\iota\varsigma\ \text{'Α}\tau\theta\acute{\iota}\delta\iota\ \Delta\iota\omicron\gamma\acute{\epsilon}\nu\eta\varsigma\ | \dots \dots \text{ο}\acute{\upsilon}\ \delta\grave{\epsilon}\ \delta\iota\ \xi\epsilon\rho\alpha\ | \xi\delta\rho\alpha\kappa\epsilon\nu\ \acute{\alpha}\rho\chi\alpha\lambda\alpha\nu\ \pi\alpha\tau\rho\iota\varsigma\ \acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\rho\iota\alpha\nu$. About 75 B.C., if not before, he was honoured with a *τέμενος* and a festival, *τὰ Διογένεια*. *Τὸ Διογένειον* was the name of the gymnasium which formed the centre of what may be called the academic life of Athens under the empire: and *Διογένους Εὐεργέτου* is inscribed upon one of the priests' thrones from the Dionysiac Theatre (*C. I. A.* iii. 299; Köhler, *Hermes*, vii. pp. 3 foll.). Pausanias (ii. 8), and Plutarch (*Arat.* 34), make the liberation of Athens to be entirely the work of Aratos. But, as Köhler suggests, the 1000 talents given to Diogenes were probably to enable him to pay off his garrison; and if Aratos had really been the chief mover in the affair, then Athens (like Argos and Corinth) would have joined the Achæan League. The nameless benefactor of our decree had subscribed, *inter alia*, to the crown presented to Diogenes and his soldiery. Lines 1-9 refer to the Chremonidean War: No. 170.

182.

Collision between Rhodes and king Philip: B.C. 201.

A tall slab from Iasos, now in the British Museum; where I have read it. The upper portion is published by Le Bas-Waddington, *Voyage Arch.* Pt. v. 251.

Iasian dating:

Ἐπὶ στεφανηφ[όρ]ου Δημέου τοῦ Σησιόχου,
γραμματέως δὲ Μένητος τοῦ Πόδωνος· Γηφοριῶνος·
Ψηφίσματα παρὰ Ῥοδίων.

A. Decree of the Rhodians, in reply to a remonstrance from Iasos supported by a letter of king Philip:

[Ἐ]δοξεν τῷ δάμῳ· περὶ ὧν Ἴασεῖς συνγενε[ῖς] καὶ φίλοι
5 ὑ[πάρ]χοντες τοῦ δάμου ἀποστει[λαν]τες ψάφισμα καὶ
[πρ]εσβευτὰς ἐμφανίζοντι τ[ὰ γεγενημένα] ἀδικήματα ἐ[ν
τῷ] χώρᾳ αὐτῶν ὑπὸ Ποδίου καὶ [παρακαλοῦν]τι τὸν δάμον
[κα]θάπερ καὶ ἐν τοῖς πρότε[ρον] χρόνοις δι[ετέ]λεσεν· εὐε[ρ-

γε]τῶν τὰν πόλιων τὰν Ἰασέων καὶ νῦ[ν π]ρόνοιαν [ποιεῖ]σθ[αι
 10 ὅπ]ως ἄ τε πόλις αὐτῶν ἐλευθέρα καὶ αὐτόνομος [περιγέ]νη[ται
 καὶ] περὶ τῶν γεγυότων ἀδικημάτων ἐπιμ[έ]λει[ν τινα πο]ιή[σασσ-
 θαι] καθότι κα δόξη τῷ δάμφ· καὶ τ[οι] παραγ[ενό]μενοι παρ' α[ὐ-
 τῶ]ν Πολέμαρχος καὶ Γλαῦκος ἐπελθόντες ἐπ[ι] τὰν] βουλά[ν
 καὶ] τὰν ἐκκλησίαν διελέγεν ἀκολουθῶς τοῖς ἐν τῷ ψαφίσ-
 15 [ματι] γεγραμμένοις· μετὰ πάσας σπουδᾶς καὶ φιλοτιμ-
 [ίας] ἀποκρίνασθαι αὐτοῖς·—“Ὅτι ὁ δᾶμος εἰδὼς [Ἰ]ασεῖς
 [εὐνοῦς] ὑπάρχοντας τῇ πόλει πρότερόν τ[ε] αἰεὶ διατετελ-
 εκῶς?] ἐπιμέλειαν ποιούμενος [περὶ τ]ῶν [συμφερόντων Ἰασεῦσι?]
 καὶ προαιρ[ο]ύμενος συγκυασκευάζ[ειν πάντα τὰ ποτ' ἀσφά-
 20 λειαν καὶ σ]ωτηρίαν τὰς πόλιος αὐ[τοῖς, τὰν πᾶσαν πρόνοιαν
 ποιησεῖται] ὅπως ὑπὲρ τε τῶν γ[εγυό]των [ἀδικημάτων . . .
 τ]ὰ δίκαια γένηται, καὶ [ποτί]ταγμα δώσει τοῖς?
 ὑφ' αὐτῶ]ν τεταγμένοις μηθὲ[ν ἀδίκημα ποιεῖσθαι ἐν τῇ
 χῶρᾳ τῇ] Ἰασέων καὶ εἰς τὸ λοιπὸν ὡς [μάλιστα διαφυλάξει?
 25 τὰν ὑπάρχου]σαν αὐτῷ ποτὶ Ἰασεῖς [φιλίαν καὶ εὐνοιαν καὶ
 οὐθενὸς ἀποστ]ασεῖται τῶ[ν] Ἰασεῦσι συμφ[ε]ρό[ντων] τοὺς δὲ παρα-
 γενομένους] παρὰ Ἰασέων καλέσαι ἐπὶ [τὸ πρυτανεῖον].

B. *Rhodian decree, sending two envoys with friendly assurances to Iasos:*

[Ἔδοξεν τῇ βούλῃ] καὶ τῷ δάμφ· ὅπως Ἰα[σεῖς] συγγενεῖς καὶ φίλοι
 ὑπάρχοντες τοῦ] δάμου εἰδήσωντι τὰ [ἐψηφισμένα?
 30 ὑπὸ τοῦ δάμου τοῦ] Ῥοδίων, —δεδόχθα[ι τῇ βούλῃ καὶ τῷ δάμφ
 ἐλέσθαι πρεσβευ]τὰς ἤδη δύ[ο], τοὶ δὲ ἀ[φικόμενοι ἐμφανίζόν-
 των τὰν συγγενεῖ]αν τὰν ὑπάρχουσαν τφ
 καὶ ἐπ[ι]δειξάντω[ν τὰ ἐψηφισμέ]να [πα-
 ρὰ τοῦ δά]μου ὑπὲρ τ[ῶ]ν γεγενη[μέν]ων ἀδικημάτων[ν ἐν τῇ χῶρᾳ
 35 ὑπὸ Π]οδῆλου, δηλο[ύ]ντων δ[ε] ὅτι ὁ] δᾶ[μ]ος καὶ εἰς [πλέον
 ἄξει τὰν ὑπάρχ]ουσ[α]ν αὐτῷ ποτὶ Ἰασ[εῖ]ς [συγγ]ένειαν κα[ὶ] φιλίαν
 καὶ οὐθένος ἀποστασεῖ]ται τῶν Ἰασεῦσι συμφ[ε]ρό[ντων]. Αἰρέθ[εν]—
 Τιμασίθεος Διονυσίου—Ἐπικράτης Τιμασιστράτου.

C. *Rhodian decree, sending envoys and assurances of peace to [king Philip?]:*

[Ἔδοξεν τῇ βούλῃ καὶ τῷ δ]άμφ· ἐπειδὴ Ἰασέων [σ]ν[γγ]ενῶν κ[αὶ] φίλων
 40 ὑπαρχόντων τοῦ δάμου καὶ ἀπ]οστειλ[άντων] ν ψάφισμα κα[ὶ] πρεσβε[υ]τὰς
 οἵτινες τῷ δῆμφ ἐνεφάνισα]ν τὰ γε[γυό]τα ἀδικήματα εἰς α[ὐτοὺς
 ὑ]πὸ Ὀλυμ[πίχου] καὶ παρα[καλοῦντων] . . .

..... τ]ās πό[λιος] καὶ ἀποστε
 πολ

(Here the stone is defaced by long wear for the space of nearly thirty lines.)

- 45 [τὰ]ν πόλιον [π]αρακαλ αὐτο [. . τὰ]ν ὑπάρχο[υ]σαν
 ἐν]έπειν τοῖς ὑφ' αὐτὸν τεταγμένοις μηθὲν ἀδίκημα [ποιεῖσθαι
 ἐν] τῇ Ἱασέων ἀλλὰ ποτιφέρεσθαι αὐτοῖς φιλανθρώπως, καὶ ἐ[πὶ τῶν γε-
 γ]ενημένων ἀδικημάτων προνοίαν τινα ποιήσασθαι ὅπω[ς γένη-
 τ]αι τὰ δίκαια ἀκολουθῶς τοῖς ὑπὸ τοῦ βασιλέως ἐπισταλείσ[ω],
 50 κ]αθότι τούτων ἐπιμεληθεῖς ὁμολογούμενα φαινείται πράσων [τῇ
 τ]ε τοῦ βασιλέως αἰρέσει καὶ τοῖς ἐπιστελλομένοις ὑπ' αὐτὸν φι[λαν-
 θ]ρώποις ποτὶ τὰν πόλιον.—ἐμφανιζόντων δὲ αὐτῷ τοὶ πρεσβευ[ταὶ
 ὅ]τι ὁ δᾶμος εἰδὼς Ἱασεῖς εὐνοὺς ὑπάρχοντας τῇ πόλει καὶ προα[ιρου]-
 μένος αὐτοῖς συγκατασκευάζειν πάντα τὰ ποτ' ἀσφάλειαν [καὶ]
 55 σωτηρίαν, πρότερόν τε ἐτύγχανε δεδωκὼς ποτίταγμα τοῖ[s]
 ἄρχουσι τοῖς ἀποστελλομένοις ὑπ' αὐτοῦ ἐπιμελείσθαι τὰς Ἱασ[έων]
 χώρας καθάπερ καὶ τὰς τοῦ δάμου, καὶ νῦν μναμονεύων τὰς ὑπ[αρ]-
 χούσας ποτ' αὐτοὺς οἰκειότατος οὐθενὸς ἀποστ[α]σεῖται τῶν συ[μφε]-
 ρόντων Ἱασεῦσι· εἰ δέ κα, τοῦ δάμου πᾶσαν σπουδὰν ποιουμένου [περὶ]
 60 τούτων, μηδεμίαν ἐπιστροφὰν Ὀλύμπιχος ποιῆται ἀλλὰ περ[ιο]-
 ρῆ τὰ γινόμενα ἀδικήματα, δηλούντω[ν] αὐτῷ τοὶ πρεσβευταὶ ὅτι
 τὰμ μεν φίλιαν καὶ τὰν εὐνοίαν τὰν ὑπάρχουσαν αὐτῷ ποτὶ βασιλ[έα]
 Φίλιππον διαφυλάξει ὁ δᾶμος πράξει δὲ ἃ πέπεισται συμφέροντα
 εἶμειν ποτὶ τὰν Ἱασέων ἀσφάλειαν. Αἰρέθην—Τιμασίθεος
 65 Διονυσίου—Ἐπικράτης Τιμασιστράτου.

For some time before the actual outbreak of the war in 201 B. C. the relations between Philip and the Rhodians had been very uneasy. They knew that he had caused the burning of their fleet, and had urged the Kretans to make war upon them (Polyb. xiii. 4). Nevertheless the Rhodians maintained a formal friendship with Philip, having nothing whatever to gain from war. But when Philip began to march southwards, when, in spite of the representations of Rhodian envoys, he treated Kios with the utmost barbarity—they delayed no longer to declare Philip an enemy, and sent envoys to Rome 'nuntiantes Asiæ quæque civitates sollicitari' (Livy, xxxi. 2). Philip pursued his course by marching into Karia, where Rhodes had become possessed of a valuable strip of coast, the Rhodian *Peræa* (Strabo, xiv. p. 651).

This region he took possession of, and put garrisons in several towns to make good his advantage, Iasos being one of these (Polyb. xvi. 12; xviii. 2. 8, 44; Livy, xxxii. 33; xxxvii. 17). Our inscription is evidently earlier than the final rupture; but only just before it. The incidents it relates to may well have happened in 201 B.C. Podilos (line 7) is the Rhodian governor in the Perææ. Olympichos (lines 42, 60) is probably an agent of Philip's, serving in Karia. It seems clear that the Iasians—who might very naturally be jealous of the growing influence of Rhodes upon the mainland—are made throughout the cat's-paw of Philip. Certain Iasians have been assaulted by Rhodians (*A passim*), the dispute being perhaps about a right to certain land. Philip and his agent foment the dispute, taking the part of the Iasians and supporting a remonstrance made by their envoys (Decree A). The Rhodians in decree B forward friendly assurances to the Iasians, and in C they send similar assurances to king Philip. In truth the Rhodians had no wish to quarrel with the Iasians, whom they claimed as *συγγενείς*, being a Doric colony from Argos (lines 4, 28, 39; cp. Livy, xxxvii. 17). The Rhodian envoys are Timasitheos son of Dionysios, and Epikrates son of Timasistratos. The resemblance of names suggests the thought that Timasitheos was the nephew of Timasistratos, Timasistratos and Dionysios being brothers. Livy names a Rhodian officer Epikrates ten years later as commanding in the Rhodian fleet against Antiochos (xxxvii. 13, 14 *bis*): this is probably the Epikrates of our inscription. And if he was cousin to Timasitheos, we may further suppose the Timasikrates of Livy xxxvii. 14 to be another kinsman, possibly his brother.

183.

The Byzantine fleet at Athens, co-operating against Philip:

B. C. 200-197.

A slab found on the Akropolis: the text from Köhler, *C. I. A.* ii. 414.

The preamble is lost:

[ἀγ]αθεὶ ῥύχει δεδό[χθ]αι τῷ δ[ῆμῳ ἐπαινέ]σαι Ἡρ[ι]-
ν Κόθωνος Βυζάντιον καὶ στεφαν[ῶσαι] χρυσῶ

στεφάνῳ εὐνοία[ς ἔ]νεκεν [καὶ] φ[ιλο]τ[ιμί]α[ς] ἦν ἔ-
 χει πρὸς Ἀθηναί[ο]υ[ς, ε]ἰν[αι] δὲ ἀν[τὸ]ν κ[αὶ] π[ρ]όξενον
 5 καὶ εὐεργέτην τοῦ δήμ[ου] καὶ δι[δ]δοσ[θ]α[ί]· ἔγκτη-
 σιν αὐτῷ γῆς καὶ οἰκίας κατὰ τοὺς νό[μο]υ[ς]· ἐπ[αι]-
 νέσαι δὲ καὶ τοὺς μετ' αὐτοῦ τριηράρ[χ]ο[υ]ς [Μη]-
 νοφάνην Ἀσκληπιάδ[ο]ν Ἐκ[α]τ[αῖ]ον Κόλχον καὶ τὸν
 ταμίαν Γλαῦκον Λυσ[ί]ου Βυζ[α]ντ[ί]ου[ς] κ[αὶ] στ[ε]φ[α]-
 10 νόσαι ἕκαστον ἀν[τὸ]ν θαλλ[οῦ] στε[φάν]ῳ εὐνοί[α]-
 ας ἔνεκεν τῆς πρὸς τὸν δήμ[ου]· καλέσαι δὲ Ἡρίν
 καὶ Μηνοφάνην καὶ Ἐκαταῖ[ο]ν κ[αὶ] τὸν ταμί[α]ν ἐπὶ
 δ[ί]επνον εἰς πρυτανεῖον ἐπὶ ξέν[ια] εἰς αὐρι[ο]ν ὑπάρ-
 χ[ει]ν δὲ [α]ν[τὸ]ν καὶ εἰς τ[ὸ]ν φιλοτιμουμ[έ]νοι-
 15 σ ἐπὶ πλέον ἀποδείκνυ[σ]θα[ί]· τῆ[ν] ἑαυτῶν εὐνοί[α]-
 α[ν] πρὸς Ἀθηναίους κ[αὶ] ἄλλ[ο] ἀγα[θὸ]ν ἐ[ύ]ρεσθ[α]ι (παρὰ
 τοῦ δήμου μείζον[ο]ν ἂν ἄξιοι εἶ[ναι] δοκῶσι· ἀνα-
 γράφαι δὲ τόδε τὸ ψήφισμα τὸν γρα[μμα]τέα τὸν
 κ[α]τὰ [πρυταν]εῖαν ἐν στήλει λιθ[ίν]η καὶ στήσ[α]ι
 20 ἔ[ν] [ἀκροπόλει], τῆς δὲ ποιήσεως τῆς σ[τήλης] καὶ
 τῆ[ς] ἀναθέσεως ἐπιμεληθῆ[ναι] κ[αὶ] μερίσαι τὸ γέ[ν]ο-
 μ[ε]ν[ο]ν ἀνάλωμα τοὺς ταμ[ί]ας [τ]ῶν [· · ·]
 . . , ὄπ[ω]ς ἂν το[ύ]τω[ν] συν[τ]ελ[ο]υ[μένων] . . κ.τ.λ.

Polybios (xvi. 2) informs us that at the opening of the war with Philip, the Byzantine fleet co-operated with Attalos and the Rhodians. What more likely than that the fleet should anchor in the Peiræus, and there be welcomed with decrees like the present?

184.

Athenian operations in the Macedonian War: B. C. 200-197.

Slab found on the Akropolis: the text from Köhler, *C. I. A.* ii. No. 413.

[· · τῆς πρυτ]-
 ανε[ί]α[ς]· ψήφισ]-
 μα δήμου· τῶν πρ[ο]έδρων ἐπεπεψή]-
 φισεν Ἀντιμένη[ς]
 5 καὶ συμπρόεδροι· ἔ[δο]ξεν τῷ
 δήμῳ· Φιλέας Φιλ[ο]ν[ο]ν[ο]ν
 Παλληνεὺς εἶπεν· ἐ[π]ειδὲ Εὐξ-

ενίδης διατελεῖ [ε]ὔνουσ ὦν τ-
 φ̄ δῆμψ τφ̄ Ἰθην[α]ῶν καὶ τὰ
 10 ς τε εἰσφορὰς ἀπ[άσ]αs ὄσασ ἐψ-
 ῆψισται ὁ δῆμοσ ε[ῖ]σενεγκεί-
 ν τοὺσ μετοίκουσ [ε]ὔτάκτωσ ε-
 ἰσενήνοχεν καὶ ἐν τφ̄ πολέ[μ]-
 φ τφ̄ πρότερον ἐθελουτήσ [ν]-
 15 αῖτασ δώδεκα ἐνεβίβασεν, κα-
 ἰ νῦν εἰσ τοὺσ καταπάλτασ ν[ε]-
 ν]ρὰσ ἐπέδωκεν καὶ ὄσα ἐπετά-
 χθη αὐτφ̄ ὑπὸ τῶν στρατηγῶν
 καὶ τῶν ταξιάρχων ἀπαντα πρ-
 20 οθύμωσ ὑπῆρέτηκεν, καὶ τὰ ἀ[λ]-
 λα διατελεῖ φιλοτιμοσύμ[ε] [νο]-
 ς εἰσ τὴν βουλήν καὶ τὸν δῆμο-
 ν τὸν Ἰθηναῶν δεδόχθαι τφ̄
 δῆμψ, ἐπαινέσαι Εὐξενίδην
 25 Εὐπόλιδοσ Φασηλίτην καὶ στ-
 εφανῶσαι θαλλοῦ στεφάνψ ε-
 [ῦ]νοῖασ ἐνεκα καὶ φιλοτιμία-
 [ς] τῆσ εἰσ τὸν δῆμον, καὶ εἶναι
 [αὐτὸ]ν ἰσοτελῆ καὶ αὐτὸν καὶ
 30 [ἐκγόνουσ καὶ ο]ϊκίασ αὐτοῖσ
 [εἶναι ἐγκτησιω Ἰθῆν]ησιω ὄπ . .

Euxenides is a μέτοικος (probably a ship-owner and merchant) from Phaselis (see No. 73 and p. 142) who has not only paid the usual war levies, but also in the late war (τφ̄ πρότερον, line 13), *i. e.* in the earlier part of the war with Philip, had furnished twelve sailors to the fleet at his own expense; and later on (line 16) has been supplying leather thongs for the catapults which defended the fortifications. This refers to the repeated invasion of Attika by Philip's troops (Livy, xxxi. 14, 16) which had caused great terror at Athens (*ibid.* 22), and by Philip himself (*ibid.* 24, 26). This explains the mention of the καταπάλται (from καταπάλλω = καταπέλται). Less is known about the operations of the Athenian fleet in this war: see however Livy, xxxi. 15; Polyb. xvi. 26.

185.

Dedications in honour of Masannasa at Delos :

B. C. 200-150.

Statue-bases recently discovered at Delos : A, published in the *Bulletin de Corresp. Hell.* ii. p. 400; B, in the *Rhein. Mus.* 1880, p. 490.

- A. Βασιλέα Μασαννάσαν βασιλέως Γαία
Χάρμυλος Νικάρχου Ῥόδιος
θεοῖς.
- B. Βασιλέα Μασαννάσαν
βασιλέως Γαία
Ἑρμων Σόλωνος
τὸν αὐτοῦ φίλον
Πολιάνθης ἐπόει.

We here get at the true designation of Masinissa, the ally of the Romans at Zama, and his father: *viz.* Masannasas son of Gaias. The MSS. of Livy (xxiv. 49, etc.) have *filium Gala Masinissam*. These statues were dedicated when the Numidian king was at the height of his power, and during a period when Delos, though deprived of her autonomy in B. C. 166 (Polyb. xxx. 18) and handed over to Athens, yet, through its exemption from taxes on imports and exports, was superseding Rhodes in the commerce of the Ægean (see Mr. Jebb, *Journal of Hellenic Studies*, i. p. 32). Both the dedicators were probably merchants. Charmylos is a Rhodian. Hermon, an Athenian merchant, is known from another Delian inscription (*Bulletin*, iv. 184) as repaying a loan from the treasury of Apollo, which (with interest) amounted to 1000 *dr.* Polianthes was from Kyrene (*Bulletin*, iv. 212 foll.).

186.

Raid of the Pirates upon Amorgos : about 200 B. C.

The text from Böckh, *C. I. G.* ii., Addenda, 2263 c; cp. Ross, *Arch. Aufs.* ii. p. 643; Rangabé, *Antiq. Hellén.* 767.

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ,
[Σωτ]ηρίδης Φεῖδιος Κοσυλλίτης
[ἔπε]στάται, Φεῖδόξενος Φιλοθέμιος
. . σίτης εἶπεν Ἐπειδὴ πειρατῶν εἰς
5 τὴν χώραν ἐμβαλόντων νυκτὸς καὶ

- [ἀ]λουσῶν παρθένων τε καὶ γυναικῶν
καὶ ἄλλων σωμάτων καὶ ἐλευθέρων καὶ δού-
λων, τῶμ πάντων πλείονων ἢ τριάκοντα
ἔτι ἐπὶ τοῦ λιμένος πλοῖα ἐξέκοψαν,
10 [κ]αὶ ἔλαβον τὸ πλοῖον τὸ Δωριέος, ἐν ᾧ
ῥῆχοντ' ἔχοντες τὰ τε σώματα καὶ τὰ
ἄλλα ἃ ἔλαβον· τούτων δὲ συμβάντων
'Ηγήσιππος καὶ 'Αντίπαππος οἱ υἱοὶ
'Ηγησιστράτου ὄντες καὶ αὐτοὶ αἰχμά-
15 λωτοὶ συνέπεισαν τὸν ἐπὶ τῶν πει-
ρατῶν ἐπιπλέοντα Σωκλεῖδαν ἀπο-
λῦσαι τὰ τε ἐλεύθερα σώματα καὶ τινα
τῶν ἐξελευθέρων καὶ τῶν δούλων,
[αὐ]τοὶ δὲ ὑπὲρ τούτων προήρηνται
20 [ὀμη]ρέειν, ἐνδεικνύμενοι πᾶσαν
[φιλ]οτιμίαν, ὅπως μῆτε τῶμ πολιτῶν
μῆτε τῶμ πολιτῶν μηθεὶς ἀχθεῖ ἐπὶ
[τ]ὸ λάφυρον, μηδὲ πραθεῖ, μηδὲ ἐν ἀ-
νάγκαις καὶ κακοπαθίαις γένηται,
25 μηδὲ διαφωνήσει σῶμα μηθὲν πο-
λιτικόν, ἀλλὰ διὰ τούτους σέσφσται
τὰ αἰχμάλωτα σώματα εἰς τὴν
[οἴκε]ῖαν ἀπαθῆ· δεδόχθαι τῷ δή-
μῳ στεφανῶσαι 'Ηγήσιππον καὶ
30 'Αντίπαππον ἐκότερον θαλλοῦ στε-
[φ]άνῳ ἀρετῆς ἕνεκεν καὶ φιλοτιμί-
[α]ς ἣν τυγχάνουσιν πεποιημένοι
[εἰς] τοὺς γενομένους τῶν πολιτῶν
[αἰ]χμαλώτους, ἀνειπεῖν δὲ τόδε τὸ ψή-
35 φισμα Διονυσίοις ἐν τῷ ἀγῶνι τῶν
[τρ]αγῶδων· ὁ δὲ κήρυξ ἀναγορευέ-
[τ]ω, ὅτι ὁ δῆμος στεφανοῖ 'Ηγήσιππον
καὶ 'Αντίπαππον ἀρετῆς ἕνε-
κεν καὶ φιλοτιμίας τῆς εἰς τοὺς
40 [ἀ]λόντας μεθ' αὐτῶν· ἀναγρά[ψαι]
δὲ τόδε τὸ ψήφισμα εἰς στήλην κ[αὶ
σ]τήσαι εἰς τὸ ἱερὸν τῆς 'Αθηνᾶς τῆ[ς]
Πολιάδος· τῆς δὲ ἀναγραφῆς ἐπιμ-
εληθῆναι 'Ηγησιστράτου.

It had been one of the general advantages of the Athenian supremacy by sea, that while it lasted piracy was impossible. With the decline of Greek independence piracy in the Levant became an unbearable nuisance, until it was put down by Pompey. The lettering of this decree can hardly be later than 200 B. C. In line 2 [Σωτ]ηρίδης is dubious: Κοσυλλίτης is a demotic name, as also . . . σίτης. διαφωνήση line 25 = ἀπόληται.

187.

Decree of the Achaean League, admitting the Arkadian
Orchomenos: B. C. 199.

Found in the ruins of Orchomenos: the text from Foucart, *Revue Archéologique*, 1876, p. 97; and Le Bas, *Voyage Arch.* Pt. ii., Sect 6, No. 353. The first portion is broken off.

..... ραιν
 μον πέμπ[η] είτε ἄρχω[ν
 ιοι είτε [ί]διώτας ψαφοφορέοι
 [όφλέτω] τριάκοντ[α τά]λαντα ἱερὰ τοῦ Διός[ς τοῦ] Ἄμαριον, καὶ
 ἐξέστω τῷ βουλομένῳ αὐ-
 5 τῷ δίκαν θ[ανάτου] εἰσάγειν εἰς τὸ κοινὸν τ[ῶν] Ἀχαιῶν
 Ὀμνούντων τὸν
 ἄρκον τὸν αὐ[τὸν] οἱ Ὀρχομένιοι καὶ οἱ Ἀχαιοί, ἐμ[ὲν] Αἰγίῳ οἱ
 σύνεδροι τῶν Ἀχαι-
 ῶν καὶ στρα[ταγ]αγός καὶ ἵππαρχος καὶ ναύαρχος, ἐν δ[ὲ] Ὀρχομενῷ
 οἱ ἄρχοντες τῶν Ὀρ-
 χομενίων· Ὁ[μ]νύω Διὰ Ἀμάριον, Ἀθάναν Ἀμαρίαν,
 Ἀφ[ροδί]τ[αν] καὶ τοῦ[ς] θε[οὺς] πάντας
 ἧ μὰν ἐμ[ὲν] πᾶσιν ἐμμέ[ν]ειν ἐν τῇ στάλα καὶ τῇ ὁμο-
 λογίᾳ καὶ τῷ ψαφίσματ[ι] τῷ γενο-
 10 μένῳ τῷ κοι[νῷ] τῷ τ[ῶν] Ἀχαιῶν καὶ εἴ τις κα μὴ
 ἐμμένῃ, οὐκ ἐπιτρέψω εἰς δύναμ[ιν],
 καὶ εὐορκέ[οντι] μὲν μοι εἴη τὰγαθά, ἐπιορκέοντι δὲ
 τὰναντία. Τῶν δὲ λαβόντων ἐν Ὀρχο-
 μενῷ γὰρ ἐπίκλαρ[ο]ν ἢ οἰκίαν ἀφ' οὗ Ἀχαιοὶ ἐγένοντο, μὴ
 ἐξέστω μηθεὺς ἀπαλλοτριῶ-
 [σαι] πλέον χρυσ[έων] εἴ[κ]οσι. Εἰ δέ τι ἐκ τῶν ἐμπροσθε χρόνων
 ἢ οἱ Ὀρχομένιοι Ἀχαιοὶ ἐγέ-
 [νοντο . . .] Νε[ά]ρχ[ω]ς ἔγκλημα γέγονεν ἢ τοῖς υἱοῖς, ὑπότομα
 εἶμεν πάντα καὶ μ-

- 15 [ἦθ' ἐγκαλεῖ]σθω μή[τε] Νεάρχῳ μηθεὶς μήτε τοῖς υἱοῖς αὐτοῦ μηδὲ
 Νεάρχῳ μηδὲ
 [τῶν υἱῶν αὐ]τοῦ μηθεὶς περὶ τῶν πρότερον ἐγκλημάτων ἢ οἱ
 Ὀρχομένιοι Ἀχαιοὶ ἐγ-
 [ένοντο, καὶ] δ[σσι]ς δικάζοιτο ὀφλέτω χιλίας δράχμας καὶ ἅ δίκαια
 ἀτέλης ἔστω. Περ-
 [ὶ δὲ τὰς τραπέζα]ς τὰς χρυσέ[α]ς τοῦ Διὸς τοῦ Ὀπλοσμίου ἀγ-
 καταθέντες ἐνέχυρα οἱ Μεθυ-
 [δριεῖς οἱ μεταστή]σαντες ε[ἰ]ς Ὀρχομενὸν διείλοντο τὸ ἀργύριον
 καὶ τινες αὐτῶν ἀπέ-
 20 [φυγον, παρέχειν αὐτοῦς, ἐ]ὰμ μὴ ἀποδίδωντι τὸ ἀργύριον τοῖς
 Μεγαλοπολίταις, καθὼς ἐ-
 [ψήφισται, τὰμ πύ]λιν τὰν Ὀρχομενίων, ὑποδίκους εἴμεν τοὺς μὴ
 ποιούντας τὰ δίκαια.

The document defines the terms upon which Orchomenos is admitted into the Achæan League, 199 B.C. Antigonos Doson in 222 B.C. had severed it from the League; Polyb. iv. 6, 5: ὁ γὰρ βασιλεὺς Ἀντίγονος . . . Ὀρχομενὸν κατὰ κράτος ἔλθων οὐκ ἀποκατέστησε τοῖς Ἀχαιοῖς, ἀλλὰ σφετερισάμενος κατέειχε, βουλόμενος, ὡς γ' ἐμοὶ δοκεῖ, μὴ μόνον τῆς εἰσόδου κυριεύειν τῆς εἰς Πελοπόννησον, ἀλλὰ καὶ τὴν μεσόγειαν αὐτῆς παραφυλάττειν διὰ τῆς ἐν Ὀρχομενῷ φρουρᾶς καὶ παρασκευῆς. It remained in Macedonian hands (Droysen, *Hellen.* iii. 2, pp. 124, 155) until Philip in 199 B.C. wishing to secure the goodwill of the Achæans, restored to them Orchomenos, Heræa and Triphylia (Livy, xxxii. 5; Polyb. xvi. 38). Zeus Hamarios (= Ὀμάριος, Ὀμαγύριος) is figured on the coins of the League (Strabo, 385, 387: Αἰγίων δ' ἐστὶ καὶ . . . τὸ τοῦ Διὸς ἄλσος τὸ Ἀμάριον, ὅπου συνήσαν οἱ Ἀχαιοὶ βουλευουσόμενοι περὶ τῶν κοινῶν). For the other deities of Ægion see Pausan. vii. 24 and Polyb. v. 93. As to the 'difficulties' provided for, the robbery of the gold-plated altar-table needs no explanation: and Nearchos was probably a τύραννος at Orchomenos under Antigonos Doson (see Polyb. ii. 41, 10). He and his family are granted an indemnity. The following officers of the League are here named, στρατηγός, ἵππαρχος, ναύαρχος: for the yearly eponymous στρατηγός see Plut. *Arat.* 38; the ἵππαρχος is referred to by Polyb. v. 95, 7; Plut. *Philop.* 18. The ναύαρχος is not named by historians, the naval operations of the League being unimportant (see Livy, xxxv. 26; Plut. *Philop.* 14).

PART VIII.

FLAMININUS TO MUMMIUS.

B.C. 196—146.

188.

Honours at Megara to Hikesios governor of Ægina under Eumenes II: B.C. 197—159.

The text from Le Bas, *Voyage Arch.*, Pt. ii. Sect. 1. (Megara), No. 35 a 1, newly collated with the stone by P. Foucart.

Συναρχ(αι προεβουλευσαντο ποτί τε τοὺς αἰσιμνάτα[s
τᾶν] βουλὰν καὶ τὸν δᾶμον· ἐπειδὴ (sic) Ἰκέσιος Μητροδ[ώ-
ρου] Ἐφέσιος ὁ κατασταθεὶς ἐπ' Αἰγίνας ὑπ[ὸ
τοῦ βασ]ιλέως Εὐμένεος διατελεῖ τὰν πᾶσαν σ[πουδ]ᾶν
5 [ποιούμενος] τοῦ δάμου το[ῦ] Μ[ε]γαρέων, [ο]ὐθὲν [ἐλλείπων
.]τω *desunt cetera*.

Ægina, after the liberation of Athens in 229 B.C. (No. 181), joined the Achæan League. Upon the conclusion of peace between Philip and the allied Ætolians and Romans in 205 B.C. (Livy, xxix. 12), the Ætolians, to whom Ægina had fallen by the terms of the treaty, sold the island to Attalos I for 30 talents (Polyb. xxiii. 8, 10). It remained a part of the Pergamene kingdom until B.C. 133, when the entire inheritance of Attalos III became the possession of Rome. The Pergamene kings sent their governors to Ægina, two of whom are known from inscriptions, Hikesios and Kleon (see No. 189). Αἱ συναρχ(αι) were a committee of magistrates, entrusted with the initiative in preparing measures: it is an institution very common after Alexander's time.

189.

Honours to Kleon, governor of Ægina under Eumenes II
and Attalos III : between B.C. 197-183.

A alab from Ægina, now preserved at Athens, C. I. G. 2139 b (appendix); Rangabé, *Ant. Hellén.* 688; more accurately given in Le Bas, *Voyage Arch.*, Pt. IV. No. 1688.

- Ἄγαθὴ τύχη δεδ[όχθ]αι τεῖ βουλεῖ καὶ τῷ δήμῳ
 Τοῦ δήμου πᾶσιν μὲν τοῖς ἀπεσταλμένοις ἐπὶ τ[ῆ]ν [πό]-
 λιν πεπειθαρρηκός τε καὶ ἐφ' ὅσον ἦν δυνατὸν κατηκ[ο]-
 λουθηκός ταῖς ἐκάστων αὐτῶν βουλήσεσιν, καταχ-
 5 θέντος δὲ καὶ Κλέωνος τῶν τοῦ βασιλέως Ἀττάλο[υ]
 Φιλαδέλφου σωματοφυ[λ]άκων καὶ μείναντος ἔτ[η] δε-
 καέξ, καὶ ἐν τούτοις ἀπόδειξιν πεποιημένου τ[ῆ]ς [πραγ]-
 ματικῆς καὶ τῆς κατὰ τὸν βίον εὐταξίας, ἴσως τε καὶ δ[ικαίως]
 προσενηνεγμένον πᾶσιν μετὰ τῆς πάσης καθαραι[ότη]-
 10 τος, οὐθὲν ἐφελκο[μέ]νου τῶν ἰδιωτικῶν οὐδ' ἀπ' ὀρθῆς [κ]αὶ
 μετ' ἐξουσίας θέ[λου]τος πράττειν, ἀλλὰ τὰ μὲν πλείστα [πει]-
 ρωμένου συλλύειν, τοὺς δὲ μ[ῆ] συλλυομένους ἀναπέμπου[τος]
 ἐπὶ τὰ καλῶς καὶ δικαίως ν[εν]ομοθετημένα ἡμῖν ὑπὸ τῶν βα-
 15 τάγματα καὶ τοὺς νόμους, ὅ[π]ω[ς] καὶ τῷ ἀσθενεστάτῳ [πρὸς]
 τὸν δυνατώτατον [καὶ] τῷ δημοτικωτάτῳ πρὸς τὸν εὐπορῶ-
 τατον ἢ ἴση [ὑ]πάρ[χη] καὶ ἀ[τ]ο[π]ω[τάτων] τε ἀπενευχθεῖσ[αν]
 ἐν τούτοις τοῖς ἔ[τεσι] δικῶ[ν], τὰς μὲν πλείστας εἰς σύλ[λυ]-
 σιν ἀγγαγοῶ[ς], τὰς δὲ ἐπ' αὐ[τὸν] ἐ]νευχεθείσας διεξαγα[γο]-
 20 χῶς, ὥστε καὶ [κατ]ὰ [το]ὺς τὰς δίκας ἔχοντας εὐδοκεῖν, τ[ῆ]ν
 τε ἄλλην ἀνασ[τροφὴν] πε]ποιη[μέ]νος εὐσχημόνως καὶ ἀ[ξι]-
 ῶς τοῦ τε βασιλέω[ς] καὶ τῆ[ς] π[ό]λεως, κακοῦ μὲν εἰς τὸ δυν[α]-
 τὸν οὐθενὶ βουλευθεῖ[ς] παρα[τι]ος γίνεσθαι, [ἀ]γαθὸν δὲ κατ[ὰ] τὸ
 δίκαιον καὶ κοινῇ [π]ᾶ[σιν] καὶ ἰ[δί]α [ἐκ]ά[στω], κατηκολουθηκ[ῶς]
 25 ἢ ἔχοντας οἱ βασιλεῖς [ἡ]μῶν [δι]ατελοῦσιν πρὸς τὴν πό[λιν]
 προαιρέσει, εὐαπάντ[η]τος γινόμενος τοῖς τε κατὰ τῆ[ν] πό-
 λιν καὶ τοῖς παραγινόμε[ν]οις παρὰ τοῦ βασιλέως καὶ τῶ[ν]
 ξ[έ]νων τοῖς παρεπιδ[ημοῦσιν]. δι' ἃ καὶ πλειονάκις ὁ δῆμο[ς]
 ἡξ[ί]λου τοὺς βασιλεῖς μετὰ πρεσβείας, ὡς μέγιστον αὐτῶ[ν]
 30 χαριουμένων τῷ [δήμῳ] ἐὰν ἐπιχωρήσωσιν μὲν[ειν] αὐτῶ[ν]
 ἐ]πὶ τῆς πόλεως, διὰ τε δὴ ταῦτα καὶ διὰ τὸ εἰς τὰ τοῦ βασι-

- λέως πράγματα [καλῶς] καὶ δικαίως ἀνεστράφθαι με[ταίτι]-
 ον τοῦς ἄλλοις π[αρέχοντα ἑαυτὸν] καλοκάγαθίας καὶ δικαιοσ[ύ-
 ν]ης· δεδόχθαι [τῆ β]ουλῇ καὶ τῷ δήμῳ ἐπαινέσαι Κλέω[να]
- 35 Στρατάγο[υ Περγ]α[μην]δὸν [τιμαῖς ἀ]ρ[ίσ]ταις? τῆς πόλεως,
 καὶ τ[ι]-
 μῆσαι χ[ρ]υσ[ῶ] στεφάνῳ καὶ εἰκόνι χαλκῇ ἀρετῆς ἔνεκεν [καὶ
 ε]ὐνοίας ἣν ἔχ[ων δια]τελ[εῖ πρὸς] τὸν βασιλέα Εὐμένη καὶ τ[ὸν
 βασι]λέα Ἄτ[ταλο]ν [Φ]ιλάδε[λφον] καὶ τὴν βασιλ[ισσα]ν
 Στρατο[νί]-
 κην καὶ Ἄτταλο[ν υἱὸν] βα[σιλέως Εὐμ]ένου καὶ τὸ[ν] δ[ῆμ]ου
 τ[ὸν Αἰ]-
- 40 γιν[ητῶν], καὶ ἀνα[γγεῖλαι τὸν στέφανον] Ἄτταλείω[ν] κα[ὶ]
 Εὐμέν[ει]-
 ὼν καὶ Νικηφορίων θυ[μελικῶ?] ἀ[γῶνι κ]αὶ Διονυσ[ίω]ν τρα-
 γῶδοις, [καὶ]
 τὴν ἐπιμέλειαν εἶνα[ι τῶν ἐν ἀ]ρχεῖ δυν[α]τω[ν] στρατηγῶν· [εἶ]-
 ναι δὲ αὐτὸν καὶ πολίτη[ν] δ[ιὰ β]ίλου, καὶ γράψασθαι
 φυλῆς καὶ δήμου οὗ ἂν [βούλη]ται, ὑπάρχε[ι]ν δὲ αὐ[τ]ῷ καὶ σίτη-
 45 [σ]ιν ἐν πρυτανείῳ διὰ βίου· τὸν δὲ γραμμα[τέα τ]οῦ δήμου ἀνα-
 γράψα[ι]
 ἐς σ[τήλην], ἣν σταθῆναι ἐν τῷ Ἄτταλείῳ· τὸ δὲ γεγόμενον ἀνάλ[ω]-
 μα εἶς] τε τὴν ἀναγραφὴν καὶ τὴν ἀνάθεσιν [μ]ερίσαι τὸν
 ταμίαν τῆς
 [δὲ] ἀναθέσεως τὴν ἐπιμέλει[αν] ποιήσασθ[αι] τοὺς στρατηγούς, ἱ-
 [να] τούτων συντελουμένων [φ]ανερός ἢ ὁ δῆμος καταξίως τιμ[ήσ]-
 50 ὼν κατὰ τὴν ἑαυτοῦ δύναμ[ιν] τοὺς ἀξίως μὲν τοῦ βασιλέως,
 [ὀσί]ως δὲ καὶ δικαίως προσφερομένους ἑαυτῷ· ἀναπέμψαι δὲ [τόδε
 τὸ ψή]φισμα τοὺς στρατηγούς πρὸς τὸν βασιλέα, ἵνα μετὰ τῆς ἐ-
 κείν[ου] γνώμης [σ]υντελῆται τὰ ἐψηφισμένα.

Ἡ βουλή,
 55 Ὁ δῆμος
 Κλέωνα
 Στρατάγου
 Περγαμηνόν.

Kleon had been governor of Ægina under Eumenes II and Attalos II (see on No. 188) for sixteen years; his office being prolonged at the request of the Æginetans (ll. 28 foll.). He had been 'a just judge towards all, keeping far from himself all

private motives, and determined to act neither unfairly nor arbitrarily, but endeavouring in most cases to bring the contending parties to agree,' etc. (ll. 8 foll.). There were festivals in honour of Attalos and Eumenes (l. 40), and another called Νικηφόρια. This was a festival originating at Pergamon, where Athena was worshipped as Νικηφόρος, a temple and grove being dedicated to her by Eumenes II (Strabo, p. 624; Livy, xxxii. 33, 34). The festival is repeatedly named in the newly excavated inscriptions from Pergamon, but they have not yet been thoroughly examined (Humann, *Ergebnisse der Ausgrab. zu Pergamon*, 1880). From Pergamon the festival had been carried to Ægina; so that it probably commemorated some success of Eumenes.

190.

Flamininus' Letter to Kyretiaë: B. C. 196-194.

Found on the site of Kyretiaë: the text from Böckh, *C. I. G.* 1770.

Τίτος Κοίνκτιος, στρατηγὸς ὑπατος Ῥωμαίων, Κυρητιέων τοῖς ταγοῖς καὶ τῇ πόλει χαίρειν. Ἐπεὶ καὶ ἐν τοῖς λοιποῖς πᾶσιν φανεράν πεποήκαμεν τὴν τε ἰδίαν καὶ τοῦ δήμου τῶν Ῥωμαίων προαίρεσιν, ἣν ἔχομεν εἰς ὑμᾶς ὄλο[σχε]ρῶς, βεβουλήμεθα κ[αί] 5 ἐν τοῖς ἐξῆς ἐπιδειξάμεν κατὰ πᾶν μέρος προεστηκότες τοῦ ἐνδόξου, ἵνα μὴδ' ἐν τούτοις ἔχωσιν ἡμᾶς καταλαλεῖν οἱ οὐκ ἀπὸ τοῦ βελτίστου εἰωθότες ἀναστρέφουσι. ὅσαι γὰρ ποτε ἀπολείπονται κτήσεις ἐγγεῖοι καὶ οἰκίαι τῶν καθηκουσῶν εἰς τὸ δημόσιον 10 τὸ Ῥωμαίων, πάσας δίδομεν τῇ ὑμετέρᾳ πόλει, ὅπως καὶ ἐν τούτοις μάθητε τὴν καλοκαγαθίαν ἡμῶν, καὶ ὅτι τελῶς ἐν οὐθενὶ φιλαργυρήσ[αι] βεβουλήμεθ[α], περὶ πλείστου ποιούμενοι χάριτα καὶ φιλοδοξίαν. ὅσοι μὲν- 15 ται μὴ κεκομισμένοι εἰσὶν τῶν ἐπιβαλλόντων αὐτοῖς, ἔαν ὑμᾶς διδάξωσιν καὶ φαίνωνται εὐγνώμονα λέγοντες, στοχαζομένων ὑμῶν ἐκ τῶν ὑπ' ἐμοῦ γεγραμμένων ἐγκρίσεων, κρίνω δίκαιον εἶναι ἀποκαθίστασθαι αὐτοῖς· ἔρρωσθε.

Kyretiaë, a town in the north of Thessaly, had been on the side of Philip, and accordingly was captured by the Ætoliens in

200 B.C. (Livy, xxxi. 41). At the close of the war with Philip the Romans had confiscated the property of some leading citizens of Kyretiaë, and probably of other Thessalian towns as well. But during the years 196-194 B.C., when the war with Antiochos was impending, it was the policy of Flamininus to conciliate all the Greek towns; cp. Livy, xxxiii. 27: 'Id a Quinctio facile impetratum; non quia satis dignos eos credebat, sed quia, Antiocho rege jam suspecto, favor conciliandus nomini Romano apud civitates erat:' and so xxxiv. 48. By this letter the general (1) makes a present to the city of such portion of the confiscated property as had not yet been sold and realised by the Roman government (ll. 8-10); and (2) as appeals had been made to him against the confiscation on the part of persons who declared themselves innocent, and he had in some cases allowed such claims, he bids the town authorities to see that such claimants had their rights restored, in accordance with his decisions. This reminds us of Livy, xxxiv. 48: 'Totum hiemis tempus jure dicundo consumpsit.' On *στρατηγὸς ἕπατος* = consul, see No. 191; *ἕπατος* alone is usual in later documents.

191.

Flamininus besieges Gythion: B.C. 195.

A statue-base from Gythion: the text from Böckh, *C. I. G.* 1325.

Τίτον Τίτον Κοτγκκιον, στρατηγὸν ἕπατον Ῥω-
μαίων ὁ δᾶμος ὁ Γυθεατῶν τὸν αὐτοῦ σω-
τήρα.

The capture of Gythion by Flamininus forced Nabis to sue for peace; see Livy, xxxiv. 29 foll.: 'Erat eo tempore valida urbs et multitudo civium incolarumque et omni bellico apparatu instructa. In tempore Quinctio rem haud facilem aggredienti rex Eumenes et classis Rhodiorum supervenerunt,' etc. (cp. No. 192). The town was glad enough to be freed from the tyranny of Nabis. It is observed by Marquardt (*Röm. Alt.* iv. p. 380), that *στρατηγὸς ἕπατος* was in the second century the usual Greek equivalent of *Consul*; Mommsen considers it the exact Greek equivalent of *praetor maximus*, which was the older designation of the Consul (*Ephemeris Epigraphica*, 1872, p. 156).

Used here of Flamininus it expresses his *consulare imperium*, which was continued to him for the completion of the Macedonian War. He was Consul in 198 B.C. and proceeded into Greece: in 197 'T. Quinctio prorogarunt imperium' (Livy, xxxii. 28).

192.

Eumenes II assists the Romans in the War with
Nabis of Sparta: B.C. 195, 192.

From the site of the Great Altar at Pergamon. The text from Humann, *Die Ergebnisse*, etc., p. 84: the restorations are mine.

Οἱ μετὰ βασιλέως Εὐμέν[ους τοῦ Ἀττάλου]
τὸ δεύτερον εἰς τὴν Ἑλλ[άδα στρατευόμενοι,
ἐκ τοῦ πολέμου τοῦ πρὸς Νάβ[ω καὶ τοὺς]
ἐπιστρατεύσαντας τ[οῖς Ῥωμαίοις,]
5 ἀκροθίνια Ἀθηνῶ.

In 196 B.C. Greece had been proclaimed 'free' by Flamininus. But various hindrances to the pacification of Greece still remained. One was the menacing attitude of the Ætolian League, another was the arrogant tyranny of Nabis at Sparta. By the end of the year it was determined to make war on Nabis, and the operations of Flamininus against him occupied the year 195 B.C., until Nabis made his submission and the war ended in a treaty (Livy, xxxiv. 22-40; Polyb. xxi. 9, § 10). Livy expressly names Eumenes as being present with Flamininus in this campaign (*ib.* 26, 30). The only doubt arises about τὸ δεύτερον. Did Eumenes *twice* cross the Ægean within this one year to assist Flamininus? or is τὸ δεύτερον to be referred to the expedition of 192 B.C., when Eumenes brought a fleet to co-operate with the Romans at the opening of the war with Antiochos? His forces were variously employed that year by Rome (Livy, xxxv. 39); hence perhaps the intentional vagueness of τοὺς ἐπιστρατεύσαντας τ[οῖς Ῥωμαίοις].

193.

Cn. Manlius and Ten Commissioners settle the Province of Asia: B. C. 188.

Found among the ruins of Heraklea Latmi: the text from Le Bas, *Voyage Arch.*, Pt. v., No. 588; less correctly Böckh, *C. I. G.* 3800.

[Γναῖος Μάνλιος Γναίου υἱός,] στρατηγὸς ἕπατος Ῥωμαίων, [καὶ οἱ ἀπὸ Ῥώμης δέκα πρέσβε]ις, Ἡρακλεωτῶν τῇ βουλῇ καὶ τῷ δῆ[μῳ χαίρειν.] Ἐνέ[τυχον ἡ]μῖν οἱ παρ' ὑμῶν πρέσβεις Δίας, Δίης, Διονυσίου, Ἀλέξανδρος, [Μενέ]δημος, Μόσχος, Ἀριστείδης, Μένης, ἄνδρες κ[αλοὶ
5 κἀγαθοί,] οἱ τό τε [ψήφ]ισμα ἀπέδωκαν καὶ αὐτοὶ διελέγησαν ἀκολού-
[θως τοῖ]ς ἐν τῷ [ψήφ]ισματι κατα[κ]εχωρισμένοις, οὐδὲν ἐλλείποντ[ες σπου-
δῆς, ὡς ἡ]μῶν εὐ εἰδότες? πρὸς πάντας τοὺς Ἕλληνας εὐνώως διακειμένους.
[Ἡμεῖς μὲ]ν οὖν [κα]ὶ πειρασόμεθα, παραγενομένων ὑμῶν εἰς τὴν ἡμετέρ[αν
10 τιοι γεν]όμενοι. Συγχωροῦμεν δὲ ὑμῖν τὴν τε ἐλευθερίαν, καθότι καὶ
[ταῖς ἄλ]λαις πόλεσι, ὅσαι ἡμῖν τὴν ἐπιτροπὴν ἔδωκαν, ἔχουσι [τὰ
πράγμα]τα τὰ αὐτῶν πολιτεύεσθαι κατὰ τοὺς ὑμετέρους νόμους,
[καὶ ἐν τοῖ]ς ἄλλοις πειρασόμεθα εὐχρηστοῦντες ὑμῖν ἀεὶ τινας ἀγαθοὺ
[παραί]τιοι γίνεσθαι· ἀποδεχόμεθα δὲ καὶ τὰ παρ' ὑμῶν φιλόανθρωπα καὶ τὰς
15 [πίστεις, κ]αὶ αὐτοὶ δὲ πειρασόμεθα μηδενὸς λείπεσθαι ἐγ' χάριτος ἀποδόσει.
[Ἀπεστάλ]καμεν δὲ πρὸς ὑμᾶς Λεύκιον Ὀρβιον τὸν ἐπιμελησόμενον τῆς
[πόλεως καὶ] τῆς χώρας ὅπως μηδεὶς ὑμᾶς παρενοχλή. Ἐρῶ[σθε.]

There can be no doubt about the restoration of lines 1-2. After the defeat of Antiochos at Magnesia, Manlius was sent in B. C. 189 to Asia, to settle questions of frontier, etc. His first year was occupied in the war with the Galatians (*Livy*, xxxviii. 12 foll.). He remained the next year in Asia as Proconsul (*ibid.* 35, 37 foll.), and, assisted by ten commissioners from Rome, made arrangements for the future of the conquered territory. Manlius was of course assailed with petitions and deputations from the various towns (*ibid.* 37 foll.); one of these is Heraklea, to which he grants the status of a *libera civitas*. On the title *στρατηγὸς ἕπατος* see No. 191. By this settlement Karia was made Rhodian territory. In line 11 *διδόναι αὐτοὺς εἰς τὴν Ῥωμαίων ἐπιτροπὴν* translates the Roman *deditio*: cp. Polyb. xxxvi. 2; Marquardt, *Röm. Alt.* iv. 354.

194.

Kallikrates, the traitor of the Achæan League : B. C. 179.

A statue-base recently excavated at Olympia : Dittenberger in *Archæol. Zeitung*, 1880, pp. 52 foll.

Λακεδαιμονίων οἱ φηγόντες ὑπὸ τῶν τυράννων[ων]
 Καλλικράτη Θεοξένου Λεοντήσιον, καταγαγόντα
 εἰς τὴν πατρίδα καὶ διαλύσαντα ποτὶ τοὺς πολίτας
 καὶ εἰς τὴν ἐξ ἀρχῆς [εὖν]οιαν [ἀποκα]τα[στ]άσαντα.

It is not necessary to follow the intricacies of Spartan politics during this period ; suffice it to say, that it was the fierceness of Spartan sedition which wrecked the policy of Philopœmen. In 192 B. C., after the death of Nabis, Philopœmen went to Sparta and succeeded in bringing the city to join the League. This however was the result of circumstances, and not of any general consent. The Federalist party were never strong enough at Sparta to hold their own. Faction raged among the citizens and among the refugees without. In 191 B. C. it taxed Philopœmen's influence to the utmost to maintain peace : in 188 B. C. he was provoked to settle the difficulties at Sparta by a murderous revolution. Meantime the councils of the League on the one hand, and the Senate of Rome on the other, were besieged by envoys from Spartan factions, or the complaints of exiles. It was a foolish ambition for the Achæan League to seek territorial extension by the forcible retention of Sparta. Philopœmen's death (B. C. 187) left Lykortas a hopeless task. The 'patriotic' policy of the League had been to maintain a qualified but defined independence, subject to the protection of Rome. But this could not go on without internal peace within the Peloponnese. Grecian discord made freedom impossible. Kallikrates however had the unhappy distinction of first soliciting the complete control of Rome, and of becoming the avowed leader of a pro-Roman party within the League. In this connexion our inscription is important. Philopœmen had always been understood to befriend the victims of Nabis and the tyrants. When these came to regard Kallikrates as their friend,

and set up his statue at Olympia, their conduct was proof enough that the policy of Philopœmen and Lykortas was gone by altogether. We may sympathize with Polybios (xxvi. 1-3) and the Achæan patriots without approving their policy; and we may criticize their policy without approving (with Mommsen, Bk. iii. ch. 9) of Kallikrates.

195.

Senatusconsultum concerning Thisbæ: B.C. 170.

Found on the site of Thisbæ, and published by T. Mommsen, after Foucart, in the *Ephemericis Epigraphicis*, vol. i. 1872, pp. 278 foll.; and vol. ii. p. 102. Now at Athens, where Schmidt has re-read it, *Mittheilungen*, 1879, 235 foll.

*Text of Inscription.**Translation by Mommsen.*

A.

A.

- 1 Κόϊντος Μαίνιος Τίτου υἱὸς
 2 στρατηγὸς τῇ συνκλήτῃ συν-
 εβουλεύσατο ἐν κομητίῳ πρὸ
 3 ἡμερ[ῶ]ν ἑπτὰ εἰδυῶν Ὀκ-
 τωμβρίων.
 4 Γραφομένῳ | παρήσαν Μάνιος
 Ἀκάλιος Μανίου υἱὸς Ὀλ-
 5 τε[ιῶ]α, Τίτος Νομίσιος Τί-
 του υἱός.
 6 Περὶ ὧν Θισβ[εῖ]ς λόγους ἐποι-
 7 ἴσαντο περὶ τῶν καθ' αὐτοὺς
 πραγμάτων, οἵτινες ἐν τῇ φι-
 8 λία τῇ | ἡμετέρῃ ἐνέμειναν,
 9 ὅπως αὐτοῖς δοθῶσι[ν | ο]ἷς
 τὰ καθ' αὐτοὺς πράγματα
 10 ἐξηγήσωνται· περὶ τούτου
 τοῦ πράγματος οὕτως ἔδοξεν
 11 ὅπως Κόϊντος | Μαίνιος στρα-
 τηγὸς τῶν ἐκ τῆς συνκλήτου
 12 | [π]έντε ἀποτάξῃ, οἳ ἂν
 αὐτῷ ἐκ τῶν δημοσίων πρα-
 13 | [γ]μάτων καὶ τῆς ἰδίας
 πλίστεως φαίνωνται.

Ἔδοξε.

Q. Maenius T. f. praetor sena-
 tum consuluit in comitio a. d.
 VII idus Octobres.

Scribendo adfuerunt M'. Acilius
 M'. f. Voltinia, T. Numisius
 T. f.

Quod Thisbaei verba fecerunt
 de rebus ad se pertinentibus
 qui quidem in amicitia nostra
 permanserunt, ut dentur sibi
 quibus ipsi res suas exponant
 de ea re ita censuerunt :

ut Q. Maenius praetor senatorii
 ordinis viros quinque delega-
 ret, qui sibi e re publica fideque
 sua esse viderentur.

Censuerunt.

B.

14 | Προτέρῃ εἰδυῶν Ὀκτωμ-
βρίων.

15 | Γραφομένῃ παρή|σαν Πόπλιος
Μούκιος Κοῦντου υἱός, Μάαρ-
16 | κος Κλαύδιος Μαάρκου υἱός,
Μάνιος Σέργιος Μανίου υἱός.

17 | Ὡσαύτως περὶ ὧν οἱ αὐτοὶ
λόγους ἐποίησαντο περὶ χω-
18 | ρας | [κ]αὶ περὶ λιμέ[ν]ων
καὶ προσόδων καὶ περὶ ὀρέων·
19 | ἃ αὐτῶν ἐγεγόνεισαν, ταῦ-
τα, ἡμῶν μὲν ἔνεκεν, ἔχειν
20 | ἐξεῖναι ἔδοξεν.

Περὶ ἀρχῶν καὶ περὶ ἱερῶν καὶ
21 | προσόδων ὅπως αὐτοὶ | [κ]υ-
ριεύωσι, περὶ τοῦτου τοῦ πράγ-
ματος οὕτως ἔδοξεν·

22 | οἷτινες εἰς τὴν φιλίαν τὴν
ἡμετέραν πρὸ τοῦ ἡ Γάϊος
23 | Λοκρέτιος τὸ στρατόπεδον
πρὸς τὴν πόλιν Θίσβας προσ-
24 | ἤγαγεν, ὅπως οὗτοι ἕτη δέκα
τ[ὰ] ἐγγιστα κυριεύωσιν.
Ἔδοξεν.

25 | Περὶ χώρας οἰκίων καὶ τῶν
ὑπαρχόντων αὐτοῖς.

26 | οὐδὲ ποτέ | τι αὐτῶν γέγονεν,
ὅπως τ[ὰ] ἑαυτῶν αὐτοῖς
27 | ἔχειν ἐξῆν | ἔδοξεν.

Ὡσαύτως περὶ ὧν οἱ αὐτοὶ
λόγους ἐποίησαντο, ὅπως
28 | οἱ αὐτόμολοι οἱ ἴδιοι ἐκεῖ

B.

[Q. Maenius T. f. praetor sena-
tum consuluit in comitio] pri-
die idus Octobres.

Scribendo adfuerunt P. Mucius
Q. f., M. Claudius M. f., M'.
Sergius M' f.

[I.] Item quod iidem verba fece-
runt de agro et de portubus et
vectigalibus et de collibus suis :

quae ipsorum fuerant, per nos
eis ea habere licere censue-
runt.

[II.] [Item quod iidem verba
fecerunt] de magistratibus et
sacris et redivitibus ut ea ipsi
obtinerent, de ea re ita censue-
runt :

qui in amicitiam nostram [ve-
nerunt], ante quam C. Lucret-
ius castra ad oppidum Thisbas
admovit, ut ii decem annis
proximis obtineant.

Censuerunt.

[III.] [Item quod iidem verba
fecerunt] de agro et aedificiis
et bonis suis :

cujuscumque ipsorum aliquid
fuerit, ut sua sibi habere iis
liceat, censuere.

[IV.] Item quod iidem verba
fecerunt, [qui sunt] transfugae
ipsorum exules inde, arcem iis

φυγάδες ὄντες, τὴν ἄκραν
29 αὐτοῖς ὅπως | τειχίσαι ἐξῆ
καὶ ἐκεῖ κατοικῶσι οὗτοι,
καθότι ἐνεφάνισαν

30 οὕτως ἔδοξεν, ὅπως ἐκεῖ κατ-
οικῶσιν καὶ τοῦτο τειχίσωσιν.

31 Ἔδοξεν.

Τὴν πόλιν τειχίσαι οὐκ ἔδο-
ξεν.

Ἔσαστως περὶ ὧν οἱ αὐτ[οῖ]

32 | λόγους ἐποιήσαντο χρυσίον,
ὃ συνήνεγκαν εἰς στέφανον,

33 [δ[π]ω]ς εἰς τὸ Καπετώλιον
στέφανον κατασκευάσωσιν,

34 τούτοις, καθ[ό]τι ἐνεφάνισαν,
ὅπως αὐτοῖς ἀποδοθῆ, δ[π]ω]ς

35 τοῦτον τὸν στέφανον εἰς | [τ]ὸ
Καπετώλιον κατασκευάσω-
σιν

οὕτως ἀποδοῦναι ἔδοξεν.

36 Ἔσασ[τ]ως περὶ ὧν οἱ αὐτοὶ
λόγους ἐποιήσαντο ἀνθρώ-

37 πους, οἵτινες ὑπεν[α]ντί[α]
τοῖς δημοσίοις πράγμασι τοῖς

38 εἰσιν | [δπ]ως οὗτοι κατέ-
χωνται

περὶ τούτου τοῦ πράγματος,

39 καθὼς ἂν Κ[ο]ν[σ]τ[α]ντίνω
στρατηγῶ ἐκ τῶν δημοσίων

40 πραγμάτων καὶ τῆς ἰδίας πί[σ]-
τεως δοκῆ, οὕτως ποεῖν ἔδο-
ξεν.

41 Οἵτινες εἰς ἄλλας πόλεις ἀ[π-
ή]λθοσαν καὶ οὐχὶ πρὸς τὸν

42 παρ' ἡμῶν στρατηγὸν παρεγέ-
νοντο, ὅπως | [μ]ή εἰς τάξιν

καταπορεύωνται

περὶ τούτου τοῦ πράγματος πρὸς

ut communire liceret et ibi
iidem habitarent, ut signifi-
caverunt :

ita censuerunt, ut ibi habitarent
et id communirent.

Censuere.

Oppidum communiri non pla-
cuit.

[V.] Item quod iidem verba
fecerunt aurum, quod contu-
lerunt in coronam, ut in Capi-
tolium coronam ponerent, sibi,
ut significaverunt, ut ipsis
redderetur, ut eam coronam in
Capitolium ponerent :

ita reddi censuerunt.

[VI.] Item quod iidem verba
fecerunt homines, qui adver-
sum rem publicam nostram
ipsorumque sint, ut ii detine-
antur :

de ea re ut Q. Maenio praetori
e re publica fideque sua esse
videbitur, ita fieri censuerunt.

[VII.] Qui in alia oppida abie-
runt neque ad praetorem a
nobis missum adfuerunt, ii ne
in locum regrediantur :

de ea re ad A. Hostilium cos.

- 43 Ἀδλον | [‘Ο]στλιον ἕπατον
γράμματα ἀποστεῖλαι ἔδοξεν,
44 ὅπως περὶ τούτου τῆ δι[α]ν[ο]ίᾳ
προσέχη, καθὼς ἂν αὐτῶ
ἐκ τῶν δημοσίων πραγμάτων
45 καὶ | [τ]ῆς ἰδίας πίστεως φαί-
νηται.
Ἔδοξεν.
- 46 | Ὡσαύτως περὶ ὧν οἱ αὐτοὶ
λόγους ἐποιήσαντο π[ερὶ] |
47 τῶν δικῶν Ξενοπίθιδος καὶ
Μνάσιδος, ὅπως ἐκ Χαλ-
48 κίδος ἀφεθῶσι, | καὶ Δαμο-
κρίτα Διονυσίου ἐχ Θηβῶν
αὐτά· (sic)
- 49 περὶ τούτων, τῶν πόλ[εω]ν ἀφ-
εῖναι ἔδοξεν, καὶ ὅπως εἰς
Θίσβας μὴ κατέλωσιν ἔδο-
ξεν.
- 50 | Ὡσαύτως περὶ οὗ ταύτας τὰς
γυναῖκας ὑδρίας σὺν ἀργυ-
51 ρίῳ | [εἰ]ς τὸν στρατηγὸν
ἐνεκείν εἶπασαν, περὶ τού-
52 του τοῦ πράγ[μα]το[ς] ὕστερον
ἐναντι Γαίου Λοκρετίου βου-
λεύσασθαι ἔδο[ξ]εν.
- 53 | Ὡσ[α]ύτως περὶ ὧν οἱ αὐτοὶ
Θισβεῖς ἐνεφάνισαν περὶ σί-
54 του καὶ ἐ[λα]ίου αὐτοῖς κοι-
νωνίαν πρὸς Γναῖον Πανδο-
σίνον γεγενῆναι·
- 55 περ[ὶ] τοῦ]του τοῦ πράγματος
κὰν κριτὰς λαβεῖν βούλωνται,
56 τούτοις κριτὰς [δ]ο[ύ]ναι ἔδο-
ξεν.
- Ὡσαύτως περὶ ὧν οἱ αὐτοὶ
λόγους ἐποιήσαντο περὶ τοῦ
57 | γράμματα δοῦναι Θισβεῦσιν
εἰς Αἰτωλίαν καὶ Φωκίδα·
- litteras dari censuerunt, ut in
eos ita animadvertat, ut ipsi
e re publica fideque sua esse
videbitur.
- Censuere.
- [VIII.] Item quod iidem verba
fecerunt de iudiciis Xenopi-
thidis et Mnasidis, ut Chalchide
dimitterentur, et Damocrita
Dionysii filia Thebis [itidem] :
- de iis rebus dimitti eas urbibus
censuerunt, et ut Thisbas ne
redirent, censuerunt.
- [IX.] Item quibus de rebus
has mulieres sitellas cum ar-
gento ad praetorem tulisse
dixerunt, de ea re posthac
coram C. Lucretio deliberan-
dum esse censuerunt.
- [X.] Item quod iidem Thisbaei
significaverunt de frumento et
oleo sibi societatem cum Gnaeo
Pandosino fuisse :
- de ea re si iudices accipere ve-
lint, iis iudices dandos esse
censuerunt.
- [XI.] Item quod iidem verba
fecerunt de litteris dandis
Thisbaeis in Aetoliam et Pho-
cidem :

58	περὶ τούτου | τοῦ πράγματος	de ea re	Thisbaeis et Coronaeis
	Θισβεῦσι καὶ Κορωνεῦσιν εἰς	in Aetoliam et Phocidem et	
59	Αἰτωλίαν καὶ Φωκίδα καὶ	si quo ad alias civitates velint,	
	ἐάν που εἰς ἄλλας πόλεις βού-	litteras benignas dandas esse	
60	λωνται, γράμματα φιλάνθρω-	censuerunt.	
	πα δοῦναι ἔδοξεν.		

The Greek text, with its awkward, and even ungrammatical style, bears witness to its origin. It is an official translation made at Rome from the Latin of the Senate, and the reader will be glad of a Latin version. The senate met ἐν κομητίῳ (line 2), *i. e.* in the Curia Hostilia. In reality we have here two SCta *A* and *B*, dated respectively the 9th and 14th of October (lines 3, 14). The Consul (lines 42-3) Aulus Hostilius Mancinus, consul 170 B. C., being absent in Macedonia, and his colleague Aulus Atilius in Liguria, the praetor urbanus, Q. Mænius, convenes and consults the senate (line 1). Lines 15, 16 being by no means the only place where Marcus is represented by Μάρκος, Mommsen supposes the old form of the name to have been Maharcus, like *ala* from *ahala*. The version, which will be the best commentary, is chiefly by Mommsen; from whom I borrow some remarks on the historical events alluded to. At the outbreak of the war with Perseus, a majority of the Bœotian league (τὸ κοινὸν τῶν Βοιωτῶν) was Macedonian in its sympathy, and on terms of friendship with Perseus. In 171 B. C. the senate sent out commissioners into Greece, to organize alliances against Perseus (Livy, xlii. 37). In Bœotia they ignored the League, and insisted upon dealing with each city individually (Polyb. xxvii. 2). The result was that every city made its submission to Rome, with three exceptions. These were Koroneia, *Thisbæ*, and Haliartos: for this inscription enables us to correct a blunder in the text of Polybios (xxvii. 5), which must have been as old as Livy, both Livy (xlii. 46, 47) and Polybios *l. c.* speaking of Koroneia, Haliartos, and *Thebes*. Of the three towns Haliartos was at once besieged, taken, and razed to the ground (Livy, xlii. 56, 63). Koroneia was taken by Licinius the consul towards the end of the same year B. C. 171 (Livy, xlii. 67), and its case made the subject of a SCtum at the same time (*id.* xliii. 4). Concerning *Thisbæ* this inscription gives us infor-

mation, and we may now correct the text of Livy, xlii. 63, and read: 'Inde (from Haliartos) *Thisbas* ductus exercitus; quibus sine certamine receptis, urbem tradidit exulibus et qui Romanorum partis erant; adversæ factionis hominum fautorumque regis ac Macedonum familias sub corona vendidit. His gestis in Bœotia, ad mare et ad naves rediit.'

This passage exactly illustrates S^Ctum *A*, (lines 6-13), where the *Thisbæans* 'of the Roman party' having applied to the Senate for a commission to inquire into their condition, five commissioners are to be appointed to see to their claims. It appears from Strabo, p. 411 (cp. Homer, *Il.* ii. 502) that *Thisbas*, which lay at the foot of M. Helikon, possessed a territory reaching down to the sea-shore. Line 13, $\xi\delta\omicron\xi\epsilon$ means 'the preceding *relatio* was carried upon division.'

S^Ctum *B*. Lines 17 foll. Between the 9th and 14th of October the five commissioners have been appointed, and now the *Thisbæan* envoys again lay their case before the Senate, and this second S^Ctum instructs the commissioners as to their work. By $\xi\chi\epsilon\omega$ it is not meant that the Senate annuls this *deditio* (for the formula of which, here alluded to, see Livy, i. 38; Polyb. xxxvi. 2), but merely that the *Thisbæans* should be allowed to occupy and enjoy their own, on condition of paying tribute. By $\pi\rho\acute{o}\sigma\omicron\delta\omicron\iota$ are meant taxes or tributes payable to *Thisbæ* by persons or places subject to it. Mommsen reads $\delta\rho[\iota]\omega\nu$, *invito lapide*.

Ch. ii. (ll. 20-24) places the administration of *Thisbæ* exclusively in the hands of the Roman party; and for a period of ten years only. There was this difference between a *civitas libera* and *stipendiaria* that self-government was ceded to the former absolutely, to the latter for a time only and subject to withdrawal.

Ch. iii. (ll. 25-27) restores their private possessions to the *Thisbæans* of the Roman party, of which they had been deprived at the surrender of *Thisbæ*. Mommsen thinks that though Flaminius proclaimed freedom and immunity to Greece, yet an exception was made in the treatment of Bœotia. He finds a reference to tribute paid by Bœotians in the thirty talents of Livy, xxxiii. 29, and the story of Cic. *de Nat. D.* iii. 19, 49. This would explain the peculiar hostility to Rome in Bœotia, as shown in the Persian war.

Ch. iv. (ll. 27-31) gives permission to those who during the war

escaped to the Roman camp, and to these only, to fortify and occupy the citadel. But the town walls are not to be restored.

Ch. v. (ll. 32-35). The allies of Rome had the right of sacrificing and making offerings in the Capitol; and Livy (xlii. 40) speaks of the Bœotians as 'sociis nostris.' It seems that the Thisbæans, before the war broke out, had raised a fund for such an offering; and this fund had, by the *deditio*, been forfeited to Rome. It is hereby restored to them, that they may still offer it.

Ch. vi, vii (ll. 36-45) deal with the leaders of the Macedonian party at Thisbæ. Most of these had probably been brought to Italy after the surrender of the town to Lucretius. The envoys furnished a list of their names. The prætor Mænius is to summon them to appear, and deal with them at his pleasure: those who are still in Greece are to be dealt with by the Consul now in Macedonia.

Ch. viii, ix (ll. 46-52) deal with the case of three women of Thisbæ, two of whom (it seems) were detained at Chalkis, and the third at Thebes. They are to be liberated, but may not return to Thisbæ. We may imagine these women to have been engaged in a law-suit with certain members of the Roman party about some property, perhaps a disputed inheritance: the passage is certainly obscure. From the character of Lucretius given by Livy (xliii. 4, 7, 8), we may believe the charge so circumstantially described in ch. ix, that these women had succeeded in bribing the prætor to give his judgment in their favour. Lucretius was at this moment at Antium, pleading detention on business, and anxious to avoid the complaints awaiting him from Chalkis as well as Thisbæ (Livy, *l. c.*).

Ch. x (ll. 53-56) refers to a contract or *societas*, by which one Gnæus of Pandosia had undertaken to farm certain lands belonging to Thisbæ, in return for a certain rent payable in corn and oil. Now that the territory had been surrendered to Rome, the Thisbæans are concerned to receive the warrant of this Sctum to hold Gnæus to his bargain. In case of any dispute, Gnæus will have to reckon with them.

Ch. xi. (ll. 57-*end*) gives letters commendatory to the envoys: cp. the Sctum in Josephus, *Ant. Jud.* xiii. 9: *ἔπος αὐτοῖς πρὸς τε βασιλεῖς καὶ δήμους ἐλευθέρους γράμματα δῶσω εἰς ἀσφάλειαν τῆς εἰς οἶκον ἐπαρόδου.* On their journey home they would pro-

bably call at Naupaktos (Ætolian), and Antikyra in Phokis. We have already seen that the senate had dealt with Koroneia in the winter of 171 B.C., so that the envoys must have stayed on for some time at Rome, or else these are a fresh set of envoys.

196.

Lucius Hortensius at Athens; third Macedonian War:

B. C. 170.

Slab discovered at Athens: the text from Köhler, *C. I. A.* ii. 423.

[. . . γνώμην δὲ συμβάλλεσθαι τῆς]
 [βουλῆς εἰς τ]δ[ν] δῆμ[ον] ὅτι [δοκεῖ τῇ
 βουλῇ, ἐ]παιέσαι Λεύκιον Ὀ[ρτήσιο-
 ν(?) τὸν] Ῥωμ[αῖ]ον καὶ στεφανῶσ[αι αὐ-
 5 τὸν θαλλο]ῦ σ[τ]εφάνω εὐνοίας ἔ[νεκ-
 εν τῆς] π[ρὸ]ς Ἀθηναίους· δεδό[σθαι
 δὲ αὐτῷ κ]αὶ [πρ]οξέ[ν]ι[αν] καὶ γῆς κα ο[ι-
 κίας ἐγκτησι]ν αἰτησα[μέ]νωφ κατὰ τὸ[ν
 νόμον καὶ ὑπάρ]χειν αὐτῷ πάντα τ[ὰ φ-
 10 ιλάνθρ]ωπα [κ]αθάπερ καὶ τοῖς ἄλλο[ις
 προξέ]ν[οις]· ε[ἶ]ν[αι] δὲ αὐτῷ καὶ εἰς τὸ
 [λοιπὸν ἀ]ποδεικνυμένωφ τὴν πρὸς
 Ἀθηναί]ους εὐνοίαν εὐρέσθαι καὶ ἄλ-
 [λο ἀγαθὸ]ν ὅτου ἂν δοκῇ ἄξιος εἶναι.
 15 [ἀναγράψαι] δὲ τόδε τὸ ψήφισμα τὸν
 [γραμματ]έα τὸν κατὰ πρυτανείαν εἰ[ς
 στήλην λι]θίνην καὶ στήσαι ἐν ἀκροπό-
 [λει, τὸ] δὲ γενόμενον εἰς αὐτὴν ἀνά-
 [λωμα μ]ερίσαι τὸν ταμίαν τῶν στρα-
 20 [τιωτικ]ῶν.



Lucius Hortensius was the incapable and unscrupulous admiral who nearly ruined the hopes of Rome in this war: see Livy, xliii. 4, 7.

197.

**Prusias II sends some of his spoils to the Didymæan
Apollo : B. C. 156.**

Found on the site of the temple : the text from Böckh, *C. I. G.* 2855.

Ἐπὶ στεφανηφόρου τοῦ θεοῦ | τοῦ τρίτου τοῦ μετὰ Μηνόδωρο[ν],
προφητε[ύ]οντος δὲ Ἀντιπάτρου | τοῦ Μεν[ε]στράτου, κατὰ | πόλη-
σιν δὲ Μενάνδρου τοῦ Μαίω|νος, ταμειούτων δὲ καὶ παρεδρευόντων
ἐν τῷ ἱερῷ Δημη[ητρ]ίου τοῦ Πασίωνος, Ἐκαταίου τοῦ | Ἀρτέμωνος,
τάδε ἀνετέθη τῷ | Ἀπόλλωνι·

§ 1. ὕδρια, ἐφ' ἧς ἐπιγραφὴ | Ἀπόλλωνος Διδυμέως, ὀκτὴν
ἄγουσα Ἀλεξ[α]νδρείας χιλίας τετρακ[ο]σίας ἐνενήκοντα.

§ 2. φιάλη Ἀπόλλω|νος Διδυμέως ἐκ τῆς ἀποσταλείσης |
ἀπαρχῆς ὑπὸ βασιλέως Προυσίου, ὀκτὴν ἄγουσα Ἀλεξανδρείας
τριακοσίας.

§ 3. Κυζικηνῶν φιάλη, ὀκτὴν ἄγουσα Ἀλεξ[α]νδρείας ἑκατόν.

§ 4. Κρατέ[ρ]ου τοῦ Κρατ[έ]ρου φιάλη, ὀκτὴν ἄγουσα
Μιλησίας ἐνενήκοντα.

§ 5. Κανοῦν φυλῆς τῆς Ἀσω|τίδος? ὀκτὴν ἄγον Ἀλεξαν-
δρείας πεντ[α]κοσίας.

§ 6. βασιλέως Προυσίου Προυσιάδες | δύο, ὀκτὴν ἄγουσαι
ἢ μὲν Ἀλεξανδρείας | ὀκτακοσίας καὶ ἑκ[ξ], ἢ δ[ε] ὀκτακοσίας
τριάκοντα ἑξ.

§ 7. λιβανωτὶς χρυσῆ Ἀ|πόλλωνος καὶ Ἀρτέμιδος, ὀκτὴν
ἄγουσα | χρυσοῦς ἑκατόν· τὸ δὲ ἔμβολο[ν αὐτῆς] ἀ[ρ]γυροῦν, ἄγον
δραχμὰς τεσσαράκοντα τρεῖς, ὀβολόν.

§ 8. βασιλ[ίσ]σης Καμασαρ[ύ]ης . . ρεπις (?) | χρυσοῦς,
ὀκτὴν ἄγων χρυσοῦς ἑκατόν ὀγδοήκοντα ἑπτὰ, ἡμίχρυσον.

§ 9. Ἀρτεμω . . | ἀν[γρ]εῖ[ο]ν? ὃ ὕδροφορήσασα ὑπόμ[νημα
ἀνέθηκεν?] ὀκτῆς χρυσ[ῶν] ἑκατ[ό]ν.

§ 10. φιάλιον [ἀργυροῦν?] | ὀκτῆς Ῥοδίων ἑξοσι.

I include this for the sake of § 2. Prusias II in 156 invaded the territory of Attalos, and pillaged the city of Pergamon with-

out mercy, despoiling temples, and even carrying off the statue of Asklepios (the special god of Pergamon), to whom he had been sacrificing the day before (Polyb. xxxii. 25). Some of the first-fruits of these spoils (as it appears) he sends to the Apollo of Branchidæ, whom he especially revered. § 6. He sends also some cups called after himself: see Athenæ. 475 *fin.*, 496. § 8. His queen, Kamasarye, sends also a golden object, which we cannot identify. Her name is identical with Κομοσαρή wife of Pairisades I, king of Bosphoros (*C. I. G.* 2119). The heading gives the date of these gifts by naming the Milesian *eponymos*, and the temple authorities. The *eponymos* is ὁ στεφανηφόρος, and the office has been held by the god himself for three years in succession; a not uncommon circumstance (see Böckh, *C. I. G.* Nos. 2677, 2905; Le Bas, *Voyage Arch.* Pt. V. Nos. 252, 255-8, etc.: cp. Livy, xxxii. 25): κατὰ ποίησιν = by adoption. Ἵδροφόρος in § 9 was the title of an important priesthood at Miletos.

198.

Dedication by Mummius at Olympia: B. C. 146-145.

On a base discovered in the recent excavations: Furtwängler, *Archäol. Zeitung*, 1879, p. 147.

Λεύκιος Μόμμιος Λευκίου υἱὸς
στρατηγὸς ὑπατος Ῥωμαίων
Διὶ Ὀλυμπίῳ.

See No. 199.

199.

Dedication by Mummius at Thebes: B. C. 146-145.

On an altar at Thebes: Keil, *Sylloge inscr. Bæot.* p. 83; Le Bas, *Voyage Arch.*, Pt. ii. 486.

[Λ]εύκιος Μόμμιος Λευκίου
[σ]τρατηγὸς ὑπατ[ος Ῥω]μαίων
τοῖς θε[οῖς].

On the title see Nos. 191 and 197.

PART IX.

MUMMIUS TO SULLA.

B. C. 145-80.

200.

Award of the Milesian arbitrators in favour of the Messenians: B. C. 145-140.

On the pillar-base of the statue of Victory by Pæonios, recently discovered at Olympia: the text from R. Neubauer, *Arch. Zeitung*, 1876, p. 128; cp. 1878, p. 104: see *supra* No. 49. Referred to by Tac. *Ann.* iv. 43.

Κρίσις περὶ χώρας
Μεσσανίοις καὶ Λακεδαιμονίο[ις].

A. Decree of the Eleians permitting the Award to be inscribed at
Olympia:—

- Πρεσβευτῶν παραγενομένων παρὰ τῆς πόλιος
τῶν Μεσσανίων Ἀθανοδώρου τοῦ Διονυσίου,
5 Ἀπολλωνίδα τοῦ Νικάνδρου, Χαρητίδα τοῦ Δορ-
κωνίδα, καὶ τὰ γράμματα ἀποδόντων, ἐν οἷς διεσα-
φείτο ἀνανεωσαμένους τὰν ὑπάρχουσαν συγγένει-
[αν καὶ φιλίαν] ἐν ταῖς πόλεσι ποθ' αὐτὰς διαλέγεσθαι δ-
πως ἐπιχωρήσει ἡ πόλις ἀναγραφῆμεν εἰς Ὀλυμπίαν
10 τὰν κρίσιν τὰν γενομένην ἐν τῇ πόλει αὐτῶν ποτὶ τὰμ
[πόλιν τ]ῶ[ν] Λακεδαιμονίων περὶ χώρας, ἀποδόντων
[δὲ τῶν π]ρεσβευτ[ῶν κ]αὶ ἐπιστολᾶμ παρὰ Μιλησίων
[ἀπεσταλμ]ένων, περιέχου[σαν] τὰν γεγενημ[ένην] κρι-
σιν, διαλεγέντων δὲ τ[ῶν] πρεσβευτῶν ἀκολ[ού]-
15 θως τοῖς γεγραμμένοις· ἔδοξε τοῖς συνέδροις ἀπόκρι-
σιν δόμεν, διότι τὰν τε συγγένειαν καὶ φιλίαν τὰν ὑπάρ-
χουσαν ποτὶ τὰμ πόλιν τῶν Μεσσ[α]νίων ἀνανεοῦν-

ταί τε καὶ ἐπὶ πλείοι προάξοντι, περὶ τε τοῦ ἐπιχω-
 ρήσαι ἀναγραφῆμεν εἰς Ὀλυμπίαν τὰν κρίσιν τὰν γεγενη-
 20 μέναν τῆ πόλει αὐτῶν ποτὶ τὰμ πόλιω τῶν Λακεδαι-
 μονίων περὶ τῆς χώρας ἐπὶ τοῦ δάμου τοῦ Μιλησίων,
 διότι ἐπιχωροῦντι καθὼς ἂ πόλις τῶν Μεσσανίων
 ἐγεγράφει καὶ οἱ πρεσβευταὶ παρέκάλειον, ἐπαινέσαι
 δὲ καὶ τοὺς πρεσβευτὰς ἐπὶ τε τῆ ἑνδαμία καὶ ἀνα-
 25 στροφῆ ἧ πεποιήνται, δόμεν δὲ αὐτοῖς καὶ Φιλόνι-
 κων τὸν ταμίαν ξένια τὰ μέγιστα ἐκ τῶν νόμων,
 καλέσαι δὲ αὐτοὺς καὶ τοὺς ἀρχοντας ἐπὶ τὰν κοινὰν
 ἐστίαν.

B. Letter from the Milesians, enclosing an authorized copy of the Award:—

Μιλησίων οἱ πρυτάνεις καὶ οἱ ἡρημένοι ἐπὶ τῇ φυλακῇ
 30 Ἑλλείων τοῖς ἀρχουσι καὶ τοῖς συνέδροις χαίρειν. Παρα-
 γενομένων πρὸς ἡμᾶς πρεσβευτῶν παρὰ Μεσσηνίων
 Μηνοδώρου τοῦ Διονυσίου, Φιλοῖτου τοῦ Κρατίου, καὶ
 παρακαλούντων δοῦναι αὐτοῖς ἀντίγραφον πρὸς ὑ-
 μᾶς τῆς γεγενημένης κρίσεως Μεσσηνίοις τε καὶ
 Λακεδαιμονίοις κατὰ τὸ δόγμα τῆς συγκλήτου, καὶ τῆς τε
 35 βουλῆς καὶ τοῦ δήμου συγχωρησάντων τὰ προδεδηλωμέ-
 να καὶ ἐπιταξάντων ἡμῖν δοῦναι αὐτοῖς τὴν κρίσιν, ὑπο-
 [τ]άζαντες αὐτὴν τῇ ἐπιστολῇ ἐδώκαμεν τοῖς πρεσβευ-
 [τ]αῖς, ὅπως διακομίσωσιν αὐτῆμ πρὸς ὑμᾶς ἐσφραγισμέ-
 [νην] τῇ [δημ]οσίᾳ σφραγίδι.

C. Copy of the Milesian Award:—

40 Ἐπὶ στεφανηφόρου Εἰρηνίου τοῦ Ἀσκληπιάδο[υ, μ]ηνὸς
 Καλαμαιῶνος δευτέρου, ὡς δὲ ὁ στρατηγὸς [Ῥωμαίων] Κόιν-
 τος Καλιπτόριος Γάτου υἱὸς (sc. ἀγει) μηνὸς τετάρ[του, —πέμπ-?]
 του καὶ ἡμέρα ἑνδεκάτη κατὰ σελήνην ἀφ' ἧ[s ἡμέρας τὸ]
 δόγμα ἐγένετο, —ἐκκλησία συνήχθη κυρία ἐ[ν τῷ θεά]-
 45 τρω ἐν τῇ προειρημένη ἡμέρᾳ, καθότι [Λακεδαιμόνι]-
 οὶ καὶ Μεσσηνιοὶ συνωμολογήσαντο, κ[αὶ ἐκ]ληρώθη
 κριτήριον ἐκ παντὸς τοῦ δήμου, τὸ μέ[γιστ]ου ἐκ τῶν
 νόμων, κριταὶ ἑξακόσιοι. Καὶ εἰσήχθη [ἡ] κρίσις κατὰ τε
 τὴν ἐπιστολὴν τοῦ προειρημέ[υ]ο[υ] στρατηγοῦ καὶ
 50 κατὰ τὸ δόγμα τῆς συ[γκλ]ήτου ἐπ' Ἀμφιάλλο[υ τοῦ]
 [. ἐπὶ τούτῳ· ὀπό]-

τεροι ταύτην τὴν χώραν κατείχ[ου]ν ὅτε Λεύκιος]
 Μόμμιος ὕπατος ἢ ἀνθύπατος [ἐν ἐκείνῃ τῇ ἐπαρ]-
 χεῖα ἐγένετο, ὅπως οὗτοι οὕτω[ς κατέχωσιν.] Καὶ
 διευ-
 55 ετ]ρήθη αὐτοῖς τὸ ὕδωρ πρὸς τὴν [τήρησιν, ἐπὶ μὲν τοῦ]
 πρώτου λόγου ἑκατέροις μετρη[τῶν Μιλησίων δέκα?]
 πέντε, ἐπὶ δὲ τοῦ δευτέρου λόγου [μετρητῶν Μιλησίων]
 πέντε, καθότι καὶ αὐτοὶ εὐδόκησαν. [Καὶ λε]ξάντων
 πρὸς τὴν τήρησιν τοῦ ὕδατος παρὰ [μὲν Λ]ακεδαιμονί-
 60 ων Εὐδαμίδα τοῦ Εὐθυκλέους, παρὰ δὲ Με[σσηνίων Νίκ[ων]-
 ος τοῦ Νίκωνος καὶ ῥηθέντων τῶν λόγω[ν] ὑφ' ἑκατέ-
 ρων, ἐκρίθη κατεισχήσθαι ἡ χώρα ὑπὸ Μεσ[σηνίων] ὅτε
 Λεύκιος Μόμμιος ὕπατος ἢ ἀνθύπατος [ἐ]ν ἐκεί-
 νῃ τῇ ἐπαρχείᾳ ἐγένετο, καὶ ὅπως οὗ[τοι] οὕτω
 65 κατέχωσιν. Τῶν ψήφων αἷς ἔδοξεν κατεισ[χήσθαι]
 ἡ χώρα ὑπὸ Μεσσηνίων καὶ ὅπως οὗτοι οὕτω[ς κα]-
 τέχωσιν πεντακόσiai ὀγδοήκοντα τέσσα-
 ρες, αἷς κατεισχήσθαι ὑπὸ Λακεδαιμονίω[ν]
 δέκα ἑξ.

The *ager Dentheliatas*, a fertile strip of land on the slope of the foot of Mt. Taygetos, was for many centuries a bone of contention between the Messenians and Lakedæmonians (Steph. Byz. s.v. Δελθάνιοι). It contained a shrine of Artemis Limnatis (Pausan. iv. 4, 2), frequented by the Messenians and Lakedæmonians alone, but of which the Messenians claimed entire control. Strabo (p. 362) connects the old Messenian wars with this dispute about frontier; and the feud smouldered on, the Messenians being established in their claim by Philip the father of Alexander, by Antigonos Doson, and by Mummius. This we know from Tacitus (*Ann.* iv. 43), who speaks of a final decision in favour of Messenia being given by the Senate under Tiberius A. D. 25. The Messenians on that occasion put in as evidence the award before us, and a subsequent decision by 'Atidius Geminus, prætor Achaïæ.' It appears however that 'C. Cæsaris et M. Antonii sententia' the land was assigned to the Spartans. We may suspect this to be one case amongst many in which M. Antonius made a market of the memoranda of Cæsar which he seized after the murder (see Cicero's *Philippics*, passim).

The date of the award is soon after Mummius' taking of Corinth, B.C. 146. This appears from Tacitus, *l.c.*, and the spelling of Καλιπόρνιος (line 42), which shows that the Greeks were still unfamiliar with the combinations of Latin consonants. B. Line 29: as the *eponymos* at Miletos was the στεφανηφόρος (line 40), the magistrates here mentioned were the executive, viz. the prytanes and the ἡρημένοι ἐπὶ τῇ φυλακῇ (= στρατηγοί?). C. is of course the important document. Εἰρηνίου (line 40) may be a mistake for Εἰρηναίου. Line 41: in our reckoning, the end of April. As the civil year in Asia began with the Autumn equinox, Kalamæon was the 7th or 8th month of the Milesian calendar: so that it is added 'but according to Roman reckoning the 4th month' (ἄγει understood after *viós*). Lines 43, 44: the Senate had evidently prescribed a limit of time; it had taken five lunar months and eleven days since the *Senatus consultum* (δόγμα) to interchange messages and make the needful arrangements before the Milesians appointed a court of arbitration. Line 45: προειρημένη, 'pre-arranged.' Line 47: κριτήριον, like δικαστήριον. ἐκ παντὸς τοῦ δήμου, without reference to tribal or other subdivisions. Line 52: the senate had narrowed down the controversy to a question of fact, by determining 'utri hanc terram tenuerint cum L. Mummius consul proconsulve illa in provincia esset, uti ii ita teneant.' It is clear that there was no real doubt on this point, and the sixteen votes given for Lakedæmon were probably due to other motives than honest conviction. It was natural that the Messenians should inscribe this diplomatic triumph over Sparta on the same monument which commemorated their military success in the Peloponnesian War (see No. 49).

201.

Statue to Polybios the historian at Olympia: B.C. 145 (P).

Statue-base recently excavated at Olympia: Dittenberger, in *Archäol. Zeitung*, 1878, p. 37.

Ἡ πόλις ἡ τῶν Ἡλείων Πολύβιον
 Λυκόρτα Μεγαλοπολείτην.

We do not know what were the particular benefits conferred by Polybios upon Elis, which moved that city to erect the

statue. What is certain is, that, after the fall of Corinth, Polybios, as the friend of Æmilianus, made use of his influence with Rome to mitigate the calamities of Greece. It was probably owing to him that a measure of freedom was still allowed to the cities, 'the fines imposed on the Achæans, and on the Bœotians and Eubœans, were remitted; the restraints on intercourse and commerce were withdrawn; and the federal unions which had been abolished were revived' (Thirlwall, ch. lxvi *fin.*). No greater proof of the confidence he enjoyed could be given, than by the ten commissioners who had been entrusted with the settlement of Greece (B.C. 146); upon their departure, after six months' work, they directed Polybios to make a circuit of the Achæan towns, to explain difficulties, clear up details, and reconcile the Greeks to their new condition. Such is the statement of the epitomator of Polybios (xl. 10). The traveller Pausanias found monuments of Polybios at Mantinea (viii. 9), Megalopolis (viii. 30: ἐπὶ τῆς ἀγορᾶς . . . ἀνὴρ ἐπειρασμένος ἐπὶ στήλῃ, Πολύβιος Λυκόρτα· γέγραπται δὲ καὶ ἐλεγεία ἐπ' αὐτῷ λέγοντα ὡς ἐπὶ γῆν καὶ θάλασσαν πᾶσαν πλανηθείη, καὶ ὅτι σύμμαχος γένοιτο Ῥωμαίων καὶ παύσειεν αὐτοὺς ὀργῆς ἐς τὸ Ἑλληνικόν); near Akakesion (viii. 37: καὶ οἱ ἐπιγραμμά ἐστιν ἐξ ἀρχῆς τε μὴ ἂν σφαλῆναι τὴν Ἑλλάδα, εἰ Πολυβίῳ τὰ πάντα ἐπέιθετο, καὶ ἁμαρτοσύη δι' ἐκείνου βοήθειαν αὐτῇ γενέσθαι μόνον); at Pallantion (viii. 44); and Tegea (viii. 48). It is quite possible that the statue at Olympia was erected during his lifetime, soon after the departure of the Ten in 145 B.C.

202.

Letter of the Proconsul of Macedonia to the people
of Dyme: B.C. 116 (?).

In the Library of Trinity Coll., Cambridge, where I have read it. Böckh, *C. I. G.* 1543; Rose, *Inscriptiones Græcæ*, p. 393, 405.

Ἐπὶ Θεοκόλου Λέωνος, γραμματέ-
ος τοῦ συνεδρίου Στρατοκλέος.

Κοῖντος Φάβιος Κοῖντου Μάξιμος, ἀνθύπατος Ῥωμαίων Δυμαίων τοῖς ἀρχουσι καὶ συνέδροις καὶ τῇ πόλει χαίρειν. τῶν περὶ
5 Κυλλάνιον συνεδρῶν ἐμφανισάντων μοι περὶ τῶν συντελεσθέντων παρ' ὑμῖν ἀδικημάτων, λέγω δὲ ὑπὲρ τῆς ἐμπρήσε-

- ως καὶ φθορᾶς τῶν ἀρχ(εῖ)ων καὶ τῶν δημοσίων γραμμάτων, ὧν ἐγγύονει ἀρχηγὸς τῆς ὄλης συγχύσεως Σῶσος Ταυρομένεος ὁ καὶ τοὺς νόμους γράψας ὑπεναντίους τῇ ἀποδοθείσῃ τοῖς
- 10 [Ἀ]χαιοῖς ὑπὸ Ῥωμαίων πολιτ[εῖα], περὶ ὧν τὰ κατὰ μέρος διή[λ]θομεν ἐν [Π]άτραις μετὰ τοῦ πα[ρ]όν[το]ς συμβουλλῶν ἐπεὶ οὖν οἱ διαπρα-
- [ξά]μενοι ταῦτα ἐφαίνοντό μοι τῆς χειρὸς τῆς κ[ατασ]τάσεως [κα]ὶ ταραχῆς κα[τάπειραν] ποιούμενο[ι, ἡ] κολαστέα ἐστ[ίν], οὐ μόνον ἄτε τῆς πρ[ὸ]ς ἀλλήλου[ς] (οὖσ)α συναλλά[γῃ]ς καὶ χρε[ίας] τῆς κατ' ἰ-
- 15 δίαν] ἀλλὰ καὶ [τ]ῆς ἀποδοδομένης κατὰ [κ]οινὸν τοῖς Ἑλλη[σιν] ἐλευθερίας ἀλλοτρία καὶ τῆ[ς] ἡμετέ[ρα]ς προαιρέσεως· ἐγ[ώ, πα]ρασχομένων τῶν κατηγορῶν ἀληθινὰς ἀποδείξεις, Σῶσον μὲν τὸν γεγυότα ἀρχηγὸν [τ]ῶν πραχθέντων καὶ νομογραφῆσαντα ἐπὶ καταλύσει τῆς ἀποδοθείσης πολιτεί-
- 20 [α]ς, κρίνας ἔνοχον εἶναι, θανάτῳ πα[ρ]εχώρη[σ]α, ὁμοίως δὲ καὶ [Φορ]μίσκου? Ἐχέσθνεος, τῶν δαμιουργῶν τὸν συμπράξαντα [τοῖ]ς ἐμπρήσασι τὰ ἀρχεῖα καὶ τὰ δημόσια γράμματα, ἐπεὶ καὶ [αὐτὸς] ὤμολόγησεν· Τιμόθεον δὲ Νικία τὸμ μετὰ τοῦ Σώσου [γεγυό]τα νομογράφον, ἐπεὶ ἔλασσον ἐφαίνετο ἡδίκηκῶς, ἐ-
- 25 [κέλευσα] προάγειν εἰς Ῥώμην, ὀρκίσας ἐφ' [ῶ] τῇ νομηνίᾳ τοῦ ἐν- [εστῶτο]ς ἔστα[ι] ἐκεῖ, καὶ ἐμφανίσας τ[ῶ] ἐπι τῶν ξένων στρατη- [γῶ, δ]πω]ς ἂν [μὴ π]ρότερον ἐπά[ν]εισ[ι] πρὸς οἶκον, ἐὰ[ν μ] ἂν . .

The date of this letter cannot be long after the taking of Corinth, B.C. 146. The 'constitution granted to the Achæans' (line 9) was a timocracy; so Pausan. vii. 16. 6: πόλεων δὲ δεσῆαι Ῥωμαίων ἐναντία ἐπολέμησαν τείχη μὲν ὁ Μόμμιος κατέλυε καὶ ὄπλα ἀφῆρειτο πρὶν ἢ καὶ συμβούλους ἀποσταλῆναι παρὰ Ῥωμαίων ὡς δὲ ἀφίκοιτο οἱ σὺν αὐτῷ βουλευσόμενοι (the ten commissioners), ἐνταῦθα δημοκρατίας μὲν κατέπαυε, καθίστατο δὲ ἀπὸ τιμημάτων τὰς ἀρχάς . . . συνέδριά τε κατὰ ἔθνος τὰ ἐκάστων, Ἀχαιῶν καὶ τὸ ἐν Φωκεύσιν ἢ Βοιωτοῖς ἢ ἐτέρωθί που τῆς Ἑλλάδος, κατελέλυτο ὁμοίως πάντα (cp. Polyb. xl. 8-10; but see Pausan. vii. 16. 10). The σύνεδροι of line 4 are probably the senate of Dyme: and οἱ περὶ Κυλλάνιον σύνεδροι of line 5, the senate of Kyllene, just south of Dyme. The crime of Sosos was an attempt at revolution: he aimed at introducing a more democratic constitution, assisted by some of the ex-deputies (δημιουργοί) of the late Achæan League

(line 21). With this view he had fired the public archives, that he might destroy the assessment-returns upon which the timocracy imposed by Rome upon Dyme was based (line 22). In line 26, *ὁ ἐπὶ τῶν ξένων στρατηγός* is the 'prætor peregrinus.' The proconsul is proconsul of Macedonia; for no proconsul of Achaia is known before B.C. 28, when Augustus readjusted the provinces. Until then Achaia had been governed by the proconsul of Macedonia. But who is this Q. Fabius Q. F. Maximus? Whoever he was, he had been present with the ten commissioners at Patræ in 146-5 B.C. (line 11). Zumpt assigns his proconsulate to 116 B.C. (*Comm. Ep.* ii. 167): but one would prefer an earlier date. The explanation of *ἐλευθερία* (line 16) given by Thirlwall (note in ch. lxvi *fin.*) is probably correct, viz. that it refers to the permission given to the Greeks to restore their federal leagues (Pausan. vii. 16. 7).

203.

Astypalæa is made a Civitas Fœderata: B.C. 105.

Found at Astypalæa, and thence conveyed to Smyrna, where it was destroyed by a fire in 1797; the text from Böckh, *C. I. G.* 2485.

The preamble of the Senatus Consultum is lost:—

- *περὶ τούτου τοῦ πράγματος οὕτως ἔδοξε*

 *ἀνανεώσασθαι, ἀνδρα καλὸν καὶ ἀγαθὸν*
 *καλοῦ καὶ ἀγαθοῦ καὶ φίλου προσαγο[ρευο-
 μένου]*
 5 *φιλανθρώπως ἀποκριθῆναι ἔδοξεν* καὶ
 [. δ] *ἔ* *Ροτίλιος ὑπατος χάλκωμα συμμαχίας*
 [. ἐν] *Καπετωλίῳ καθηλωθῆναι φροντίση,*
 *ὡς ἂν αὐτῷ ἐκ τῶν δημοσίων πραγμάτων*
[καὶ ἐκ γνώμης] τῆς ἰδίας φαίνηται· ἔδοξεν ὅτι
 10 *ος ὑπατος τὸν ταμίαν κατὰ τὸ διάταγμα*
[τῆς συγκλήτου? κ]ελεύση *θυσίαν τε ἐν Καπετωλίῳ, ἐὰν θέλῃ,*
ποιῆσ[αι]
 *κατὰ] τὸν νόμον [τόν τε] ῥόβριον καὶ τὸν Ἀκίλιον*
 [. τ] *όφῃ δημοσίῳ προκειμένου*

[..... σ]τείχωσιw καὶ κατ' ἐνιαυτὸν
 15 ἀναγορευ[ε]σθαι. ἔδοξεν ἐπὶ ὑπάτ[ω]ν Ποπλ[ί-
 ... ου 'Ρωμαίου,] Ποπλίου υἱοῦ, καὶ [Γνα]ίου Μαλλίου, Γναίου υἱοῦ,
 [στρατηγοῦ κατὰ ?] πόλιν Λευκίου ωλίου Λευκίου υἱοῦ . . .
 Ποπλίου υἱοῦ [ὡς δὲ οἱ 'Ασ-
 τυπαιαίης] ἄγουσιw ἐπὶ [Φιλ ?] εταίρου τοῦ
 20
 καὶ αὐτῆς [τῆς] συμμαχίας δοθῆναι τῷ δήμῳ [τῶν
 'Αστυπαιαίων ?
 ἀντισφράγισμα ?] κατὰ δόγμα συγκλήτου.

II. *Terms of the alliance:—*

[τῷ δήμῳ τῶν 'Ρωμαίων καὶ] τῷ δήμῳ τῶν 'Αστυπαιαίων εἰρήνη καὶ
 [φιλία καὶ συμμαχία] ἔστω καὶ κατὰ γῆν καὶ κατὰ θάλασσαν,
 25 πόλεμος δὲ μὴ ἔστω. ὁ δῆμος [τῶν 'Αστυ-
 παλαιῶν ἡγείσθω] πολεμους καὶ ὑπεναντίους [τοὺς ἐπιβουλεύον-
 τας 'Ρωμαίων τῷ δήμῳ καὶ] τ[ῆ] βουλή, ὡς [γ]ε τῷ δήμῳ τῷ
 'Ρωμαίων καὶ τοῖς ὑπὸ 'Ρωμαίους
 [τα]σσομένοις πόλεμον ἐπιφέρωσι, μήτε τοῖς π[ο]λεμοῖς καὶ ὑπε-
 ναντοῖς μήτε δπλοῖς]
 μήτε χρήμασιw μήτε νασιw βοηθείτω ὁ δῆμος καὶ [ῆ] βουλή
 [μήτε] δόλ[φ] πονηρῷ. οὐκ ἔάσει]
 30 ὁ δῆμος ὁ 'Ρωμαίων τοὺς πολεμους καὶ ὑπεναντίους [τῆς βουλῆς
 καὶ τ]οῦ δήμου τοῦ 'Αστυπαιαίων διὰ τῆς ἰδίας χώρας καὶ ἧς ἀν [κρα-
 τῆ] ὁ] δῆμος καὶ βουλή, δ[ι]ε]λ[θ]εῖν, ὡς γε τῷ δήμῳ τῶν] 'Αστυπα-
 λαιῶν καὶ τοῖς ὑπ' αὐτοὺς
 τασσομένοις πόλεμον ἐπιφέρωσι, μήτε δπλ[οῖς] μήτε χρήμασιw μήτε
 νασιw βοηθεῖν μήτε δόλφ πονηρῷ· ἔαν δὲ τις ἐπιφέρῃ τῷ δήμῳ [τῷ]
 35 'Αστυπαιαίων, ὁ δῆμος [ὁ ?] 'Ρωμαίων
 πρότερος πόλεμον ἐπιφέρῃ
 συνθηκῶν καὶ ὀρκίων
 τοῦ δήμου τῶν 'Ρωμαίων καὶ τοῦ δήμου τῶν 'Αστυπαιαίων.
 ἔαν δὲ τι πρὸς ταύτας τὰς συνθήκας κοινῇ βουλή προσθεῖναι ἢ
 40 ἀφελεῖν βούλ[ω]νται, ὁ δῆμος καὶ ἡ βουλή [βουλευέτω ? καὶ ἐ]ὰν
 θελήσ[ῃ], ἐξέστω· ἃ δὲ ἀν προσθῶσιw
 ἐν ταῖς συνθήκαις ἢ [ἃ] ἀν ἀφέ[λ]ωσιw ἐκ τῶν συνθηκῶν, ἐκτὸς
 ἔστω ταῦτα ταῖς
 συνθήκαις γεγραμμένα. [ἀναθεῖναι δὲ] ἀνάθημα ἕμ μὲν 'Ρωμαίων
 ἐν τῷ Καπετωλίῳ ναφ τοῦ

Διός, ἐν δὲ Ἀστυπαιαίῳ ἐν τῷ ἱερῷ τῆς Ἀθηνῶν καὶ τοῦ
 Ἀσιληπιοῦ καὶ πρὸς
 τῷ βωμῷ [τοῦ Διὸς? καὶ] τῆς Ῥώμης.

The *civitates fœderatæ* held the highest rank among the peoples subdued by Rome. They made treaties with the conqueror on equal terms, and retained absolute independence, with the important exception of the clause inserted in all such treaties *ut eosdem, quos populus Romanus, amicos atque hostes habeant*. Our inscription comprises—§ 1. fragments of a *SCtum*, granting the alliance, and specifying its formalities; § 2. the terms of the alliance itself. Treaties of this kind were always deposited in the Capitol (line 11): cp. Marquardt, *Röm. Alt.* iv. 347 foll.

204.

Extreme poverty of the Tenians: their sufferings from
 the Pirates: about B. C. 100.

A large slab from Tenos, now in the Library of Trinity Coll., Cambridge, where I have read it again. Böckh, *C. I. G.* 2335; Rose, *Inscr. Gr.*, Appendix.

[Ἐδοξε τῇ βουλῇ καὶ τῷ δήμῳ, πρυτάνεω γνώμη· Ἐπε[ιδὴ Λεύ]-
 κιος Αὐφίδιος Λευκίου υἱὸς Βάσσος διὰ παντὸς εὐνοῦς ὦ[ν]
 διατελεῖ καὶ κατὰ κοινὸν τῇ πόλει καὶ καθ' ἰδίαν ἐκάστῳ τῷ[ν]
 πολιτῶν, πατροπαράδοτον παρειληφῶς τὴν πρὸς τὸν δήμο[ν]
 5 ἡμῶν εὐνοίαν, καὶ πολλὰς καὶ μεγάλας τῇ πόλει παρέσχηται
 χρεῖας, μεγαλοπρεπῶς τε καὶ φιλαγάθως πολλῶν χρημάτων ἄφε-
 σιν πεποιήται· ὃ τε πατὴρ αὐτοῦ, καθ' ὃν καιρὸν ἐπιγενόμενος ὁ
 κοινοὸς πόλεμος καὶ συνεχεῖς πειρατῶν ἐπίπλοι τὴν νῆσον οὐ-
 χ ὡς ἔτυχεν συνηνάγκασαν ὑπὸ τῶν δανείων ἐπιβαρηθῆ-
 10 ναι, μόνος καὶ πρῶτος τῶν συνηλλαχόντων, πρὸ πλείονος ἡγη-
 σάμενος τὴν τῆς πόλεως σωτηρίαν ἢ τὸ περὶ τὸν ἴδιον βίον
 λυσιτελέει, χρημάτων πλήθος, ὅσον προηροῦμεθα, προθυμό-
 τατα ἔδωκεν ἐξ ἐτοίμου τόκων πολὺ κουφοτέρων παρὰ τοὺς ὑ-
 15 πάρχοντας τότε, τούτων τε συνπεριφορὰν ἐποίησατο πάν-
 διὰ παντὸς τὰ βέλτιστα καὶ συμφέροντα τῇ πόλει· ἐφ' οἷς ὁ δῆ-
 μος ἡμῶν, ἔργῳ λαβῶν πείραν τῶν ὑπ' αὐτοῦ γεγυνημένων εὐε[ρ]-
 γεσιῶν παραχρήμα τὰς καθηκούσας ἐψηφίσασα τιμὰς αὐτῷ·
 διαδεξάμενός τ' αὐτὸς ἐπηγωνίσασα τῇ πρὸς τὴν πόλιν ε[ύ]-

- 20 νοία καὶ δύο μὲν συγγραφὰς καταλελειμμένας ὑπὸ τοῦ πα-
τρὸς αὐτῷ κατὰ τῆς πόλεως ἐκ τῶν τόκων, τὴν μὲν μίαν δρα-
χμῶν Ἀττικῶν μυρίων χιλίων, τὴν δ' ἑτέραν Ἀττικῶν μυρίων ἑ-
νακισχιλίων πεντακοσίων, ἔλοιπογράφησεν χωρὶς ἀργυρίου κομι-
δῆς παρακληθεὶς ὑπὸ τοῦ δήμου· τοῖς δὲ ἄλλοις δανείοις ἄνωθεν
25 ἀπὸ τῶν συγγραφῶν δραχμιαῖον τόκον ἐξ εὐθνοκίας ἴλκυσεν [ἐ]-
τῶν καὶ πλειόνων· καὶ συνχωρήσας πλῆθος χρημάτων ἰκανώτ[ε]-
ρον, πάλιν ἀτὸν ἐν τῇ πρὸς τὸν δῆμον ὑπερέβη· εὐεργεσία, τὸ
γὰρ συναχθὲν ἐκ τῆς ἐπιεικεστάτης ψήφου κεφάλαιον εἰς ἄ[λ]-
λον πενταετῆ συνεγράψατο χρόνον τόκου τετρωβόλου· δι-
30 ελθόντος δὲ καὶ τούτου καὶ πλειόνων ἄλλων ἐτῶν ἐπιγε[νο]-
μένων, καὶ μὴ δυναθέντων ἡμῶν διὰ τὰς ὑφ' ἑτέρων γενο[ο]-
μένας ἐπιβαρήσεις ἀποδοῦναι τὰ ὀφειλόμενα αὐτῷ, καὶ [διὰ]
ταῦτα συναθροισθέντων διαφόρων πλειόνων καὶ τῆς πόλ[ε]-
ως ἐν τοῖς ἐσχάτοις ὑπαρχούσης κινδύνους, πάλιν ἐν τοῖς [πα]-
35 ρούσι καιροῖς ἡγησάμενος εὐσεβὲς καὶ μεγαλοπρεπὲς ὑπ[άρ]-
χειν ἑαυτῷ τὴν προσήκουσαν τῆς πατρίδος ἡμῶν ποιήσασ[θαι]
φροντίδα, ἀρχαίας νήσου καὶ ἱερᾶς ὑπαρχούσης, εἶναι θ' ἑαυτ[ῷ]
πλούτου παντὸς κρείττονα πόλεως σωτηρίαν καὶ τὴν πα[ρά]
πᾶσιν ἀγαθὴν εὐφημίαν, πολλὰ πάλιν χρήματ' ἐπέδω[κε τῷ]
40 δήμῳ, οὐ μόνον ἀπὸ τῶν ὀφειλομένων αὐτῷ μεγάλ[α ἀφ]ελῶ[ν]
κεφάλαια, ἀλλὰ καὶ χρόνον εἰς τὴν ἀπόδοσιν ὧν ἐπέισ-
θη δούς ἐνδεκαετῆ, καὶ τούτου ἄτοκου, χάριν τοῦ κατὰ
τὸ δυνατόν, ὅσον ἐπ' αὐτῷ, τὴν νῆσον καὶ πάντας ἡμᾶς
ἐν αὐτῇ συντηρηθῆναι, γενόμενος τῶν μεγίστων ἡμεῖ[ν]
- 45 παρατίσι ἀγαθῶν· ἐπιδημήσας τε ἡμῶν ἐν τῇ πόλει πλει-
ονα χρόνον σώφρονα καὶ σεμνὴν καὶ πᾶσιν προσηνῆ τὴν
ἀναστροφὴν ποιεῖται· ἐφ' οἷς οὐχ ἥττον ὁ δῆμος [ς]ηλοῖ αὐ-
τὸν καὶ διὰ ταῦτα θαυμάζει τε καὶ τιμᾶ κα[ὶ] εἰλ[ικρινῶ]ς [γ]νησ[ε]-
αν ἔχοντι πρὸς πάντας φιλοστοργίαν εὐχαρισ[τ]εῖ· ἔν τε
50 τοῖς ἄλλοις πᾶσιν ὧν δίκαιος καὶ εὐσεβῆ γνώμην ἔχων καὶ ἀ[ρ]-
μοζούση παρρησία χρώμενος, εἰς π[αρά]τασιν καθ[ίστησιν δ]-
σον ἐπ' αὐτῷ τοὺς ἐπιβαρύντας, καὶ τοῖς ἀδίκως ἐπι[βαρῆ]θ[εῖ]-
σι? δικαίαν παρέχεται βοήθειαν, [συνεχῶς? τε] ἐν παντὶ [καιρῷ] πρό-
θυμον ἀτὸν ἐπιδίδωσιν ἐπὶ τὰ τῆς πόλεως [συμφέροντα]· ὁ-
55 πως οὖν καὶ ὁ δῆμος ἡ[μῶν] φαίνεται τὰς ἐπιβαλλούσας [τιμὰς]
τοῖς εὐεργέταις ἀποδιδούς, [ἀ]-
γαθῇ τύχῃ, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ, κ.τ.λ., [here the
surface is hopelessly worn away.]

I restore from the stone Ἰλκυσευ (line 25) for εἰλκυσευ, ἀτόν (lines 27, 54) a known variation for αὐτόν, and in line 51 εἰς π[αρά]τασιω καθ I hope the reader will pardon the insertion of this specimen (one out of hundreds) of the vanity and verbose servility of later Greece. The date is not long before the expedition of Pompey in 67 B.C. against the Pirates, whose ravages are mentioned in line 8: cp. No. 186. Lucius Aufidius Bassus was some Roman merchant, settled at Tenos. His father had died leaving the city his debtor for several loans (lines 8 foll.), and in particular his son inherited two bonds (συγγραφαί) from the city for 11,000 drachmas and 19,500 (about £458, and £812) respectively (lines 20 foll.). These Aufidius did not press, upon his father's death, but allowed them to stand over (ἐλοιπογράφησεν). The other (smaller?) loans owed him by the city (lines 24 foll.) he calculated at 12 per cent. from the date when they were advanced, not at compound interest, but ἐξ εὐθυτοκίας, i.e. no interest was charged on unpaid interest: 12 per cent. was the usual rate at this time. Moreover (lines 26 foll.) he advanced a further loan; and calculating the total principal owing him at the lowest possible sum, allowed the city five years more to pay it in, with interest at 8 per cent. (τερωβόλου). At the end of this term (line 30), finding the city still insolvent, he cancels a large part of the debt, and allows a further term of eleven years for it to be paid off in, without charging interest for that time. These favours the Tenians cheaply repay with their wordy compliments. Other creditors had not been so indulgent (line 32). Tenos is a ἱερὰ νῆσος (line 37), as the centre of an ancient worship of Poseidon and Amphitrite (Strabo, p. 487).

205.

Ephesos declares war with Mithradates: B.C. 86.

Brought from Ephesos by Hyde Clarke, Esq., and presented to Oxford University: now in the Ashmolean Museum, where I have re-read it. Published by Le Bas-Waddington, *Voyage Archéologique*, Pt. v., Ionia, 136 a.

§ 1. *Decree of the people, declaring war with Mithradates:—*

..... τοῦ δὲ δήμου
[φυλάσσου]τος τὴν πρὸς Ῥωμαίους τοὺς κο[ινούς] σωτήρας πα-

λαιὰν εὖν]οιαν καὶ ἐν πᾶσιν τοῖς ἐπιτασσομέ[νοις προθύμως
 συμφρον]οῦντος· Μιθραδάτης Καππαδοκί[ας βασιλεὺς παραβ-
 5 ἀς τὰς π]ρὸς Ῥωμαίους συνθήκας καὶ συναγαγῶ[ν τὰς δυνάμεις ἐπ-
 εχείρη]σεν κύριος γενέσθαι τῆς μηθὲν ἑαυτῷ προσ[ηκούσης
 χώρα]ς, καὶ προκαταλαβόμενος τὰς προκειμένας ἡμῶν πό[λεις ἀ-
 πάτ]ῃ ἐκράτησεν καὶ τῆς ἡμετέρας πόλεως καταπληξάμενος [τ-
 ῶ] τε πλήθει τῶν δυνάμεων καὶ τῷ ἀπροσδοκῆτῳ τῆς ἐπιβολῆς·
 10 [ὁ] δὲ δῆμος ἡμῶν ἀπὸ τῆς ἀρχῆς συνφυλάσσωσιν τὴν πρὸς Ῥωμαί-
 οὺς εὖνοιαν, ἐσχηκῶς καιρὸν πρὸς τὸ βοηθεῖν τοῖς κοινοῖς πράγμα-
 σιν, κέκρικεν ἀναδείξαι τὸν πρὸς Μιθραδάτην πόλεμον ὑπὲρ
 τε τῆς Ῥωμαίων ἡγεμονίας καὶ τῆς κοινῆς ἐλευθερίας, ὁμο-
 θυμαδὸν πάντων τῶν πολιτῶν ἐπιδεδωκότων ἑαυτοὺς εἰς τοῦ[ς]
 15 π[ερὶ] τούτων ἀγῶνας· διὸ δεδόχθαι τῷ δήμῳ, τοῦ πράγματος [ἀ]-
 νήκοτος εἰς τε τὸν πόλεμον καὶ εἰς τὴν φυλακὴν καὶ ἀσφάλειαν κα[ὶ]
 σωτηρίαν τοῦ τε ἱεροῦ τῆς Ἀρτέμιδος καὶ τῆς πόλεως καὶ τῆς χώ-
 [ρ]ας, τοὺς στρατηγούς καὶ τὸν γραμματέα τῆς βουλῆς καὶ τοὺς
 προέδρους εἰσενεγκεῖν ψήφισμα παραχρημα καὶ περὶ φιλανθρώπων
 20 καθότι συμφέρειν καὶ περὶ τούτου διέλαβεν ὁ δῆμος.

§ 2. Decree calling the whole population to arms against the king:—

Ἔδοξεν τῷ δήμῳ, γνώμη προέδρων καὶ τοῦ γραμματέως τῆς
 βουλῆς Ἀσκληπιάδου τοῦ Ἀσκληπιάδου τοῦ Εὐβουλίδου, εἰσαγ-
 γειλάντων τῶν στρατηγῶν· ἐπεὶ, τῶν μεγίστων κινδύνων ἐ-
 παγομένων τῷ τε ἱερῷ τῆς Ἀρτέμιδος καὶ τῇ πόλει καὶ πᾶσι τοῖς πολεί-
 25 ταις καὶ τοῖς κατοικοῦσιν τὴν τε πόλιν καὶ τὴν χώραν, ἀναγκαῖόν ἐστι
 πάντας ὁμονοήσαντας ὑπ[ο]στῆναι τὸν κίνδυνον, δεδόχθαι τῷ δή-
 μῳ, τοῦ πράγματος ἀνήκοτ[ος εἰς] τὴν φυλακὴν καὶ ἀσφάλειαν καὶ σωτη-
 ρίαν τοῦ τε ἱεροῦ τῆς Ἀρτέμ[ιδος καὶ] τῆς πόλεως καὶ τῆς χώρας, τοὺς
 μὲν ἐκγεγραμμένους ἢ παρα[γεγραμ]μένους ὑπὸ λογιστῶν ἱερῶν ἢ δη-
 30 [μ]οσιῶν ᾤτινι οὖν τρόπῳ π[ά]λιν εἶ[ναι] ἐντίμους καὶ ἠκυρώσθαι τὰς κ[α]-
 τ' αὐτῶν ἐκγραφὰς καὶ ὀφειλήμ[ατα], τοὺς δὲ παραγεγραμμένους πρὸς [ἐ]-
 ρὰς καταδικὰς ἢ δημοσίας ἢ ἐπίτειμα ἱερὰ ἢ δημοσία ἢ ἄλλα ὀφειλήματα
 ᾤτινι οὖν τρόπῳ παρεῖσθαι πάντας καὶ εἶναι ἀκύρους τὰς κατ' αὐτῶν
 πράξεις· εἰ δὲ τινες ἔνευσιν ἐν ταῖς ἱεραῖς μισθώσεσιν ἢ δημοσίαις ὠ-
 35 ναῖς μέχρι τοῦ νῦν τούτοις ἐστάναι τὰς πράξεις κατὰ τὰς προὔπαρχούσας
 οἰκονομίας κατὰ τοὺς νόμους· ὅσα δὲ ἱερὰ δεδάνεισται πάντας τοὺς
 ὀφείλοντας καὶ χειρίζοντας ἀπολελύσθαι ἀπὸ τῶν ὀφειλημάτων, πληρῶ-
 τῶν ὑπὸ τῶν συστ[η]μάτων ἢ τῶν ἀποδεδειγμένων ὑπ' αὐτῶν ἐκδανεισ-
 [τ]ῶν ἐπὶ ὑποθήκαις δεδανεισμένων, τούτων δὲ παρεῖσθαι τοὺς τόκους ἀπὸ

τοῦ εἰσιόντος ἐνιαυτοῦ ἕως ἂν ὁ δῆμος εἰς καλλίονα παραγένηται κατάσ[τα]-
 σιν· καὶ εἴ τινες δὲ πεπολιτογραφῆνται μέχρι τῶν νῦν χρόνων, εἶναι πάντας ἐ[ν]-
 τίμους καὶ τῶν αὐτῶν μετέχειν φιλανθρώπων· λελύσθαι δὲ καὶ εἶναι ἀκύρο[υς]
 τὰς τε ἱερὰς καὶ δημοσίας δίκας, εἰ μὴ τινὲς εἰσιν ὑπὲρ παρορισμῶν χώρας ἢ
 δι' ἀμφ[ισ]-

βητήσεως κληρονομίας ἐξευγμέναι· εἶναι δὲ καὶ τοὺς ἰστοτελεῖς καὶ παροίκους
 καὶ ἱεροὺς καὶ ἐξελευθέρους καὶ ξένους, ὅσοι ἀναλάβωσιν τὰ σπλα καὶ πρὸς το[ύς]
 ἡγεμόνας ἀπογράψωνται, πάντας πολίτας ἐφ' ἴσῃ καὶ ὁμοίᾳ, ὧν καὶ τὰ ὀνόματα
 δια-

σαφισάτωσαν οἱ ἡγεμόνες τοῖς προέδροις καὶ τῷ γραμματεῖ τῆς βουλῆς, οἱ
 καὶ ἐπικληρωσάτωσαν αὐτοὺς εἰς φυλὰς καὶ χιλιαστῦς· τοὺς δὲ δημοσίους
 ἐλευθέρους τε καὶ παροίκους τοὺς ἀναλαβόντας τὰ σπλα· προελθόντες
 δὲ εἰς τὸν δῆμον καὶ οἱ δεδανεικότες τὰ συμβόλαια τὰ τε ναυτικὰ καὶ κατὰ χειρό-
 γραφα καὶ κατὰ παραθήκας καὶ ὑποθήκας καὶ ἐπιθήκας καὶ κατὰ ὧνάς καὶ ὁμολογι-
 ας καὶ διαγραφὰς καὶ ἐκχρήσεις πάντες ἀσμένως καὶ ἐκουσίως συνκαταθέμε-
 [νοι] τῷ δήμῳ, ἀπέλυσαν τοὺς χρεοφιλέτας τῶν ὀφειλημάτων, μενουσῶν τῶν
 καὶ διακατοχῶν παρὰ τοῖς νῦν διακατέχουσιν, εἰ μὴ τινες ἢ ἐνθάδε ἢ ἐπε-
 [ῖτα ἐπὶ δεδογμέ]νοῖς δεδανεικασιν ἢ συνηλλάχασιν· τὰ δὲ πρὸς τοὺς τραπεζί-
 [τας ὅσοι ἐν τῷ] ἔτος ἐνιαυτῷ τεθεματίκασιν ἢ ἐκχρήσεις εἰλήφασιν ἢ ἐνέ-
 [χυρα δεδώκασιν, ἔστα]ναι αὐτοῖς τὰς πράξεις τὰς προὔπαρχούσας κατὰ τοὺς
 [νόμους· ὅσα δὲ ἔστιν ὀφειλήμα]τα ἢ ἐκχρήσεις ἐκ τῶν ὑπεράνω χρόνων, τούτων
 s καὶ οἱ θεματεῖται τοῖς τραπεζίταις τὰς α[. .
 ἀπὸ το]ῦ εἰσιόντος ἐνιαυτοῦ ἐν ἔτεισι δέ-
 [κα κατὰ τὸ ἀ]νάλογον· ἔαν δὲ ἐν τινὶ ἐνια-
 [υτῷ ἀπο]δόντος τὰς ἐν τοῖς νόμοις
 os ἐπ' ἐνεχύροις σ.

The shameless misgovernment of republican Rome had stirred up a hatred of the Roman name which made the Asiatic Greeks ready to hail Mithradates as a deliverer, and even to comply with his savage order to massacre on a certain day every Roman or Italian, without regard to age or sex, within the cities of Asia. Ephesos was foremost in this bloody revenge (B.C. 88: Appian, *Mithr.* 21-23, 61). But very soon a reaction set in against Mithradates: his tyrannical behaviour to the Asiatic towns, and especially his brutal treatment of Kos, led the Ephesians in 86 B.C. to refuse entrance to Zenobios, the king's general (Appian, *ib.* 48), except without arms, and privately. That same night they slew him, and Mithradates felt his position so

insecure that he at once granted full autonomy to all the Greek cities. Meanwhile the arms of Rome were prevailing against him in Greece proper, and it was becoming evident that his cause was virtually lost. It must have been at this period, the end of 86 or beginning of 85 B.C., that this decree was passed. The studied expressions of regard for Rome are clearly dictated by fear of Roman revenge. In 84 B.C. Sulla came to Ephesos, and though he put no one to death, yet the protestations of the Ephesians did not blind him to the guilt of the city, which he punished with a heavy fine (Appian, *ib.* 62, 63).

The first decree is introductory to the second. The excuse urged in lines 8-9 is manifestly false. The second decree is *περὶ φιλανθρώπων* (lines 19, 42), *i. e.* it promises rewards to those who will volunteer for the war against Mithradates. The rewards are these: citizens who have been struck off the list, either entirely (*ἐκγεγραμμένοι*) or for a time (*παραγεγραμμένοι*), for non-payment of taxes, fines, etc., due to the state or to the temples, are to be reinstated in their rights (lines 29-34). Farmers of temple-lands however, and of the public tolls and dues, are not to be hereby released from their legal engagements (lines 34-36). All loans made to persons from temple-funds on note of hand are hereby cancelled (lines 36-37); except in the case of loans advanced on mortgage, whether the mortgage is upon the property of the companies (*συστημάτων, societatum*) so borrowing, or upon the property of sureties approved by the creditor (lines 38-39); in such cases however the interest on the mortgage is to be excused for the present (lines 39-40). These advantages are to be enjoyed by all citizens free born or enrolled up to this date (lines 41, 42). All prosecutions now pending, whether in the name of the temples or the state, are hereby quashed, excepting suits concerning disputed boundaries or disputed inheritances (lines 42-44). Metœks, temple-serfs (*ἱεροί*), freedmen, and aliens are to receive full citizenship (lines 44-48); public-slaves are to be set free and made metœks (lines 49-50). Thus far the decree has dealt with debtors only to the state or to temples. It is accordingly added that all private creditors (lines 50 foll.) came before the *ἐκκλησία*, and placing themselves in the hands of the people, gave a voluntary release of all debts owing them; whether loans on ships and cargo (*συμβόλαια ναυ-*

τικά), loans on note of hand (χειρόγραφα), loans secured by deposit (παραθήκαι), or by mortgage (υποθήκαι), or by penalties in case of default (επιθήκαι), loans upon a deed of sale with power of recovery (ἄναί), or loans on note of hand of whatever stringency (ὁμολογίαι, διαγραφαί, ἐγχρήσεις). At the same time such release (lines 53-55) was not to affect the right of the creditor to retain any property or pledge of the debtors of which he had already taken possession, provided no stipulation to the contrary had been made by the creditor either in the original deed (ἐνθάδε), or in an after document (ἐπειτα, lines 54, 55). With respect to the transactions of bankers, whether as lenders or receivers, the decree annuls all transactions before this date, but all transactions after this date are to hold good (lines 55 foll.). I have restored ὑπ[ο]στήναι in line 26: ἐπιτεῖμα in line 32 must be a blunder or variant for ἐπιτίμια. This decree is quite a storehouse of Greek financial terms.

206.

**Settlement of the Province of Asia by Sulla, after the
Mithradatic War: B.C. 80.**

From Chios: the text from Böckh, *C. I. G.* 2222.

The beginning is lost:— [τῶν ἀντιδίκων περὶ τῶν τοῦ]
 Σταφύλου ὑπαρχόντων πρὸς τοὺς Χείων πρέσβεις ἀναγειωσ[κόν]-
 των ἐπιστολὴν Ἀντιστίου Οὐτέτερος τοῦ πρὸ ἐμοῦ ἀνθυπάτ[ου],
 ἀνδρὸς ἐπιφανεστάτου, κατακοιουθῶν τῇ καθολικῇ μου [προ]-
 5 θέ[σ]ει τοῦ [ἐ]π[αι]εῖν τὰ ὑπὸ τῶν πρὸ ἐμοῦ ἀνθυπάτων γραφέντ[α, φυ]-
 λάττειν καὶ τὴν ὑπὲρ τούτων φερομένην ἐπιστολὴν Οὐτέτε[ρος]
 εὐλογοῦ ἡγησάμην· ὕστερον δὲ ἑκατέρου μέρους ἐξ ἀντικα[τα]-
 στάσεως περὶ τῶν κατὰ μέρος ζητημάτων ἐν(τ)υχόντος διή[κου]-
 10 σα, καὶ κατὰ τὴν ἐμὴν συνήθειαν παρ' ἑκατέρου μέρους ἐπιμε[λέσ]-
 τερὰ γεγραμμένα ἤτησα ὑπομνήματα· [ἂ λ]αβῶν, καὶ κατὰ τὸ ἐπι[βάλ]-
 λον ἐπιστήσας, εὗρον τοῖς μὲν χρόνο(ι)ς ἀρχαιοτάτου δό[γμα]μα[τος]
 συνκλήτου ἀντισ[φρ]άγισμα, γεγονόςτος Λουκίῳ [Σ]ύλλῳ τὸ δε[ύτε]-
 ρον ὑπάτῳ, ἐν ᾧ μαρτυ[ρηθ]εῖσι τοῖς Χείοις, ὅσα ὑπὲρ Ῥωμαίων δι[έθη]-
 15 τος εἰ[δ]ικῶς ἐβεβαίωσεν, ὅπως νόμοις τε καὶ ἔθεσιν καὶ δικαίοις [χρῶν]-

ται [δ] ἔσχον ὅτε τῇ Ῥωμαίων [φι]λίλα προσῆ[λ]θον, ἵνα τε ὑπὸ μηθ' ᾤτιμι[σὺν]
τύπη ὧσιω ἀ[ρ]χόντων ἢ ἀνταρχόντων, οἱ τε παρ' αὐτοῖς ὄντες Ῥω[μαί-
ο]ι τοῖς Χείων ὑπακούωσι νόμοις· Αὐτοκράτορος δὲ θεοῦ υἱοῦ Σ[ε]-
βαστοῦ, τὸ ὄγδο[ον] ὑπάτου, ἐπιστολῆ[ν] πρὸς [Χ]είους, γράφου[σ]
20 ὧς, ἐπειδὴ] ἰς πε[ρὶ] τὴν πόλιν ἐ[π]ύθ[ε]το ?
The rest is lost.

This is a decree of the Proconsul of Asia, bearing date probably A.D. 65. For the Proconsul, whose name is lost, succeeded (line 3) L. Antistius Vetus, who was Consul in 55 (Tac. *Ann.* xiii. 11), and afterwards Proconsul Asiæ (*ib.* xvi. 10; ep. xiv. 58, 22). Antistius Vetus fell a victim to Nero's hatred in A.D. 65, shortly after returning from his province: his proconsulship may be assigned to 64, and our decree to 65 A.D. The Proconsul had lately had before him a dispute between the Chian envoys and the claimants of some property (*ὑπάρχοντα*, line 1) left by one Staphylos; the claimants produced a letter of L. Vetus in their favour, though the envoys declared it to be contrary to the constitution of Chios. The new Proconsul at first was inclined to follow the ruling of his predecessor (line 4 foll.). But a careful hearing of both sides has convinced him that L. Vetus had been mistaken; as he finds (1) a sealed and official copy of the SCtum of 80 B.C., which made Chios a *libera civitas* under Sulla's settlement of Asia (line 11 foll.; ep. Appian, *Mithrad.* 61; Pliny, *N. H.* v. 38); and (2) a letter of Augustus to the same effect, dated in his 8th Consulate, B.C. 26. Εἰδικῶς, line 15, is *specialiter*; τύπη, line 17 = *formula, actio*, procedure. It was not usual for a *civitas sine fœdere immunis et libera* (as was Chios) to receive the right of deciding civil suits affecting Roman residents in its native courts: this was a privilege usually reserved for the *civitates fœderatæ* (see Marquardt, *Röm. Alt.* iv. p. 347 foll.).

INDEX.

- Abdera, the Teians retire to, 14.
in the Quota-lists, 28, 49, 80.
in the new Alliance, 140.
- Abusimbel, inscription from, No. 3.
- Accounts, public, Nos. 33, 34, 38, 41, 46, 53, 82.
- Achaean League, 276, 288. —
and Athens, 313.
readmits Orchomenos, 321.
officers of, 322.
policy of Philopomen, Lykortas, Kalikrates, 330.
broken up by Rome, etc., 345-347.
- Achaens allied with Athens, 168.
- Achaia, proconsul of, when appointed, 347.
- ἀδεια*, an indemnity-bill, 52, 95, 96.
- Adeimantos named, 103.
- ἀδελφή*, a title of honour, 281, 310.
- Adule, inscription from, No. 173.
- Æakides, father of Pyrrhos, 195.
- Ægina, shared in Persian War, 11.
occupied by Athens, 18, 114.
in the Quota-lists, 28, 43, 50.
freed by Lysander, 114.
how regarded by Athens, 161.
in the Achaean League, 323.
under Pergamene kings, 323-326.
under Rome, 323.
inscriptions from, Nos. 60, 189.
- Ægion, meeting-place of the Achaean League, 322.
- Æmilianus, his treatment of the Greeks, 345.
- Ænos, in Thrace, in the Quota-lists, 42.
assessed?, 78.
in the new Alliance, 140.
- Æolic, see *Dialects*.
- Ætoliens, piracy of, 44, 309.
League of, 276.
sole managers of Delphian temple, 309.
- ἀγαλμα* for *ἀνάθημα*, 6.
- Agathokles' career, 242.
- Agathon, brother of Asander, 241.
- Agesilaos, in Egypt, 170.
- Agis II of Sparta, named, 115.
- Agis III, defeated by Antipater, 218.
- Agonippos, tyrant of Eresos, 209-215.
- ἀγορανόμος*, 216.
- ἀγορά πλήθουσα*, 106.
- Agoratos, one of Phrynichos' assassins, 105.
- ἀγραφοὶ πόλεις*, 29.
- ἀγρεθέντες = αἰρεθέντες*, 226.
- Agyrrhios, the orator, 121.
grandson of same name, 271.
- αἰσυμνήτης*, 14, 323.
- Akanthos in the Quota-lists, 41, 49, 80.
assessed, 78.
its selfish policy, 130.
- Akarnanians, allied with Athens, 140, 148.
their loyalty, 150, 202.
- ἀκρωτήρια*, 81.
- Ἀκταῖαι πόλεις*, 77.
- ἄλ* for *ἄλλα*, 7.
- Alexander II, son of Amyntas III named 134.
- Alexander of Phæræ, his encroachment in Thessaly, 172.
defeated by the Thebans, 163.
- Alexander, king of Molossi, 195.
- Alexander the Great, his mother, 141.
visits Korinth, 207.
at Granikos and Gordion, 234.
in Ionia, 207, 209?, 278.
at Priene and Ephesos, 208.
at Arbela, 218.
besieges Tyre, 157, 233, 234.
Grecian movements against, 218.
sentiment of Athens towards, 220.
at Babylon, 215, 227, 232.
recalls all exiles, 224, 227.
death, 229, 235.
his corpse conveyed to Egypt, 238.
literary records of his campaigns, 221, cp. 232.
- Alexander IV, 235, 238.
- Alexander, son of Polysperchon, 239.
- Alketas, king of the Molossi, allied with Athens, 140, cp. 195.
grandson of the same name, 195.
- Alkibiades, his policy, 78.
takes Selymbria, 110.
named, 96, 111.
- Alkimachos, brother of Lysimachos, 204.
- ἄλλοι θεοί*, 52, 53, 66, 71, 89.
- Alphabet, old Attic, exemplified, 32, 93.

- Ambrakians, in the Persian War, 12.
 Amorgos, inscription from, No. 186.
 in the Quota-lists, 50.
 in the new Alliance, 141.
 suffers from pirates, 320.
 Amphiktyons, Delian, 55, 143.
 Delphian, 162.
 of Ætolia only, 309.
 Amphipolis, inscription from, No. 98.
 Timotheos fails at, 165.
 taken by Philip, 173, 182.
 Amyntas III, his treaty with the Chalkidians, 129.
 his chequered reign, 130.
 restored, 130, 134, 165.
αναγραφαι, early temple-registers, 2.
αναγραφης, 113.
 Anaktoria, fought at Plataea, 12.
αναθηματα, early inscribed, 1.
 in the Capitol, 333, 337, 348.
 examples of, Nos. 4, 5, 6, 7, 9, 10,
 12, 15, 17, 18, 20, 25, 27, 32, 36,
 45, 49, 96, 117, 124, 129, 162, 163,
 168, 175, 177, 180, 185, 192, 197,
 198, 199.
 Andokides, 59, 102.
 Andros, in the Quota-lists, 42, 49.
 how assessed, 73.
 in the new Alliance, 140.
 garrison at, 180.
 Androtion named, 189.
ανιθερ for *ανιθεσαν*, 9.
 Antalkidas, peace of, 133, 138, 142,
 151, 153.
 Antigonos (Monophthalmos), 212.
 opposed by Ptolemy, Seleukos, Kas-
 sander, 241, 282, 285.
 assumes the title of king, 247.
 his letters to Teos, 249 foll.
 slain at Ipsos, 244, 254.
 Antigonos Gonatas, 272, 273, 276.
 defeats the Gauls, 282.
 in conflict with Antiochos I, 281.
 and with Ptolemy Philadelphos in
 the Chremonidean war, 286.
 Antigonos Dason, 322, 343.
 Antigonis, new tribe at Athens, 262,
 288.
 Antikles, 36.
 Antiochos Soter, and Ionian Erythræ,
 277.
 his difficulties, 278, 298.
 makes peace with Nikomedes, Gon-
 atas, Philadelphos, 281.
 defeats the Gauls, 281.
 Antiochos II (Theos), grants freedom to
 Ionia, 298.
 arbitrates between Samos and Priene,
 261.
 Antiochos III (the Great), and Ionia,
 298.
 his war with Rome impending, 327.
 Antiochos Hierax, his war with his
 brother Seleukos II, 299, 308.
 defeated with the Gauls by Attalos I,
 308.
 Antipater, Philip's general, 204.
 crushes the rising under Agis, 218.
 his war with Perdikkas, 235.
 his death, 239.
 Antissa, joins the new Athenian Alli-
 ance, 141.
 L. Antistius Vetus, proconsul of Asia,
 355.
 M. Antonius, tampered with Cæsar's
 papers, 343.
 AO- for AT-, 179, 232.
 Apemantos, the sons of, 116.
απεστάλκαμεν, 299.
 Apodektes, the Athenian, 132, 192.
ετοιμοι, 38, cp. 65.
 Apollodoros, tyrant at Eresos, 214.
 Apollonia, Lechares of, 184.
 selfish policy of, 130.
 Apollonios of Bosphoros, 189, 192.
 Aratos, general of Achaean League, 313.
 Archelaos, half-brother of Philip, 165.
 Arethusa, in Euboea, joins the new Athe-
 nian Alliance, 140.
 Areus, king of Sparta, 287.
 Argos, defeats Korinth, 9.
 allied with Athens, Mantinea, and
 Elis, 93.
 inscription from, No. 136.
 Ariobarzanes, his intrigues, 152.
 Aristides, his assessment of tribute, 30,
 40.
 Aristodemos, the Milesian, 247.
 tyrant of Megalopolis, 290.
 Aristotle, text of *Politics* viii (v), 3, 15.
 corrected, 133.
 and Hermias, 176.
 Arkadia, early condition of, 8, 17.
 allied with Athens, 168, 286.
 relations with Crimea, 188.
 relations with Sparta, 288.
 towns of the Arkadian League, 287,
 289, 290.
 constitution of the League, 291.
 Arrhabæos, Macedonian general, 235,
 238.
 Ἀββαδαίος, or Ἐρριδαίος, father of
 Amyntas III, 129.
 Arsinoe, concubine of Philip, wife of
 Lagos, mother of Ptolemy Soter,
 297.
 Arsinoe, daughter of Lysimachos, first
 wife of Ptolemy Philadelphos, 297.
 Arsinoe, sister and wife of Ptolemy
 Philadelphos, 281, 297, 310.
 Artaxerxes II (Mnemon), revolt in his
 reign, 170.
 named, 177.
 Artaxerxes III (Ochos), named, 178.

- Artemision, battle of, 11.
 Arybbas, Molossian prince, 141.
 expelled by Philip, 193, 195.
 Asander, nephew of Asander of Karia, 240.
 ἄσπιδα, τὴν ἐξ Ἀργύρου νικᾶν, 233.
 Ἀστραιούσιοι (unknown), join in the new Athenian Alliance, 141.
 Astykrates of Delphi, at Athens, 162.
 Astypalsea, inscription from, No. 203.
 in the Athenian confederacy, 48, 75.
 a *civitas federata*, 348.
 Atarneus, and its ruler Hermias, 175.
 Athena Nikephoros, at Pergamon, 326.
 Athena, Phidias' statue of, 46, 47.
 her treasures, how far national property, 52, 66, 89, 94.
 Ἀθηναία Ὑγία, 50.
 Athenæ Diades (Eubœa), in the Quota-lists, 43, 50.
 how assessed, 73.
 in the new Alliance, 140.
 Athenian Confederacy, how grouped, 29, 47, 71; see *Quota-lists, Tributaries*.
 Athenians, their name on the Delphian monument, 11.
 neglect their interests in the Ægean, 193.
 resist Philip in the Thracian Chersonese, 196.
 declare war with Philip, 199.
 send Kleruchs to Samos, 161, 227.
 in dispute with Boeotian League, 266.
 many fighting at Granikos, 234.
 many slain at Ipsos, 273.
 in the war against Philip V, 285 (cp. 288), 317, 318.
 Athenodoros the condottiere, 174.
 Athens fortified, 478 B.C., 13.
 393 B.C., 207.
 liberated by Demetrios, 243-247.
 held by Macedonian garrisons, 239, 265, 268 foll., 273, 287 foll., 312.
 in alliance with Rhœgion, 56.
 with Leontini, 57.
 with Argos Mantinea and Elis, 93.
 with Bœotia, 122.
 with Eretria, 123.
 with Opuntian Lokrians, 124.
 with Amyntas III, 134.
 with Klazomenæ, 133.
 with Byzantion, 135.
 with Chalkis, 136, cp. 33.
 with the new Confederation, 139 foll.
 with Chios, 137.
 with Korkyra, Akarnania, and Kephallenia, 148.
 with Leukadia, 155.
 with Dionysios I, 158.
 with Sparta, 159.
 with Keos, 165.
 Athens in alliance with Arkadia, Achæans, Elis, and Phlius, 168.
 with Thessalians, 171.
 with Neopolis in Thrace, 182.
 with the towns of Keos, 185.
 with Thracian, Pæonian, and Illyrian kings, 187.
 with Mytilene, 192.
 in the Lamian war, 229.
 with Sparta, Ptolemy Philadelphos, Achæans, Arkadians, Kretans, in the Chremonidean war, 286.
 relations with Tarentum, 277.
 Athens, inscriptions from, Nos. 9, 13, 14, 19, 22, 23, 24, 26, 27, 28, 29, 30, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 44, 45, 46, 47, 48, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 62, 64, 65, 66, 67, 68, 69, 71, 72, 73, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 91, 92, 93, 94, 95, 97, 103, 104, 105, 106, 107, 108, 109, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 127, 128, 133, 134, 137, 139, 140, 141, 142, 143, 145, 146, 147, 153, 154, 155, 156, 157, 158, 159, 160, 161, 163, 167, 169, 170, 181, 183, 184, 196.
 Attalos I, defeats Antiochos Hierax and the Gauls, 308, 311.
 his dedications at Athens, 312.
 helps Rome against Philip V, 317.
 Attalos II (Philadelphos), 324, 325.
 Attalos III, makes Rome his heir, 323.
 named, 325.
 Audoleon, king of Pæonia, and Athens, 266-269.
 Autokles, general, 95.
 αὐτοκράτωρ, as epithet of Βουλῆ, 52.
 Axiochos, named, 103, 104, 109.
 ἄζωνες, of Solon, 112.
 βαρνάμενον, 3.
 βασιλεία, for βασιλία, 267.
 Βαθόημι, Æolic for βοηθία, 209, 211, 235, 238.
 Batinetos, disputed region near Priene, 259.
 βηματιστής, 221.
 Berenike, wife of Ptolemy Soter, 296.
 Berenike, wife of Ptolemy Euergetes, 310.
 Besika Bay, 199.
 Bias, of Priene, 260.
 βιβλίον, for ψήφισμα, 122.
 Bithys, courtier of Lysimachos, 265.
 Black Sea, corn-supplies from, 133, 189, 191, 196, 270.
 Bœotia, reduced by Athens, 32, 33.
 allied with Athens, 122.
 politics of, 123, 241, 336.
 in dispute with Athens, 266.

- Boeotia, hostility to Rome in, 336.
 Boeotian, see *Dialects*.
Βοιωτίαν, 174, 303, 304.
 Bomilkar, 242.
 Bosphorus, kingdom of, 188-192, 271.
Βουλή, importance of Athenian, 26, 52, 65, 161.
 in collision with *ἐκκλησία*, 132.
Βουστροφιδόν inscriptions, Nos. 2, 5, 6, 7.
 Branchidae, oracle of, see *Miletos*.
 Brasidas, his successes, 70, 79.
 Brea, colonized, 37.
 Brennos, leader of the Gauls, 274.
 British Museum, inscriptions in, Nos. 4, 6, 7, 8, 10, 15, 21, 39, 42, 51, 53 (part), 54, 100, 119, 123, 124, 140, 150, 151, 159, 182.
 Bronze, Delian, 148.
 Kyprian, 233.
 Bronzes, inscribed, 1.
 Nos. 8, 10, 12, 15, 31, 32, 63.
 Bularchos, an officer at Cheronea, 199.
 Byzantium, inscription from, No. 12.
 in the Quota-lists, 41, 48, 81.
 yields to Alkibiades, 110, 135.
 in the new Alliance, 135, 140.
 threatened by Philip, 197.
 saved by the Athenians, 198.
 in danger from the Gauls, 282.
 its fleet cooperates against Philip V, 317.
 Cambridge, Trinity College Library, inscriptions at, Nos. 82, 165, 202, 204.
 Carthage communicates with Athens, 242.
 Chabrias, 154.
 at Keos, 166-167.
 in Egypt, 170.
 Charonea, battle of, 200-202.
 Chaleion, allied with Eanthis, 43.
 colonists from, at Naupaktos, 118.
 Chalkidians, of Thrace, allied with Amyntas III, 129.
 crushed by Sparta, 130, 134.
 in the new Alliance, 140.
 secured by Timotheos, 165.
 protected by Philip, 183.
 appeal to Athens, 183.
 Chalkis, shared in the Persian war, 12.
 reduced by Athens, 33.
 in the Quota-lists, 43, 49.
 how assessed, 73.
 in the new Alliance, 136.
 rejoins it, 181.
 Chares, tyrant of Teichiussa, 5.
 Charidemus of Oreos, 174.
 Chersonnese, Thracian, Athenians in, 196.
 Chersonnese of Ionian Erythrae, 255.
Χλιαστές, 232, 257, 258.
 Chios, allied with Athens, 137, cp. 128.
 in the new Alliance, 140.
 seized by Idrieus, 193.
 revolutions at, 216.
 a *civitas libera*, 356.
 inscription from, No. 126.
 Chremonides, and the Chremonidean War, 286-289.
χρυσούς, a gold stater, 256.
Χυθόν, near Klazomenae, 133.
Civitas federata, 349, 356.
Civitas libera, 329, 336, 356.
Civitas stipendiaria, 336.
 Colonization, Nos. 29, 45, 63.
 of Macedonian times, Nos. 149, 176, and p. 307.
 Confederacy, the new Athenian, 135-155, esp. No. 81.
 list of confederates, 140-141.
 Confiscation, sale of goods, 102.
 Constantine, collects antiquities for his city, 11.
 Constantinople, see *Byzantium*.
 Corn from the Black Sea, 133, 189, 191, 196, 240, 270.
δαμοργοί, deputies, of Arkadian League, 289.
 Achaean, 346.
 Dedications, see *δραθήματα*.
deditio, how rendered in Greek, 329, 332, 336.
δείληται, for *βούληται*, 117, 119.
 Deianira and Herakles, progenitors of Macedonian and Lagid dynasties, 297.
δέκα τάλαντα, *τά*, 140, 157, 231.
Δηλιακοί λόγοι, 148.
 Delos, inscriptions from, Nos. 61, 185.
 confederate treasure there, 29.
 Athenians possess, 55.
 Athenians dispossessed, 115.
 they recover possession, 142.
 home-rule party at, 147.
 later prosperity of, 319.
 Delphi, inscriptions from, Nos. 12, 20.
 Congress at, 152.
 Theban influence at, 164.
 Gauls repelled from, 274.
 in Aetolian hands, 309.
 Demades, peace of, 204.
 named, 205, 234.
 Demetrios, new tribe at Athens, 262, 288.
 Demetrios Phalereus, honoured, 239.
 Demetrios Poliorketes, his struggle with Kassander, 241.
 his policy of liberation, 241, 246.
 liberates Athens, 243-247.
 liberates Megara, 245.
 assumes the title of king, 247.
 defeats Propalaos, 257.

- Demetrios Poliorketes, defeated at Ipsos, 257.
 allied with Seleukos I, 258.
 reaction against him at Athens, 262.
 his four years' war with Athens, 264, 265, 273.
 Seleukos, Ptolemy, Lysimachos in coalition against him, 268, 273.
 his garrison expelled from Museion, 268.
 his rashness, 268.
 Demetrios II, 288.
 his death, 313.
 Demochares, Athenian orator, 273.
 Demosthenes, the general, 68, 94.
 in Akarnania, 150.
Denteliatas ager, 343.
 Dexileos, tomb of, 125.
διαγραφή, διάγραμμα, of Alexander's Edict of recall, 210, 212, 213, 224, 226.
 Dialects; examples of—
 Doric: from
 Ætolia, No. 178.
 Akarnania, No. 31.
 Argos, No. 136.
 Gythion, No. 191.
 Kalymna, No. 130.
 Korkyra, Nos. 2, 83.
 Krete, No. 172.
 Lokris, No. 63.
 Megara, Nos. 144, 188.
 Messenia, No. 49.
 Rhodes, Nos. 3 (Ielysos), 182.
 Selinus, No. 25.
 Sparta, Nos. 12, 17, 43, 61, 194.
 Syrakuse, No. 15.
 Æolic: from
 Arkadia, No. 110.
 Bœotia, No. 22.
 Elis, Nos. 8, 200.
 Eresos, No. 125.
 Mytilene, No. 131.
 Nesos, No. 138.
 Ionic: from
 Early Athens, Nos. 19, 23 etc., cp. Nos. 27, 52.
 Amphipolis, No. 98.
 Atarneus, No. 100.
 Ephesos, Nos. 150, 151.
 Erythræ, Nos. 70, 102.
 Halikarnassos, No. 21.
 Iasos, No. 132.
 Mylasa, No. 101.
 Olynthos, No. 74.
 Prokonnesos, No. 7.
 Samos, No. 135.
 Teichiussa, No. 6.
 Teos, No. 16.
διαστολή, a specification, 216.
διελέγειν, for *δεδέγγαν*, 314.
 Dikæopolis, in the Thermaic Gulf, colony of Eretria, in the Quota-lists, 28, 41, 49.
 in the new Alliance, 140.
δικαι ἀπὸ συμβόλων, 44, 128.
 Dikasts, Athenian, their tickets, etc., 202.
 how appointed, 203.
 accused of corruption, 107.
 foreign, called in, 224.
 Diogenseion, the Gymnasium, 313.
 Diogenes, benefactor of Athens, 312.
 Dion in Eubœa in Quota-lists, 42, 50.
 assessed, 73.
 in the new Alliance, 140.
 Dion, in Thrace (*ἀπὸ τοῦ Ἄθω*), in the Quota-lists, 41, 49, 80.
 assessed, 78.
 in the new Alliance, 141.
 Dionysios I, his relations with Athens, 126, 150, 158.
 his tragedies, 151.
 his policy, 152.
 Dionysios II, named, 151.
 Diopithes, Athenian general, 196.
 Disputes about land, 3, 31, 45, 124, 259, 260, 266, 316, 341-344.
 Dodona, inscriptions from, Nos. 20, 102.
δωρεῶν for *δωρεῶν*, 271.
 Doric, see *Dialects*.
 Drako's law of homicide, 113.
 Drakontides, Athenian general, 59.
δρυνῶν, an oak plantation, 102.
δρυί, ὁ παρὰ δ. σκότος, explained, 260.
 Dyme, proconsul's letter to, 345.
 its constitution, 346.
 *Ea for *εἴη*, 7.
ἐχεπάμων = *ἐπικληρος*, 119.
ἔδον, for *ἔδοσαν*, 61.
 Egeeta and Selinus, 31.
 Egypt, Greeks in, 4.
 Athenians in, 18, 170.
 Tachos, king of, 169.
 HI and EI interchanged, 132, 145 and often afterwards.
εἰσαγωγεῖς, 72, 79.
εἰσφοραί, 61.
ἐκγ for *ἐκ* before M, 306.
ἐκκλητος πόλις, city called in to arbitrate, 167-168, 255, 261, 266, 294, 341-344.
ἐκκτῶν, for *ἐκ τῶν*, 272.
ἐκ παντὸς τοῦ δήμου explained, 344.
ἐκτίθεσθαι, its meaning, 176.
 see *ὑπεκτίθεσθαι*.
 Elaius, in the Quota-lists, 41, 48, 8.
 assessed, 76.
 in the new Alliance, 141.
 envoys from, at Athens, 196.
 Eleians, in the Persian War, 12.
 treaty of, with Heræans, 7.

- Eleians, early power of, 8.
 treaty of, with Athens, Argos, and Mantinea, 93.
 with Athens, Arkadia, Achaia, and Phlius, 168.
 decree of, No. 200 A.
 in the Chremonidean War, 287.
 Ἑλλησποντοφύλακες, 63, 65.
 ἐμ πόλει, for ἐν ἀγορῶν, 37 *et seq.*
 ἐναγίζω and θῶ, 11.
 ἐπέχυρα, 145
 ἐπετήρια, for εἰσιτήρια, 119.
 ἐν τῷ τεταγμένῳ εἶναι, 65, 172, 192.
 EO for ET, 173, 179, 231.
 Epaminondas in Peloponnese, 152.
 his cruise, 168.
 at Mantinea, 169.
 ἐπέτεια, what, 93.
 Ephesian temple of Artemis, 5, 208, 352.
 Ephesos, in the Quota-lists, 41, 49.
 assessed, 74.
 Samian democrats befriended there, 121.
 loyal to Antigonos and Demetrios, 258.
 an Egyptian dependency, 306.
 in the Mithradatic War, 351-354.
 inscriptions from, Nos. 4, 150, 151, 205.
 ἐφέστιοι = μέτοικοι (?), 62.
 Ephetae, their number, 113.
 ἐφιορκεῖν, 303, 304.
 Ephora, list of, 115.
 Epidauros, in the Persian War, 11.
 evacuated by the Athenians, 94.
 ἐπικαρπία, 103, 104.
 Epikuros at Samos, 161.
 ἐπιμελῶσαν, 34, 35.
 ἐπιμήνιος, eponymos at Novum Pium, 279.
 eponymos at Kios, 174.
 magistrate at Nesos, 237.
 ἐπιφορά, 40, 47.
 ἐπίσκοποι, 25, 65.
 ἐπιστάται, 47.
 Epitaphs, Nos. 1, 2, 11, 13, 14, 19, 22, 42, 63, 69; also p. 150.
 ἐπίσειεν, 6.
 ἐπιοικοι, 65.
 ἐπίωνιον, 102.
 Erasinides, named, 105.
 Erasures made for political motives, 108, 285, 288.
 Eresos, inscription from, No. 125.
 joins the new Alliance, 141.
 revolutions at, 208-215.
 Eretria, in the Persian War, 12.
 in the Quota-lists, 43, 50.
 how assessed, 73.
 allied with Athens, in the Korinthian War, 123.
 in the new Alliance, 140.
 rejoins it, 181.
 ἐροῶν, for ἐορτήν, 233.
 Ἐρβίδαῖος, or Ἀρβίδαῖος, father of Amyntas III, 129.
 Erythrae in Ionia, reduced by Athens, 24.
 in the Quota-lists, 41, 49, 80.
 assessed, 74.
 independent of Persia, 176.
 independent under Antiochos I, 278.
 inscriptions from, Nos. 70, 100, 102, 164.
 Essenes, priests of Artemis at Ephesos, 258.
 Etruscans defeated by Hiero, 14.
 Euboea, politics of, 33, 123, 136, 181, 241, 248.
 Euction, Athenian general, 98.
 another of same name, 230.
 Euklid's archonship mentioned, 122.
 Eumenes II, 323, 325.
 ally of Rome, 328.
 Euphiletos, named, 103.
 Euryailaos, tyrant of Eresos, 214.
 εὐθνος, 14.
 Euthydemos, Athenian general, 94.
 Evagoras, king of Kypros, 127, 141, 233.
 ἐξαθραπέειν, 177.
 ἕλασσις, a kind of fringe, 161.
 ἕξεραστής, a tribal officer at Athens, 264.
 ἐξ εὐθνοκτίας, explained, 351.
 Exiles recalled, see *Alexander, Samos*.
 Expenditure, public, see *Accounts*.
 Q. Fabius Maximus, Q. f., proconsul of Macedonia, 347.
 Financial terms, a number of Greek, 354-355.
 Fisheries, revenues from, 56, 228.
 Flamininus, his dealings with the Greek towns, 327.
 takes Gythion, 327.
 his consular power prolonged, 328.
 assisted by Eumenes II, 328.
Federata civitates, 349, 356.
 Four years' war between Athenians and Demetrios Poliorketes, 263, 265.
 Funeral of Athenians slain in battle, 18, 59, 124, 125.
 Gaia, father of Masinissa, 319.
 Galatians, their origin, 275.
 Galatian war, 261.
 Gaulish war-tax, 278.
 Gauls, in Italy, 274.
 repulsed from Delphi, 274.
 pass into Asia, 275, 281.
 serve as mercenaries, 278.
 defeated by Antiochos Soter, 281.
 by Antigonos Gonatas, 282.
 by Attalos I, 308, 311.

- Gauls defeated by Eumenes II, 309, 312.
 Gelo, 17.
 γένος, 232.
 Gods appointed to offices, eponymous or otherwise, 340.
 Gorgias the Sophist, 57.
 Gorgos and Minnion of Iasos, 227, 231.
 Gortyna, allied with Hierapytna and Priansion, 291.
 Grabos, King of Illyria, 187.
 γράμματα = πινάκια, 203.
 Granikos, battle of, 208, 234.
 γραφή παρανόμων, 107.
 Gylon, grandfather of Demosthenes, 191.
 Gythion, inscription from, No. 191.
 captured by Flamininus, 327.
- ἄδος = *placitum*, 21, 23.
 Hagnon, Perdikkas' admiral, 238, 282.
 αἰρέθην for ἡρέθησαν, 314, 315.
 Haliartos destroyed by Romans, 335.
 Haliets, Athenians fight at, 18.
 Halikarnassos, inscriptions from, 2. No. 21.
 revolution at, 22.
 in the Quota-lists, 28, 49.
 assessed, 75.
 See *Karīa*.
 ἄρστα = ἐλέσθαι, 120.
 ἀρόν, for αἰρόν, 351.
 Hekatomnos, father of Maussolos, 177, 179.
 Hekatompedos of the Parthenon, its contents, 88, 90.
 ἑκατοστύς, 232.
 ἐκ[ε] for ἐξ, 339.
 Ἑλληνοταμίαι, 26, 27, 30, 43, 48, 53, 54, 67-70, 80, 94-98, 106, 112.
 Ἑλλησπόντιος φόρος, 29, 41, 50, 71, 76, 77, 80.
 Helots, revolt of, 16.
 ἑλπίδα, 60.
 ἡμεροδρόμος, 220.
 Heræans, their early treaty with Eleians, 7.
 in the Arkadian league, 290.
 in the Achean league, 322.
 Heræon at Samos, its treasures, 160.
 named, 232.
 Heræos, tyrant of Eresos, 213.
 Heraklea, battle of, 277.
 Heraklea Latmi, inscription from, No. 193.
 made a *libera civitas*, 329.
 Herakles, progenitor of the Ptolemies, 297.
 Hermæ, mutilated, 102.
 Hermias of Atarneus, 176.
 allied with Erythræ, 175.
 Hermione, in the Persian war, 12.
 Hernon, tyrant of Eresos, 213.
- Herodotos, exiled from Halikarnassos, 22.
 document cited by him, 32.
 Herostratos, burnt the Artemision, 5.
 Hestisea, occupied with kleruchs, 35.
 in the new Alliance, 140.
 Hierapytna, inscription from, No. 172.
 allied with Priansion, 291.
 Hiero I, his victory at Kyme, 14.
 Hiero II, his character, 286.
 Hierokles, the prophet, 36.
 Hierokles, father of Hiero II, 285.
 Hikesios, Pergamene governor of Ægina, 323.
 Hippias, son of Pisistratos, 9.
 Hippokrates, general, 67.
 Histiseos, of Miletos (?), 5.
 ἰ for ἴθην, 120.
 Honorary decrees, their value, 285.
 L. Hortensius, commands in third Macedonian war, 338.
 A. Hostilius, consul, 334.
 ὕπατος = consul, 327, 334, 347, 348, 355, 356.
 ἰπεκτίθεσθαι, to withdraw property in time of peril, 292: see ἐκτίθεσθαι.
 ἰπηρεσία, ships' crews, 192.
 Ἵπωναμίδιος = Ἐπικωναμίδιος, 117.
- Iasos, inscriptions from, Nos. 130, 132, 174, 182.
 in the Quota-lists, 49.
 its situation, 228.
 its liberties under the Seleukidæ, 298.
 relations with Rhodes, 313 foll.
 ἰδιῶται in the βουλή, 47, 79.
 Idrieus, brother and successor of Maussolos, 193.
 Ikos, in the Quota-lists, 41, 49, 80.
 in the new Alliance, 140.
 Imprecations, 15, 237: see *Oaths, Treaties*.
 Interest on loans, 56, 66, 144-147, 319, 349-351, 352-355.
 Ionic: see *Dialects*.
 Ἴωνικός φόρος, 29, 47, 48, 71, 80.
 Iphikrates, 132, 133.
 Iphitos, his quoit, 1.
 Ipsos, battle of, 272, 273.
 Iulis, in Keos, in the new Alliance, 141, 142, 165-8, 186.
- Καλιπόρριος for Calpurnius, 342.
 Kallikrates, betrays the Achean league, 330.
 Kallimedon the 'Crab', 271.
 Kalymna, disorders at, 222.
 Kamarina, newly founded, 17.
 Kamasarye, wife of Prusias II, 339.
 Kammes, tyrant of Mytilene, 193.

- Kaphys**, in the Chremonidean War, 287: *op.* 290.
- Karia**, under Lygdamis, 22.
in the Athenian Confederacy, 29, 42, 71; (*see Pikes*).
after Peace of Antalkidas, 142.
under Mausolos, 177, 179.
under Asander, 240.
an Egyptian dependency, 306.
handed over to Rhodes, 329.
- Καρκὸς φόρος**, 29, 42, 71.
- Karthæa** in Keos, inscription from, No. 178.
joins the new Alliance, 141, 142.
temple of Apollo there, 166.
its commercial treaty with Athens, 185.
- Karytos** in Eubœa, in the Quota-lists, 42.
how assessed, 73.
joins the new Alliance, 140.
re-joins it, 181, 247-8.
- Kassander**, his struggle with Polysperchon, 239.
against Antigonos and Demetrios Poliorketes, 241, 282, 285.
invades Attika, 242, 247-8.
after Ipsos, 261.
besieges Oreos, 282.
- καταγέροντο** for **καθαυρόντων**, 226.
- καταπάλαι**, 318.
- καθέξει**, 13.
- Kekryphaleia**, Athenian victory at, 20.
- Keos**, in the Persian War, 12.
in the Quota-lists, 42, 49.
how assessed, 73.
its four towns, 142, 186, 309.
its relations with Athens, 167.
its trade, 185, 309.
its relations with Ætolian League, 309.
- Kephalenians**, allied with Athens, 148.
- Kephalos**, the orator, named, 131, 138.
- Kephisodoros**, named, 104.
- Kephisodotos**, the orator, named, 157.
- Kephisophon**, named, 121.
- Kertch** (Pantikapeon), inscription from, No. 110.
- Ketriporis**, King of Thrace, 187.
- Kinesias**, the poet, named, 126.
- Kios**, inscription from, No. 99.
in the Quota-lists, 28, 80.
assessed, 76.
- κισίων** for **χιτών**, 161.
- Klazomense**, in the Quota-lists, 28, 41.
assessed, 75.
affected by the peace of Antalkidas, 133.
relieved by Archedratos, 257.
- Kleitos**, Macedonian admiral, 235.
- Kleomedes**, general against Melos, 96.
- Kleon**, Pergamene governor of Ægina, 324.
- Kleouzæans**, at the battle of Tanagra, 23.
- κλήροι**, lots, 1.
allotments, 307, 308.
- κληρουχία**, Athenian, 35, 38, 65, 114, 161, 196, 227.
the system unpopular in Greece, 139, 141, 161.
- Kleruchs**, exempted from **φόρος**, 36.
- κλητήρες δημόσιοι**, 72.
- Knidos**, Konon's victory at, 126, 127.
- κοινοδικιον**, in Krete, 294.
- κωλακρέται**, 32, 72.
- Kolophonians**, in the Quota-lists, 27, 48.
assessed, 74.
incorporated with Ephesos, 254.
- Konon**, named, 125, 127.
statue of, 141.
a namesake of, 175.
- Koreosos** in Keos joins the new Alliance, 141, 142, 185.
- Korinth**, its early struggles with Korkyra, 3.
early struggles with Megara, 3.
early struggles with Argos, 9.
shared in the Persian War, 11.
battle of, 124, 125.
- Korinthian War**, 122-125, 206-207.
- Korkyra**, inscription from, No. 2.
early power of, 4.
Athenian expedition to, 58.
in the new Alliance, 140, 148.
epitaph on Korkyræan envoys at Athens, 150.
- Koroneia**, battle of, 32.
battle of, in Korinthian War, 124.
how treated by Rome, 335, 338.
- Kos**, in the Quota-lists, 42, 49.
assessed, 74.
seized by Idrieus, 193.
its laws, 255.
an Egyptian dependency, 306.
how treated by Mithradates, 353.
- Kosmas** Indopleustes, his travels, 296.
- Κόσμοι** in Krete, 291 foll.
- Kotys**, Thracian king, named, 218.
- Krannon**, battle of, 249.
- Krateros**, Macedonian general, 249.
- Krenides**, (afterwards Philippi,) occupied by Philip, 188.
- Krete**, Athenian captives in, 234.
towns of, allied with Athens in Chremonidean war, 288.
a treaty from, 291.
piracy in, 295.
reduced by Metellus, 295.
- Kroesos**, his gifts to the Ephesian temple, 5.
- κύκλιοι χόροι**, 223.

- κύβεις* of Solon, 113.
 Kydias, Athenian warrior at Delphi, 274.
 Kydon, Athenian partisan at Byzantion, 135.
 Kydonia in Krete, 234, 295.
 Kyllene, senate of, 346.
 Kyme, Hiero's victory off, 14.
 Kypros, Athenians engaged in, 18.
 relations with Athens, 127.
 history of, 127, 157, 233.
 its value to Egypt, 233.
 Kyretis, inscription from, No. 190.
 how treated by the Ætolians and Romans, 326-327.
 Kythnos, shared in the Persian war, 12.
 how assessed, 73.
 Kyzikos, in the Quota-lists, 41, 48, 80.
 assessed (?), 76.

 Lachares, tyrant at Athens, 264, 273, 285.
 Lagos, father of Ptolemy, marries Arsinoe, 297.
 Lakedæmon, see *Sparta*.
 Lamachos, the general, named, 96.
 Lamia arbitrates as an *ἐκκλητος πόλις*, 266.
 Lamian war, 229, 230, 239, 247, 285.
 Laodike, murders her husband Antiochos Theos, and his second wife Berenike, 299.
 Laws of Athens, how revised, 79, 112.
 Leaves employed for writing, 1.
 Lebedos, assessed by Athens for tribute, 74.
 its history, 254.
 incorporated with Ephesos, 254.
 Lemnos, part of the realm of Antigonos Monopthalmos, 241.
 Lenæa, when celebrated, 126.
 Leonnorios, leader of the Gauls, 275.
 Leontini, allied with Athens, 57.
 Lepreon, shares in the Persian war, 12.
 Leptines, brother of Dionysios I, 126.
 Lesbos, its politics, 193, 208-215.
Λέσβος, 154.
 Leukadia, in the Persian war, 12.
 allied with Athens, 155.
 Leukon, ruler of Pantikapæon, 188.
 Leuktra, battle of, 155.
Libera civitates, 329, 336, 356.
 Lilybæon, 31.
 Livy, his text corrected, 319, 335-336.
 Loans from temples, 52, 55 foll., 66 foll., 144-147, 319, 352, 354.
 other loans, 349-351.
λογιστάι, at Athens, 30, 52, 67, 161.
 Lokrian Dialect exemplified, No. 63.

 Lokrians, Hypoknemidian, colonize Naupaktos, 118.
 Opuntian, in Alliance with Athens, 124.
 C. Lucretius Gallus, commands in the war against Perseus, 332.
 his character, 337.
 Lutarius, leader of the Gauls, 275.
Λύτρα *Ἐκτροπος*, tragedy by Dionysios I, 151.
 Lygdamis, of Halikarnassos, 21.
 Lygdamis, tyrant of Naxos, 260.
 Lykortas, his policy, 330.
 Lykurgos, Spartan lawgiver, 2.
 Lykurgos, the orator, 89.
 his buildings, 219, 231.
 his administration, 220.
 decree in his honour, 245.
 Lyppeios, king of Pæonia, 187.
 Lysander, restores the Æginetans, 114.
 in Thasos, 117.
 captures Samos, 121.
 takes Byzantion, 136.
 Lysimachos, assumes the title of king, 247.
 his struggle with Demetrios Poliorketes, 257.
 arbitrates between Samos and Priene, 259, foll.
 builds Novum Ilium, 281.

Μάρκος for Marcus, 335.
 Macedon, weak under Amytas III, 130.
 its royal house claimed divine parentage, 297.
 Macedonia, proconsul of, 347.
 Q. Mænius, T. f., prætor urbanus, 331 foll.
 Magnesia ad Sipylum, submits to Ptolemy Euergetes, 306.
 absorbed in Smyrna, 301.
 Antiochos the Great defeated there, 329.
 Cn. Mallius, Cn. f., Consul, 348.
Μαλοφόρος = *Δημήτηρ*, 31.
 Cn. Manlius, his settlement of Asia, 261.
 his letter to Heraklea Latmi, 329.
μάνρεις, their official recognition at Athens, 19, 36.
 Mantinea, allied with Athens, Argos, and Elis, 93.
 battle of, its exact date, 169.
 in the Chremonidean war, 287.
 Maronitæ, in the Quota-lists, 28, 41, 49, 80.
 joins the new Alliance, 140.
 Marque, letters of, = *σύλα διδόναι*, 44.
 Masinissa, exact spelling of his name, 319.
 his father, 319.

- Mausolos**, satrap of Karia, 177-178.
 his designs upon Erythrae, 179.
 his share in the Social war, 179.
- Megara**, inscriptions from, Nos. 1, 11, 144, 188.
 its early struggles with Korinth, 3, 9.
 shared in the Persian war, 11.
 Athenians and, 18, 67.
 liberated by Demetrios Poliorketes, 244.
- Melos**, shared in the Persian war, 12.
 subject to Sparta, 61.
 how assessed by Athenians, 73.
 expedition against, 96.
- Memnon**, Macedonian general, revolts, 218.
- Memnon**, Persian Admiral, at Ereos, 214.
 at Chios, 217.
- Memphis**, inscription found near, No. 96.
- Menelaos**, half brother of Philip, 164.
 assists Timotheos, 165.
- Menon**, Athenian general, 181.
- Mercenaries**, Greek, in Egypt, 4, 170.
 Athenian and others in the Persian service, 227, 272.
 Gaulish, 275, 278, 308.
 Kretan, 295.
- Messenians**, origin of Messenian wars, 343.
 subject to Sparta, 8.
 they revolt, 17.
 at Sphakteria, 81.
 expelled from Naupaktos, 118.
 dispute with Sparta about *ager Dentheliatas*, 341-344.
μετὰ τὰ βασιλικὰ, explained, 249.
- Methone**, protected by Athens against Perdikkas, 62.
 its fortunes, 64.
 destroyed by Philip, 185.
- Methymna**, joins the new Alliance, 140.
- Miletos**, inscriptions from, Nos. 5, 6, 175, 197.
 in the Quota-lists, 41, 49.
 temple and oracle of, 298, 299, 339.
 arbitrates between the Messenians and Spartans, 342.
- μύλος* imported to Athens from Keos, 185.
- Minnion** and **Gorgos** of Iasos, 227, 231.
- μισθώσεις*, rents, 145.
- Mithradates**, wars with Rome, 351-354.
- μνήμονες* at Halikarnassos, 21-23.
- Money**, possession of, illegal at Sparta, 62.
- L. Mummius**, his dedications at Olympia and Thebes, 340.
- L. Mummius**, determines the dispute between Sparta and Messenia, 343.
 named, 342-343.
- Munich**, inscription at, No. 60.
- Munychia** garrisoned, 239, 288.
- μύριοι* of the Arkadian League, 291.
- Μυσαγέες*, a Lokrian gens, 120.
- Museion** garrisoned, 265, 273.
 garrison expelled, 266-271, 288.
- Mykale**, battle of, 11, 14.
- Mykenæ**, shared in Persian war, 12.
- Mykonos**, in the Quota-lists, 42, 49.
 assessed, 73.
 in the new Alliance, 140.
- Mylasa**, inscription from, No. 101.
 relations with Mausolos, 177-178.
- Mytilene**, inscription from, No. 131.
 in the new Alliance, 135, 138, 140, 153.
 under a tyrant, 193.
 allied with Athens again, 192.
- Nabis**, the tyrant, 328.
 reduced by Flaminius, 327.
 his death, 330.
- Names**, significance of personal, 5, 32, 175, 202.
- Ναύλοχον*, a port in Ionia, 207.
- Naupaktos**, inscription from, No. 63.
 colonized by Opuntian and Epiknemidian Lokrians, 117.
 in the Ætolian League, 309, 338.
 its relations with Keos, 309.
- Naxos**, shared in the Persian War, 12.
 in the Quota-lists, 42, 49.
 how assessed, 73.
 battle of, 154.
- Nearchos**, a tyrant of Orchomenos, 322.
- Neon**, general of Demetrios Poliorketes, 244.
- Neopolis** in Thrace, in the Quota-lists, 28, 41, 49.
 loyal to Athens, 108.
 in the new Alliance, 141.
 threatened by Philip, 182.
- Neoptolemos**, king of the Molossi, allied with Athens, 140, 141, 195.
- Νησιωτικὸς φόρος*, 29, 42, 49, 71.
- Nesos**, near Lesbos, tributary to Athens, 77.
 inscription from, No. 138.
- Nikanor**, proclaims Alexander's edict of recall, 227.
 holds Athens for Kassander, 239.
- Nikias**, peace of, 66.
 named, 69, 95, 96.
- Nikokles**, prince of Kypros, 157, 233.
- Nikokreon**, grandson (?) of preceding, 233.

- Nikomedes, king of Bithynia, invites the Gauls into Asia, 275, 281.
in conflict with Antiochos I, 281.
Notion, in the Quota-lists, 27.
shelters the Samian democrats, 121.
Novum Ilium (Hissarlik), its pretensions and history, 280-281.
- Oaths and imprecations, 15, 71, 177, 211; see *Treaties*.
Œanthia, inscription from, No. 31.
allied with Chalcion, 43.
δέλιγγν for *όλεω*, 226.
Œniada, destroyed by the Ætoliens, 227.
Œnoe, engagement at, 207.
Œonias, named, 103.
όγκαρυσσέτω for *όνασηρυσσέτω*, 238.
Olympia, inscriptions from, 1; Nos. 8, 10, 15, 17, 18, 32, 49, 129, 166, 194, 198, 200, 201.
Olympias, her parentage, 141.
murders Philip Arrhidæos, 238.
Olynthian Confederation, 130, 134, 183.
Olynthos, inscription from, No. 74.
in the Quota-lists, 28, 41, 49.
its relations with Philip, 165, 183.
Ophellas of Kyrene, 242.
Opisthodomos of the Parthenon, its contents, 51, 52, 68, 88.
Orchomenos, Arkadian, shared in the Persian War, 11.
in the Chremonidean War, 287.
in the Arkadian League, 290.
in the Achaean League, 321.
Orchomenos, Boeotian, destroyed, 163.
Oropos, a frontier-town, 266.
possessed by the Thebans, 163.
Orsippus, the Megarian hero, 3.
Orthobulos, named, 135.
Oxford, inscriptions at, Nos. 87, 152, 172, 176, 205.
Oxythemis, courtier of Demetrios Poliorketes, 243.
- Pæonios the sculptor, 81.
Pærisades, king of Bosphoros, 189.
Palæmagnesia, a fort near Smyrna, 307.
Pale (?) in Kephallenia, joins the new Alliance, 140.
Palermo Museum, inscription at, No. 107.
παματοφαγείσται, 120.
Panætios, named, 104.
Panathenæa, Greater, when celebrated, 97.
Pantikapæon, see *Kertch*.
Panyasis, the Epic Poet (?), 21-23.
Paralos, the, how maintained, 193.
Parion, in the Quota-lists, 28, 48, 81.
assessed, 76.
- Parion, Phanokritos, a citizen of, honoured at Athens, 131.
Paris, inscriptions at
Bibliothèque nationale, No. 1.
Louvre, Nos. 19, 75.
Paros, in the Quota-lists, 42.
how assessed, 73.
joins the new Alliance, 140.
Parthenon, built, 46, 51.
its compartments, 51, 52, 88.
Parthenon proper, its contents, 82 foll., 88.
Parthenos, Athens, Pheidias' statue of, 46, 47, 89.
the Virgin-goddess of Neopolis, 109, 110.
Παισιπάτεια = Persephone, 31.
Patronymics, peculiar Æolian, 214.
Pausanias, victor at Platæa, 12.
Pausanias, son of Pleistoanax, King of Sparta, named, 115.
πεντηκοστή, harbour-duty of 2 per cent., 146, 186.
Πεντητηρίς, Panathenaic, 89.
πεντορκία, 43.
Peparethos, in the Quota-lists, 27 (?), 41, 49, 80.
assessed, 78.
in the new Alliance, 140.
πέπλος in the Panathenaic procession, 273.
Peræa, Samian, 260.
Rhodian, 315; cp. 329.
Perdikkas, King of Thrace, in collision with Athens, 62-63.
Perdikkas, of Macedon, his war with Antipater, 235, 238.
Pergamene Kings, conquer the Gauls, 275, 308, 311.
purchase Ægina, 323-326.
their relations with Rome, 323, 328.
their art-treasures, 309-312.
Pergamon, inscriptions from, Nos. 177, 180, 192.
Perikles, his policy, 33, 39, 40.
builds the Propylæa, 50.
and the Parthenon, 46, 51.
his finance, 51, 52, 89.
Perinthos, in the Quota-lists, 41, 50, 81.
joins the new Alliance, 140.
Περφοθαρία, a Lokrian gens, 120.
Perseus, the war with, 335.
Persian War, list of Greek states that took part in, 11-13.
memories of, 286.
Phædros, Athenian general in the Lamian War, 282, 285.
Phanodikos, tyrant of Prokonnesos, 6.
Pharnabazos and Konon, 126.
Phaselis, in the Quota-lists, 28, 42, 49.
assessed, 74.

- Phaselis, allied with Athens, 127.
 affected by peace of Antalkid as, 142.
 a merchant of, 318.
- Phcidias, his works, 46, 47.
- Phigaleia (Phialeia), in the Chremonidean War, 287; cp. 290.
- Phila, wife of Demetrios Poliorketes, 248, 249, 281.
- Philemon, poet of the New Comedy, his death, 287.
- Philip, takes Amphipolis, 173, 185.
 his further aggressions, 182.
 besieges Methone, 185.
 the northern Kings combine with Athens against him, 187.
 occupies Krenides, 188.
 encroaches upon the Molossi, 195.
 abets different parties in the Greek states, 217, 227.
 interferes between Sparta and Messenia, 343.
 his death, 207.
- Philip Arrhidaeos, 211, 215, 235, 238.
- Philip V of Macedon, invited to Krete, 295.
 remonstrates with Rhodes, 313 foll.
 in Asia Minor, 315.
 close of the war with, 327.
- Philippides, the Comic poet, friend of Lysimachos, 271.
- Philiskos, agent of Ariobarzanes, 152.
- Philitos, slays a tyrant at Chios, 216.
- Philon, architect of the new Athenian arsenal, 231.
- Philopomen, his policy, 330.
- Philoxenos the poet, named, 126.
- Phlius, shares in the Persian War, 12.
 allied with Athens, 168.
 a faithful ally of Sparta, 169.
- Φόβος, name of *Ἄρης*, 31.
- Phoenikia, Athenians in, 18; see *Straton*.
- φοινικία = written characters, 16.
- Phokion, his career, 167, 197.
 his death, 239.
- Phokis, reaction against Thebes in, 163.
- Phormio, the Athenian general, his successes, 20.
 beloved by the Akarnanians, 150, 202.
- Phormio, an Akarnanian namesake of the preceding, 202.
- φόρος, abolished in the new Athenian Alliance, 136, 139; see *Tribute*.
- Phrynichos, assassinated, 105.
 different accounts of the event compared, 106.
- Phylarchos, the historian, named, 289-291.
- Pikres (Pigres), Karian prince, allied with Athens, 28.
- πινάκιον, dikast's ticket, 203.
- Piracy, 15, 44, 209, 295, 309, 319, 321, 349.
- Piraeus, garrisoned by Demetrios Poliorketes, 268, 273, 288.
- Pisistratos, son of Hippias, archon, 9.
 Platæa, victory at, 11.
- Platæans, named in the Delphic bronze, 12.
- πλάθα χιλίων, at Naupaktos, 121.
- Plynteria, the festival, 112.
- Pnytagoras, prince of Kypros, 233.
- Pœssa, in Keos, joins the new Alliance, 140, 142, 186; see *Keos*.
- πόλεις αὐτὰ ταξάμεναι, 47.
- Πολεμαῖος, i. e. Ptolemy, nephew of Antigonos Monophthalmos, 241.
- Poletæ, 32, 112.
 accounts of, 102.
- πολιάσθη, incense, 299.
- Polybios, his statue at Olympia, 344.
 elsewhere, 345.
- Polyeuktos, the friend of Demosthenes, 182.
- Polykrates of Samos, 260.
- Polysperchon, 235, 238.
 his struggle with Kassander, 239.
- Polystratos, named, 104.
- Pornopia, site of a temple of Apollo Smintheus, 236, 238.
- Poteidæa, shared in the Persian War, 12.
 in the Quota-lists, 42, 49.
 Athenian victory at, 59, 60.
 kleruchs sent to, 65.
 taken by Philip, 182, 185.
- πρειγῆια πορηῖα, i. e. πρεσβεία ἐφοδίου, 292.
- Prepelaos, general of Lysimachos, in Ionia, 257.
- πρεσβείαν for πρεσβείων, 271.
- Priasion, allied with Hierapytna, 291.
- Priene, inscriptions from, Nos. 123, 124.
 in the Quota-lists, 41.
 assessed, 75.
 disputes with Samos, 259.
- προδικία, 120.
- Prokonnesos, before the Persian War, 7.
 in the Quota-lists, 41, 48, 80.
- Pronaos (Pronæion) of the Pantheon, its contents, 88, 98 foll.
- Pronnoi, in Kephallenia, joins the new Alliance, 140.
- Propylæa built, 50.
- προστάται at Amphipolis, 174.
- Προυσιάδες, 339.
- Prusias II, 339.
 invades Pergamene territory, 340.
- πρυτάνεις, at Athens, their powers, 36, 39, 65, 71, 72, 79, 122, 196.
- Psammetichos I, employs Greek mercenaries, 5.

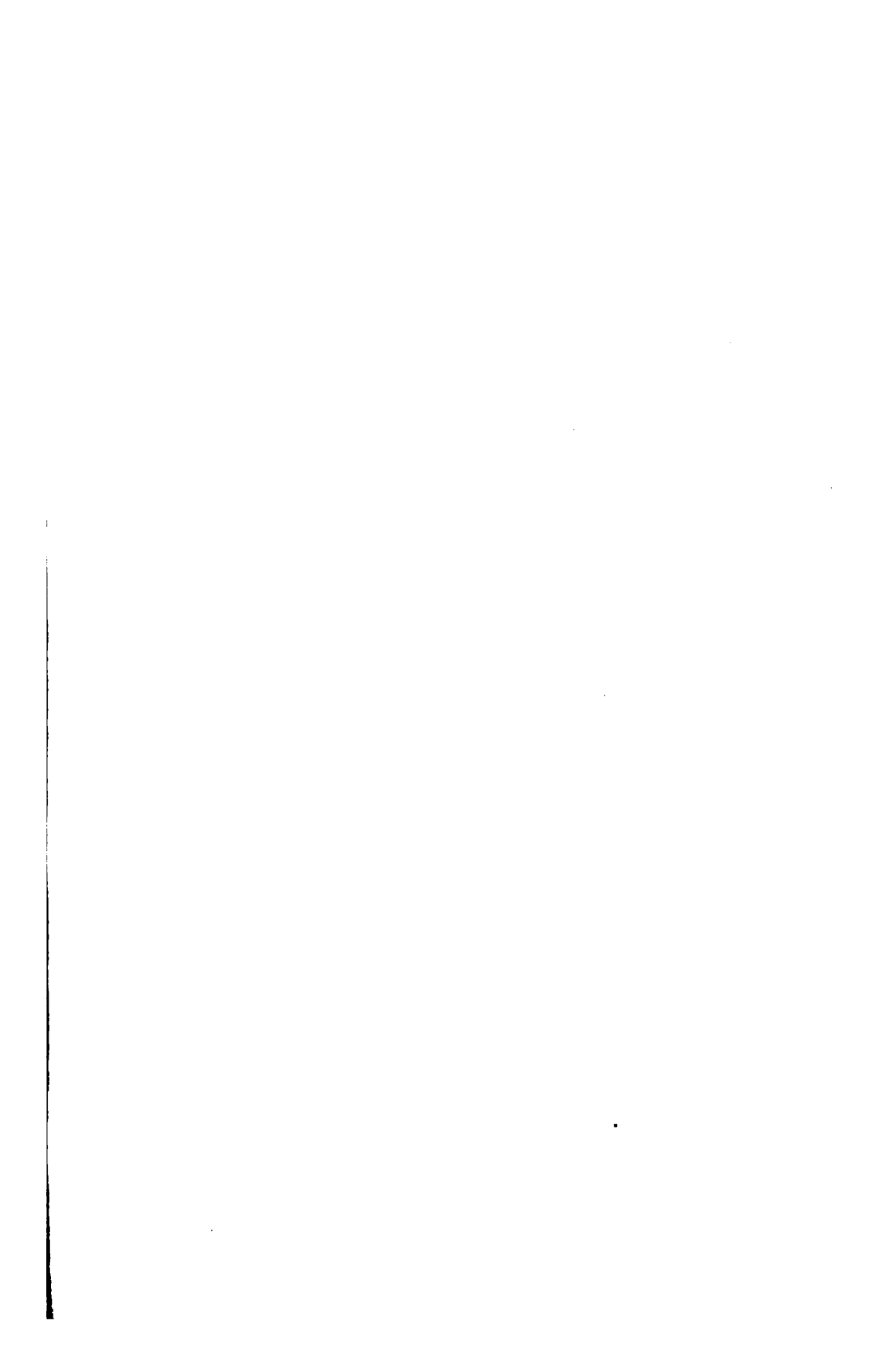
- Psammetichos II, and his Greek mercenaries, 4.
 Ptolemy Lagi (Soter), 233.
 defeated by Demetrios Poliorketes, 247.
 assumes the title of king, 247.
 assists Athens against Demetrios, 273, 285.
 abdicates, 285.
 claimed descent from Philip of Macedon, 297.
 Ptolemy Philadelphos, arbitrates between Samos and Priene, 261.
 marries his sister Arsinoe, 281, 297, 310.
 allied with Athens in the Chremonidean War, 296.
 his inheritance, 296.
 invades the dominions of Seleukos II, 297, 306, 310.
 origin of his title of Euergetes, 297.
 Pylos, taken, 68, 81.
 Pyramids, the, 170.
 Pyrrhander, named, 135, 136, 140.
 Pyrrhos, king of the Molossi, his parentage, 195.
 saves Athens, 268.
 his first successes against Rome, 276, 277.
 invades the Peloponnese, 285.
 Quoit of Iphitos, 1.
 Quota-lists of Athenian tributaries, Nos. 24, 30, 35, 48.
 Quota of tribute payable to Athens, how reckoned, 26, 27, 64, 110.
 Rebulas, son of Seuthes king of the Odryse, 218.
 Revision of laws at Athens, 79, 112.
 Rhegion, treaty of, with Athens, 56.
 Rheneia and Delos, 56, 145, 146.
 Rhodes, joins the new Alliance, 140.
 seized by Idrieus of Karia, 193.
 besieged by Demetrios Poliorketes, 249.
 prosperity of, 276.
 its Peræa on the mainland, 315.
 its relations with Philip V, 313 foll.
 its fleet assists Rome against Antiochos the Great, 316.
 rewarded with the possession of Karia, 329.
 decline of, 319.
 Roman Republican misgovernment, 353.
 Rosetta stone, the, 311.
 Ruddle, or red ochre, from Keos, 185.
 P. Rutilius Rufus, P. f., consul, 347, 348.
 Salamis, battle of, 11.
 garrisoned by Antigonos Gonatas, 288.
 Salmakis, a district of Halikarnassos, 22.
 Samian War, 24, 39.
 origin of the Samian War, 260.
 Samos, inscriptions from, Nos. 90, 135, 148, 152.
 its democracy loyal to Athens, 121; cp. 142.
 occupied by klaruchs, 161, 232, 248.
 its exiles restored, 232, 248.
 disputes with Priene, 259.
 an Egyptian dependency, 306.
 Samothrace, in the Quota-lists, 42, 49, 80.
 joins the new Alliance, 140.
 Satyros, king of Bosphoros, 188.
 Scipio Æmilianus, his sentiments towards Greece, 345.
 Sculpture:—statue of Athena Parthenos, 46, 47, 89.
 statue of Athena Polias, 137.
 " the 'Dying Gladiator,' 312.
 " Nike by Pæonios, 81, 341.
 " Zeus Eleutherios, 141.
 symbolical reliefs on stelæ, 59, 62, 125, 126, 168, 182, 184, 195, 204, 218.
 Seleukid dynasty, claimed Apollo as their progenitor, 281, 298, 299.
 difficulties of their empire, 308.
 Σελευκίς, ἡ, explained, 279, 300, 307.
 Seleukos I, his relations with the oracle of Branchidæ, 299.
 assumes the title of king, 247.
 Seleukos II, succeeds, 299, 306.
 at war with his brother Hierax, 299.
 his relations with the Ionian cities, 306.
 Selinus, inscription from, No. 25.
 its struggle with Eggesta, 31.
 Selymbria, in the Quota-lists, 41, 48, 81.
 recovered to the Athenian alliance by Alkibiades, 111.
 joins the new Alliance, 141.
Senatus Consulta, Nos. 159, 203; cp. pp. 342, 355.
 Seuthes, king of the Odryse, communicates with Athens, 218.
 Sicilian Expedition, expenses of, 96-98.
 Sidonian merchants at Athens, 157.
 Sigeion, inscriptions from, Nos. 7, 165.
 in the Quota-lists, 41, 81.
 assessed, 77.
 Sikinos, how assessed, 73.
 joins the new Alliance, 141.
 Sikyon (Σικωνίαι), shared in the Persian War, 11.
 Simônides, poems by, 3, 10.

- Siphnos, its share in the Persian War, 12.
 in the Quota-lists, 50.
 how assessed, 73.
 joins the new Alliance, 141.
- Skiathos, in the Quota-lists, 41, 49, 80.
 in the new Alliance, 140.
- Slaves, curious list of, with prices, 102-104.
- Smyrna, inscription from, No. 176.
 loyal to Seleukos II, 306.
 absorbs Magnesia ad Sipylum, 300 foll.
- Social war, the, 179, 180, 184, 193, 213.
- Socii* of Rome, their privileges, 337.
- Sokrates as prytanis, 36.
- Solon's legislation, 113.
- Soothsayers, see *μάντις*.
- Sophokles the poet, as Hellenotamias, 39, 43.
 as general, 39.
- Σάτρη*, title of Antiochos I, 281, 299.
 title of Ptolemy Lagi, 296-297.
- Sparta, inscription from, No. 43.
- Spartans, their name on the Platæan tripod-stand, 11.
 their war-funds, how raised, 62.
 their factions ruin the Achæan League, 330.
- Spartokos III, king of Bosporos, 189.
- Spartokos IV, his relations with Athens, 268, 269.
- στανύσθων*, i.e. *creantō*, 294.
- Stele, cost of inscribing one, 141, 154, 156, etc.
- στεφανόφορος*, eponymous office at Miletos, 298, 339, 342.
- Stipendiaria Civitas*, 336.
- Στὸν Βασιλεία*, 112.
- Strabo, his text corrected, 237.
- στρατηγοί*, Athenian, how appointed, 18, 67.
- στρατηγός*, a translation of *prætor*, 331, 333, 334, 342.
ὁ ἐπὶ τῶν ξένων στρατηγός, *prætor peregrinus*, 347.
στρατηγὸς ὑπατος for *consul*, explained, 326, 327, 329, 340.
- Stratokles of Amphipolis, banished, 173.
- Stratokles the Athenian orator, 241.
 his decree in honour of Lykurgos, 245-246.
 his servility, 262, 273.
- Straton, king of Sidon, his relations with Athens, 155.
- Stratonike, daughter of Demetrios Poliorketes, 258.
 marries Seleukos I, 258.
 marries her stepson Antiochos I, 281.
 her temple at Smyrna, 307.
- Stratonike, wife of Eumenes II, 325.
- Styra in Eubœa, shared in the Persian war, 12.
 in the Quota-lists, 43, 50.
 how assessed, 73.
- σύλα δίδοναι*, explained, 44.
- Sulla, his treatment of Athens, 231.
 his treatment of Ephesos, 354.
 his settlement of Asia, 355.
- σύλλογος*, 22.
- σύμβολα*, of public hospitality, 157.
 of *dikasts*, 203.
δικαὶ ἀπὸ συμβόλων, 44, 128, 255.
- συναρχία* explained, 249, 323.
συνίαν for *συνείν*, 7.
- Sunion, garrisoned by Antigonos Gonatas, 288.
- συνακισμός*, of Elis, 8.
 of Heræa, 8.
 of Keos, 309.
 of Lebedos and Teos, 253.
- συντάξεις* of the new Athenian Confederacy, 168, 180, 199.
- συντελείς*, explained, 30.
- Synalos of Carthage, 242.
- Synod and *σύνεδροι*, of the new Athenian Alliance, 139, 151, 154, 181, 199.
 in the Lamian War, 229, 247.
 of Spartan confederacy, 288.
- Syrakuse, inscription from, No. 168.
 under Hiero I, 14.
 an Arkadian at, 17.
 under Dionysios I, 126, 150, 158.
 under Hiero II, 285.
- Tachos, king of Egypt, 169.
- Tacitus, a document referred to by him, No. 200.
- ταμίαι τῆς θεοῦ*, 46, 52, 67, 157.
- ταμίαι τῶν ἱερῶν χρημάτων τῆς Ἀθηναίας*, 88; Nos. 50, 51, 54.
- ταμίαι τῶν ἄλλων θεῶν*, 52.
- ταμίαι τῆς παράλου*, 192.
- Tanagra, battle of, 23.
- Tanis in the Delta, an inscription from, No. 179.
- Tânos*, for Pthah, an Egyptian divinity, 170.
- Tarentum, its war with Thurii, 45.
 assisted by Pyrrhos against Rome, 276, 277.
 its relations with Athens, 277.
- Tegea, inscription from, No. 171.
 shared in the Persian war, 11.
 in the Chremonidean war, 287.
 in the Arkadian League, 289.
- Teichiussa, tyrant of, 5.
 in the Quota-lists, 29.
 assessed, 74.
- Teisias, Athenian general against Melo., 96.
- τεμένη*, temple-lands, 38, 56, 145.
- Temple registers, early inscribed, 1, 2.

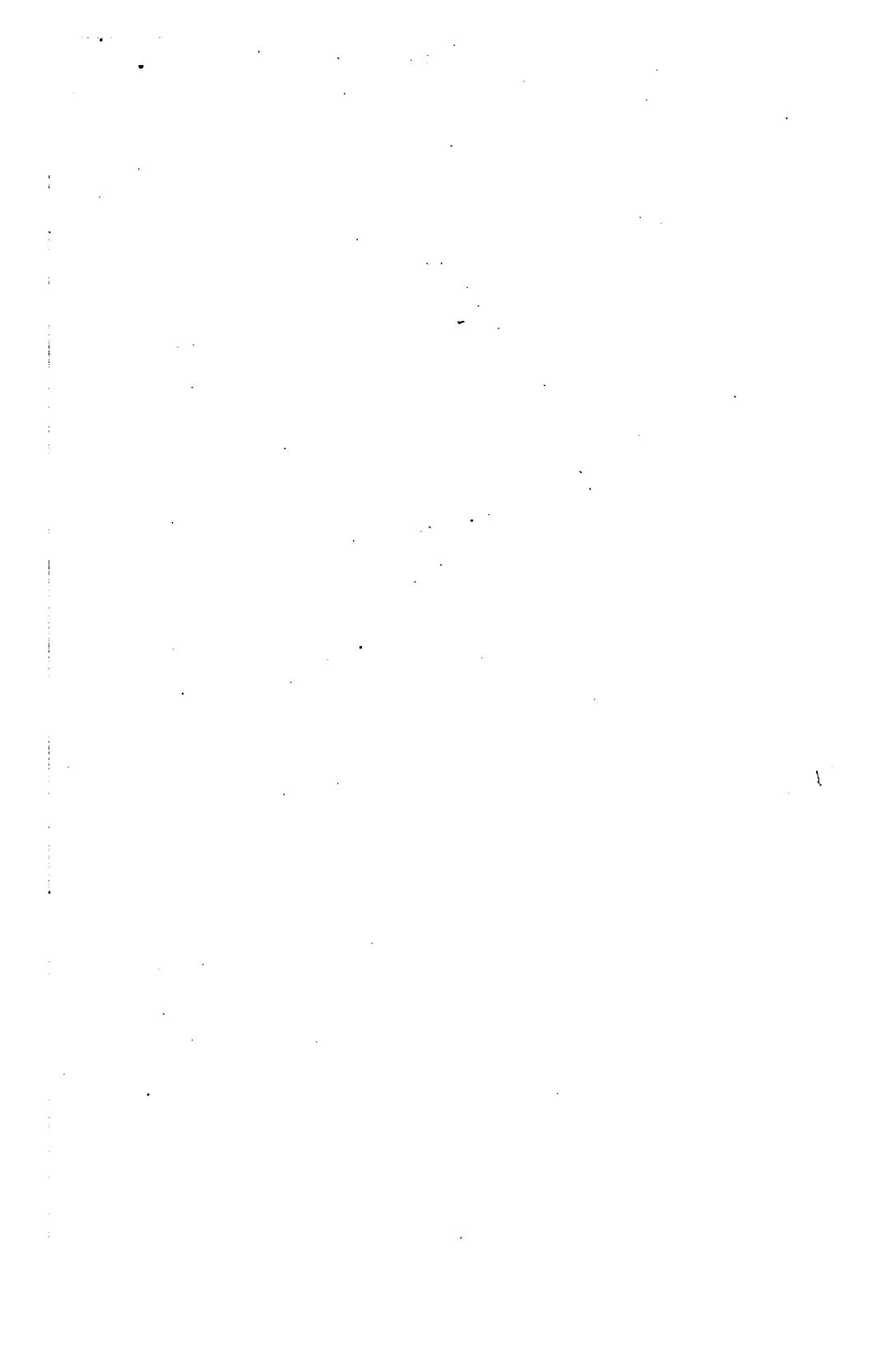
- Temples employed as banks, 51, 55, 66, 144, 319, 352.
- Tenedos (cp. *Besika Bay*), 199.
in the Quota-lists, 41, 48, 81.
assessed (?), 77.
in the new Alliance, 140.
- Tenos, inscription from, No. 204.
its share in the Persian War, 13.
in the Quota-lists, 49.
how assessed, 73.
joins the new Alliance, 140.
deeply in debt, 349.
a *ἱερὰ νῆσος*, 351.
- Teos, inscriptions from, Nos. 16, 149.
condition of, after Mykale, 14.
in the Quota-lists, 49.
assessed, 74.
intended colonization of, 249 foll.
- Tharypas, Molossian prince, 195.
- Thasos, when made tributary, 24.
in the Quota-lists, 28, 49, 80.
revolts, 108, 116.
Lysander at, 117.
joins the new Alliance, 140.
- Thearidea, brother of Dionysios I, named, 126.
- Theban inscriptions of Herodotos, 2.
- Thebans, join the new Athenian Alliance, 139.
coalition against, 151.
their power in Northern Greece, 163.
expelled from Eubœa, 181.
- Thebes, dedication by Mummius at, 340.
- Themistokles fortifies Athens, 13.
- Theodosia, a town in the Crimea, 191, 192.
- Theophrastos, the philosopher, his political conduct at Eresos, 214.
- Therma (afterwards Thessalonika), its marble, 236, 238.
- Thersippos, general of Alexander, 235-238.
- Thespiæ, shares in the Persian war, 12.
Athenian party at, 32.
- Thessalians, their treaty with Athens, 171.
- Thirty, the (*οἱ τριάκοντα*), 116.
- Thirty years' truce, 29, 52.
- Thisbæ, *senatus consultum* concerning, 331.
Θράκιος φόρος (*ἐπὶ Θράκης φ.*), 29, 41, 48, 71, 80.
- Thrasylbulos, assassin of Phrynichos, 105.
- Thrasylbulos (*Κολλυτεύς*), a friend of the restorer of the democracy, 140, 141.
- Thrasylbulos (*Στρεμπεύς*), restores the democracy, 113, 136.
- Thukydides, the historian, documents cited by him, 9, 93.
his text, 94.
- Thukydides, son of Melesias, banished, 39.
- Thurii, its war with Tarentum, 45.
- Timber for shipbuilding, etc., whence obtained, 130, 233.
- Timotheos, Athenian general, his career, 141, 149, 154, 161, 165.
τιμ for *τις*, 7.
- Tiryrs, shared in the Persian War, 12.
τόκος ἐπὶ δραχμῇ (*δραχμαῖος*), 66, 350.
τόκος τετραβόλου, 351.
- τράπεζα*, an altar-table, 171, 322.
- Treasure-lists of the Parthenon, Nos. 50, 51, 54.
at Ægina, No. 60.
at Samos, No. 90.
at Branchidæ, Nos. 175, 197.
- Treaties, Nos. 8, 23, 28, 31, 39, 40, 52, 58, 65, 66, 67, 73, 74, 78, 79, 80, 81, 83, 86, 88, 93, 94, 97, 100, 104, 106, 108, 109, 112, 109, 172, 176, 187, 203.
- Tribes, importance of Athenian, 18, 200, 239.
increased to twelve at Athens, 262.
at Mylssa, 177.
- Tributaries, lists of Athenian, Nos. 24, 30, 35, 47, 48.
their probable number, 30.
- Tribute, Athenian (*φόρος*), how assessed, 30, 40, 47, 64, 71, 72, 79, 110.
total amount of, 30.
whether doubled by Alkibiades, 78.
when paid, 63.
how paid, 36.
transferred from Delos to Athens, 29.
- Tripod-stand from Delphi, the Platean, 11 foll.
- τριπύραρχοι*, tribal officers at Athens, 264.
- Τροζάνιοι* (Troezen), shared in the Persian War, 12.
- τύπος*, i. e. *formula, actio*, 356.
- Tyla, headquarters of the Gauls in Thrace, 282.
- Tyrants, the earlier, 5, 6, 17, 22.
in the 4th century, 193, 208-215, 216-217.
- Arkadian, 290, 322. See *Karia, Lachares, Nabis, Syrakuse*.
- Usury, see *Interest, Loans, Τόκος*.
- Vienna, inscription at, No. 74.
- Votes, record of, 209, 343.
of the States engaged in the Lamian War, 229.
- Walls of Athens, built by Themistokles, 13.

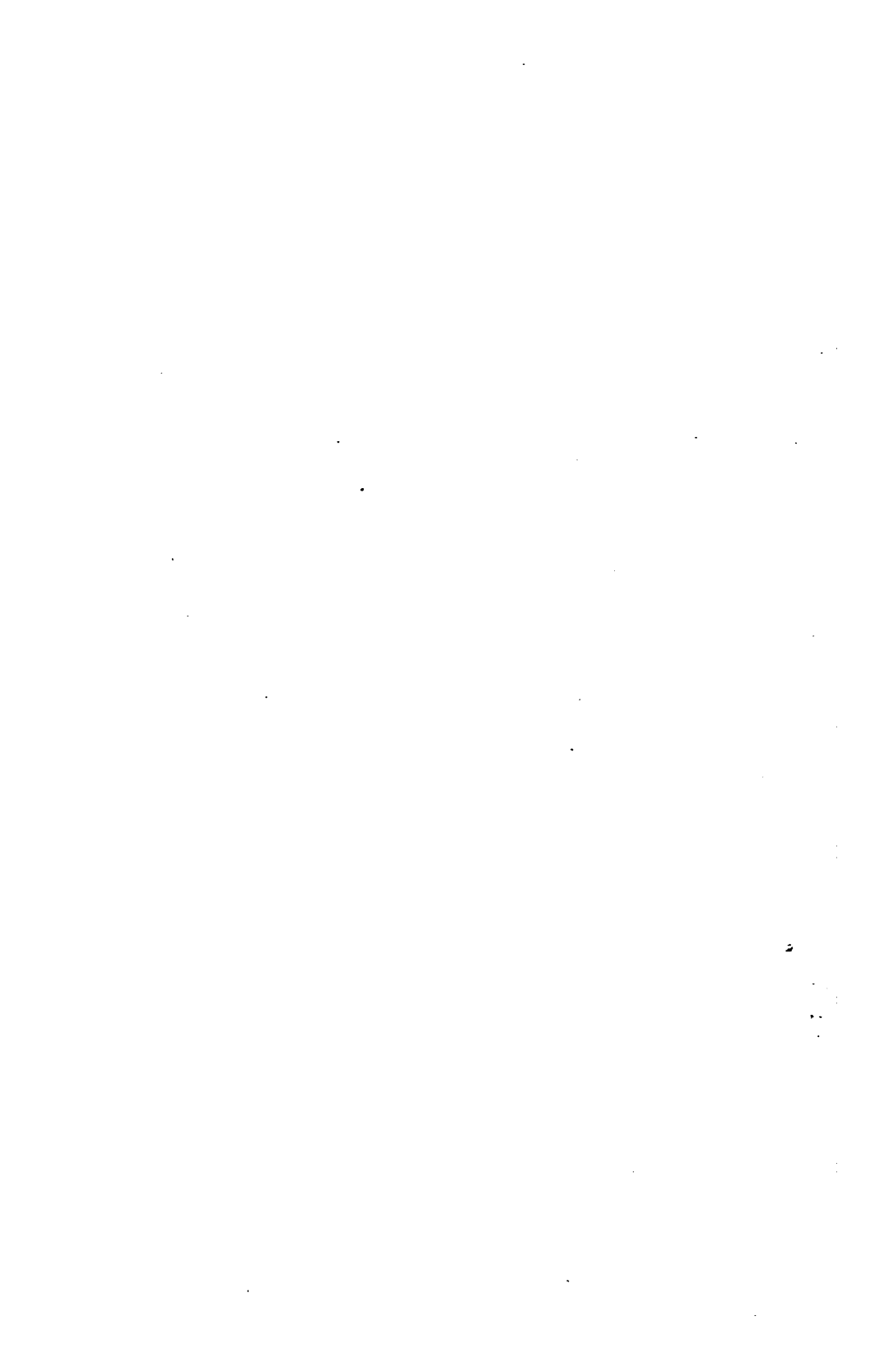
- Walls of Athens, rebuilt after the victory of Knidos, 206, 207. .
- War-expenses, how met at Sparta, 62. at Athens, 58, 66, 94, 165, 288. against the Gauls, under the Seleukidæ, 278.
- Wood, writing upon, 1.
- Writing, when introduced into Greece, 1.
- ξενικὸν δικαστήριον*, 224.
- ξενοδικαί*, 44.
- Year, how reckoned in Asia Minor, 344. how reckoned at Athens, 67, 97, 143.
- Zakynthos, its factions, 142, cp. 155.
- Zeno, the Stoic, his influence, 287.
- Zenobios, general of Mithradates, 353.
- Zeûs *Náios* of Dodona, 277.
- Zeûs *'Αμάριος* (*'Ομάριος*, *'Ομαγύριος*), of the Achaean League, 322.
- Zopyrion, Macedonian general, defeated in Scythia, 218.

THE END.









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